

# Light:

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

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

"LIGHT! MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

Mr. Hawkins Simpson desires to know more about raps. I have had very large opportunity of observing them, and from my notes made at the time—the close of the year 1873—I can give him some information from which he may extract answers to his queries. They occur both with and without contact of the hands with the table. Once the table is charged with the force, raps, tilting, levitation, and lateral movements will occur freely in the presence of a fully-developed physical medium. In some form raps occur in the presence of all mediums for physical manifestations. They are of the most various description in respect of tone, intensity, and position. They vary from a tiny tick to a sound such as would be made by a blow from a hammer. They occur in every conceivable position, and in all parts of the room where a séance is being held, and even in the open air when no attempt is made to elicit them. They are, in my experience, always characteristic of the particular Intelligence then communicating. A special rap once associated with A, B, C, or D is invariably characteristic of the presence of that being, and is recognised as A, B, C, or D's rap as readily as we recognise the voice of a person known to us.

I have heard and have notes as to some fifty quite distinct sounds of this nature that I observed during the first two years of my investigation when I was very keen in attending séances, and very fortunate in my opportunities. I notice that many are described by me as occurring in the centre of the table. This, I think, is significant. No manifestation seems possible till the interblended auras of the sitters—I hardly know what is the scientific term proper to be used—permit the force to circulate freely round the circle, through all the sitters. I have more than once seen it stopped by a given person—a psychical blank wall—whom it could not get over, and so reverted to the medium. All manifestations were then confined to the area of the table between the medium and this stop. The force goes, I believe, from right to left. If I am correct in this opinion, I venture on the further hypothesis that the focus in the middle of the table is the centre of power. Clairvoyants frequently describe luminous vapour over and beneath the centre of the table when manifestations are going on, and describe pencils of light as darting *downwards* from this upper reservoir of force when raps are made. Probably, if it were observed, it would be found that from the reservoir under the table rays similarly darted *upwards*. Something to this same effect will be found, if my memory serves, in Professor Hare's work on Spiritualism. He associated the

force in some way with electricity, and, though electrical tests fail to detect its action, he was probably right if, as some believe, our various names for known forces are only designations of various modes of action of the same force.

As to the variety of the raps, it seems to me idle and, indeed, impossible to attempt any enumeration of them. They are sometimes tiny ticks. I have heard such quite clearly on a sheet of paper suspended by a thread from a gaselier over the table at which we were sitting, and a long conversation by signals was thus carried on. I have heard them like clear, crisp detonations made at request in various parts of the table, even under the hands of sitters when spread flat upon the table. These vary in intensity according to conditions: crisp and clear in frosty weather, or in bright summer days, more muffled and less distinct in tone in damp or foggy weather. In electrical weather raps, in my experience, are hardly procurable: but this is by no means the case with all mediums. Indeed, no general law can be laid down in the present state of our knowledge.

One very characteristic knock observed by me in early days was a sort of dull thud, again, be it noted, in the centre of the table, which we never succeeded in imitating. It was best counterfeited by striking a heavy, firm blow with a hand muffled in a fur glove. Another was a sharp double rap, such as accompanied Kate Fox and Professor Huxley's "roomy boot." Another is best imitated by dropping a marble on a table and allowing it to fall on to the floor and then roll away. The proper interval between table-top and floor was exactly preserved, and the rolling sound over an uncarpeted floor was perfect. Yet another may best be described as a sharp metallic crash on the table, infinitely startling. On one occasion Dr. Speer brought with him a small steel hammer used for percussion in sounding the lungs, an instrument with a flexible handle with which it was possible to strike a very sharp blow. He was unable to reach the intensity of the noise, or crash, rather, that he tried to imitate. Yet no indentation on the surface of the table, such as would be made by blows hard enough to make a noise so violent, were discoverable. These are a few out of many instances.

Moreover, these raps are not made only on the table, nor in any one part of it. They will occur on its surface, on the the legs or pedestal, on the under part, and sometimes are like a crackling in the wood as if its fibre were being disintegrated. They come apparently on the floor, as if under the carpet, sharp detonations which could not be imitated on the carpeted floor. I have known them to be made at request within an empty box placed *on* the table, and in the same box suspended in mid-air *over* the table: within a closed cupboard: on the walls, ceiling, chandelier, and in the most distant parts of the room. I have watched a medium place her hand on one side of an open door, satisfying myself that there was no contact with the door except by her hand, and have heard raps so loud and

intense that the woodwork vibrated under them. I have heard them on the wooden rail of Southend Pier, so that on putting my ear to the rail the whole fabric of the wood seemed alive with them. They have been heard in a carriage when we were driving, in a railway-carriage, in church (to our great annoyance, for they attracted attention all round us), everywhere and anywhere. The scratching sound that Mr. Hawkins Simpson mentions I do not remember to have heard. I do not quite catch the meaning of his question. These sounds sometimes occur in such profusion as to baffle description, resembling, as I have before said, the din of a carpenter's shop in full work. Many cannot be counterfeited at all; and assuredly no human being or beings sitting still by a table could produce any sort of imitation of them. Most of these raps I have heard, when no professional medium has been present, in a private house and in a circle of three friends. They have occurred as readily without contact of our hands, once the table is charged, as when all hands were laid on its surface.

The same remarks apply to tilting and levitation of the table. It will be moved into a different position, *e.g.*, away from a flickering fire light. A chair in which the medium is seated will be drawn away from the table so as to isolate him from the circle: or it will sometimes be steadily moved around so as to place him with his back to the North. This was the position always chosen for the medium in our circle during our early experiences, and if by any chance or design we began to sit with him in any other position nothing but movements of table and chair occurred till he was rightly placed. I do not know the reason for this, but so it was for a long time. As development went on it seemed to be less necessary to be particular as to the exact position in which he was placed. This tilting of the table used to occur in a very pretty way sometimes. Dr. Speer, being rather deaf, could not always hear the raps or follow what was being said. At his request the table would tilt towards him at such an angle as to indicate by pressure on his open hand *placed on the floor* the message that had been given, *i.e.*, in place of raps the message was given by pressure on his palm of the corner of the surface of the table. No hand touched it, and it would be frequently replaced in its normal position, after many struggles, also without contact of any hand. The table was just large enough to seat four people, and its surface was square with rounded corners. I have records of this occurring in good light, the gas being shaded with a red globe. I have also records of five occasions on which I succeeded in tilting this same table and keeping it at an abnormal angle by making passes with my hands over its surface without touching it. It followed my hands as iron follows a magnet. But these are mere indications of what has come under my personal observation, and I have here confined myself to my own knowledge.

#### A CONGRESS OF MAGNETISTS.

Magnetic Healing is attracting notice. There has just been held a congress of Magnetists—we suppose the word will have to be used for shortness—at Paris. The resolutions passed tend to show a general recognition of magnetic healing, and of its value as a medical science. One resolution declared that the claims of Mesmer and his school in respect of the curative virtues of magnetism must be accepted as proven. The Magnetists were careful to keep themselves distinct from the Hypnotists, who also have had a Conference in Paris. There is to be a school of curative magnetism founded in Paris for pupils of both sexes. The next Congress will be held at the Hague, in 1892.

EVERY day is a little life; and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare mis-spend it, desperate.

#### "THE ASTRAL LIGHT."\*

We have in this impressive little volume a vividly conceived representation of the universal element of sub-surface nature, especially regarded as the proximate investiture and environment of the soul. The motive of the book is chiefly ethical; to make us understand and realise a relation between consciousness and external nature, so intimate and sensitive that the distinction between mind and matter seems to disappear in a plasticity of the latter, and in an immediacy of action and reaction between both, of which, in our present embodiment, we have only remote and inferential intimations. Whatever respect may or may not be felt for "Nizida's" authorities, from Eliphas Levi onwards, her statements cannot be dismissed as merely speculative; at least, by anyone who believes in psychical survival, and that not as pure subjective spirit only, but in relation to a new environment by a subtler vehicle or medium of expression. We need not quarrel about terms; the "astral" body denotes the fluidic or ethereal objectivity of the soul after disengagement from our grosser materiality, the same principle being also already the medium of its vitality and force in the molecularly constituted body. Ordinarily indeed, the adjustment of this internal agent to the external organism through which it flows, and which it actuates, is too exact and coincident to permit its independent functioning, and we are dependent either on some disturbance of this adjustment, in conditions physiologically morbid or transitory, or on an excess of the force over the needs of the organism—which is usually the case with strong physical "mediums"—for direct evidence of its existence and powers. The phenomena which usage calls Spiritualistic place us on the firm ground of empirical fact in speaking of this psycho-physical agent; the question concerning the intelligence directing it in those manifestations of course remaining open. Nor need we call in aid the testimony of clairvoyants to the actual disengagement of the fluidic body at death to be convinced that the proximately animating principle of all organic life lies in a second mode of matter, which is so far from being derivative from external or surface nature, that it is itself the formative agent of the latter throughout its whole extent. The astral fluid is an all-pervading element homogeneous with its specialisation in man and other forms of life. The knowledge of it is the key to comprehension of all magical operations, and indeed to an adequate science of nature. It is also the agent of planetary influence, which becomes intelligible by the light of a psychical conception of the universe, of its solar systems and macrocosmic souls, with the specific qualities which these transmit to us through the subtle medium of this hence called "astral light."

The astral fluid may be defined, not exactly but suggestively, as the spirit of matter. All the forms of natural objects have a spiritual origin and history, first represented by a modification of the plastic element, which then slowly but certainly moulds the molecular crust accordingly. Everything has its astral body, the material soul of its external form. And these souls of things are impressions in the astral light long after surface nature has ceased to retain any trace of them. To it also belong those human "auras" so perceptible to the sensitive, and which are individual modifications or specialisations of the environing fluid, analogous to the macrocosmic qualifications of the planets. And it is here that we approach one of the main themes of this book—the psychical atmospheres and currents engendered by human dispositions. In this region is manifested the objectivity of will and thought, an objectivity which even contains an independent vitality and force. For this uni-

\* *The Astral Light*. By "NIZIDA." (London: Theosophical Publishing Company, 7, Duke-street, Adelphi, W.C.)



versal element—symbolised by the serpent—already in a sense *lives*, and needs only the differentiation and character which its sensitivity easily receives from psychical projection, to teem with agencies potent for moral and even physical effects in the constitution of the world :—

It is because of the widespread poisoning of the astral light, by the almost universal perversion of human wills, that disease, deformity, insanity, fanaticisms, or false enthusiasms which propel to destruction, mental stagnation, and apathy; every human ugliness, every taint and poison-spot destructive of life and happiness, reign in the world. The earth is invested with death-dealing powers; and rolls wrapt in a dense malarial atmosphere, in which float the germs of disease, which fasten even upon the vegetable kingdom in the shape of rot, blight, insects, worms. The man-poisoned “elemental” or *nature-spirit* forces culminate in objective forms of ugliness and disorder, and from the causal world are projected into the material world, wheresoever conditions invite or compel the manifestations. . . . No human being ever projects into the astral light the dynamic force of a perverted will in thought or act who does not set up an astral current contrary to well-being. It destroys health-conditions for his own soul and body, and that of others. By repeated action it intensifies itself and becomes a contagious atmosphere, which acts like a magnetic spell upon weak or negative souls coming within the radius of its influence. Ere long, bodies partaking of the unhealthy conditions of the soul begin to exhibit correspondential types of disease. All diseases have a spiritual origin, and a man may often read his own moral obliquity of thought, of habit, or of deed in his physical ailments. At the same time, diseased astral atmospheres have been so accumulated by the perversions of the human race that even the innocent, the pure, and moral living take on the contagion of physical diseases, and fall victims to the general state of infection. It is a legacy of evil from humanity to humanity, to be gradually worked off through centuries of suffering.

This account may be compared with the striking description in Laurence Oliphant's *Scientific Religion* of the appalling astral cloud which hangs over great cities and “centres of civilisation.” On the other hand, says “Nizida” :—

We positively owe all happiness, joyousness, and serenity to the good and wisely living amongst us. They are media for the reception and transmission of this saving magnetism—these astral currents from higher regions of mind-life, with which they have grown into harmony.

It is possible to disperse a dense and enveloping atmosphere of evil conditions by a counter-current of the spirit of love and sacrifice. But is it not conceivable that the pollution of the astral atmosphere may now and again become so thorough and pervading that to establish a counter-current a more than human potency is needed? We suppose that the school to which “Nizida” apparently belongs would deny this inference, and would attribute a sufficiency of purifying force to the great spirits brought back to earth by the necessity of a remnant of Karma, or, perhaps, voluntarily re-incarnated for love of humanity.

But what, it may be asked, is gained by this material representation of the moral environment? We all know that moral conditions exist, and that they are propagated by the ordinary inter-communication of mankind. What more is learnt, either for moral science or for edification, by this doctrine of the phenomenalisation of psychical forces or products? To this practical question it may be sufficient for the moment to give the practical answer, that subjective phenomena are not, and cannot be, conceived as forcibly, or esteemed as real, as objective ones. It is hardly questionable that morality must profit by the conception that thoughts are truly acts, of which the effects are not merely contributions to an individual habit, but have passed already beyond subjective control, as germinal additions to the good or evil of the world. Moreover, the conception belongs to a philosophy which sees in all nature only the objective aspect of universal consciousness, and sees in all, even physical, changes ultimate consequences of psychical movement. Upon the old dualistic supposition

it is no more intelligible that spirit should actuate an ether or an organism than that it should actuate a rock. If spirit and matter are two heterogeneous essences, there can be no action of one upon the other, and the attempt to find the opportunity of spirit in the attenuation or organic disposition of matter must be ludicrously puerile. On the other hand, we can well say that the greater or more proximate activity of spirit will be objectively represented by more subtle and forceful phenomena of the world we call material, but which, whether in the mode now known to us, or in that which is transcendental to our present senses, we must learn to regard as the objective aspect of corresponding modes of universal consciousness.

The doctrine of the astral light is as instructive in relation to human ideation as in its application to conditions of the moral life. The beliefs of mankind obtain a real representation outside the individual minds which entertain them. Much that has passed for miraculous confirmation of those beliefs is referable to impressions in the astral light, which has been well termed the sensorium of the collective world-consciousness; impressions fixed and consolidated in proportion to the energy of projection and to the duration and concurrence of the originating imaginations. Then they, in their turn, react on the “open spheres” of sensitives, and confirm the beliefs on which they in fact depend. Presently new thought-currents encroach upon the old, and end by dispersing them. Nothing is really stable; all, even our external nature, yields sooner or later to the ever working influence of its astral soul, the proximate manifestation and secondary energy of spiritual life :—

Our climates, the configuration of the earth, of land and sea, of mountains, valleys, deserts, the storms, earthquakes, tornadoes, &c., owe their origin occultly to some psychic condition of collective humanity on our planet.

And, we should be disposed to add, to other astral influences :—

External nature changes with the change of man, and during every cycle of his progress wears an appropriate outer robing. The apparent permanency of things on this earth is an illusion caused by the myopia of our crass materiality, which can see no further than the present short span of decades or centuries.

Rather, perhaps, to our measure of time, and to our ignorance that this measure is merely relative, so that to a different subjective standard the changes occupying the vast periods of which geology speaks may seem the most transitory phenomena. And, on the other hand, what we call the “present moment” is not really indivisible; it is a synthesis of time, which for another mode of consciousness may be analysable into periods comprising a multitude of changes too minute or rapid for our distinction.

Not only in epidemic delusions and fanaticisms, but in all great popular movements, we find a stage at which independent rationality gives place to a collective impulse, often vaguely called magnetic, sweeping into its impetuous course thousands who yesterday were indifferent, and who to-morrow could give no account of the conviction which seemed to actuate them. But the fact that these are the people who constitute decisive majorities, and make great changes possible, is by no means always, as it may seem, an argument against the wisdom of democracy. The power to set up and propagate such a compulsory current, *when there are no predisposing conditions*, is itself intensely spiritual, and as it has certainly to encounter and overcome the utmost energy of an opposition assisted by the *vis inertiae*, or perhaps positive indisposition of the public, its prevalence is the highest proof that can be afforded of the superior quality and tendency of the impulse.

(To be concluded.)

CARNAL joy, like a land-flood, is muddy and furious, and soon gone, leaving nothing behind but pollution and marks of ruin; spiritual joy resembles a pure, perennial stream, which adorns and enriches the grounds through which it flows.

### MATERIALIZATION.

A good old Quaker lady (Mrs. Ely), for whom the Editor of *Modern Thought* vouches as "earnest and honest," sends the following quaint and obviously sincere account to that paper:—

To THE EDITOR OF *Modern Thought*.

I wish thee would publish this in thy paper and send me a copy with it in:—

We the undersigned, Mr. and Mrs. Gates, Mr. and Mrs. Jones, Mr. and Mrs. Adkins, Miss Adkins, Mr. and Mrs. Ely, Dr. A. M. Smith, Dr. Cheesman, J. I. Forney, Cecil Gates, Mary Eskins, and Mr. and Mrs. Shivers attended a séance to-night in the Baird-building, 1214 on Main-street, near 12th, room 18. The medium, Mrs. M. Rozelle, of Kansas, took all her clothing off in the presence of all the ladies and each lady examined every article, inside and out, gave it back to the medium and she put it on and went to the cabinet, which had been examined by all the circle. In a little while forms appeared in long voluminous robes of shining white. Lulu Gates, a lovely young girl who died in Rosedale three years ago, came out in a full white dress, long wide lace scarf. Her father, mother, and brother went up and talked to her, told the circle it was their daughter. She brings the perfume of roses with her. She has materialised several times through this medium and others. Mrs. Eskins' sister came just the size she was when she died, half grown. A woman came out with a black face, arms and hands. She was recognised as a Mrs. Jackson, who died in Kansas City. Our boy, Frank D. Ely, came with dark short curly hair and had his face uncovered. He wore dark pants and a white blouse waist. He came out from the curtains a full yard close to his papa and myself. We have seen him materialised many times in our own house through Mrs. Rozelle when he has touched and talked to us. We have seen him materialised forty different times through different ones. Spirits came out tall and very short. A little girl and boy showed. A young man with dark pants, white shirt front and black dress coat came and right after a larger man with shirt and pants only. Figure taller than the medium, showed with lights. It would have been a simple impossibility to have gotten all the clothing into the cabinet unseen by fifteen pair of eyes. Real clothing takes space. I would not like to have to carry a real bundle of clothing such as the suits we saw would make. They were made by spirit hands. Common sense should teach us what is possible. But this was a test séance, so that all could be positive there was no fraud, and we all were.

Rosedale, Kansas.

SALLIE C. ELY.

On the record the Editor makes some remarks which some of our readers will disagree with, to which some will give a modified agreement, and which all may read without irritation. The form in which the criticism is cast is not attractive, but it is worth considering whether it is wise or well to drag spirit down to the plane of matter:—

We personally know our good Quaker friend, Mrs. Ely, to be earnest and honest, and for this reason depart from the rules laid down for this journal, in publishing the foregoing. In excluding reports of phenomena on the supramundane planes of consciousness or so-called spiritual worlds, we do not wish to be understood as denying their existence, nor that materialisations do take place as claimed, but our experience is that the promiscuous production of these phenomena does not spiritualise the participants. They have their place, and give palpable proof of immortality to those who can conceive only through the five senses, yet will, even to them, always prove a phantom that never entirely satisfies the soul's yearning.

This phenomenon is brought about through the laws of atomic vibration, and when we have learned those laws we can so accelerate the motion of the atoms composing our bodily environment as to bring them in harmony with the unseen, and thus become personally conscious of life there in its verity. The ordinary materialisation, even when known to be genuine, is accomplished through this very process of atomic vibration under direction of a human will, but instead of the radiant form of the real, we have simply a projection into the material of a mask. It is true that mask usually takes on the appearance of the body once occupied by the real, but that it can take any other form under proper conditions is equally true. Hence, we claim that those who follow phenomenal Spiritualism, and

depend upon mediums for their light from the next stage of existence, are following shadows. They will find at the end of their journey on this mundane sphere that they have not developed the God-given powers of their own souls, but, like the orthodox Christian, have leaned on others, and are consequently like children in real spiritual power.

We append another instance of the same phenomenon for which we are indebted to the *Two Worlds*. The séance was held at the house of Mr. W. Young, Stephenson-street, North Shields, July 20th, 1886. The following is the record and attestation:—

The cabinet was formed by placing two large curtains across one corner of the room. All being in order the room was darkened, except a small portion of light from a paraffin lamp, with a red globe, which enabled us to see plainly all in the room. After the opening hymn and prayer, the medium, who was Mrs. Mellon, of Heaton Park-road, near Newcastle, was drawn into the cabinet, and controlled by her spirit guide, "Cissie." This child materialised and came outside of the cabinet. She is black, and about seven or eight years old in appearance. She kissed her hand, and threw kisses to the sitters, while she stood in front of the cabinet, about three feet from the curtains. She was asked by one of the sitters if she could dematerialise. Immediately she began to fade away, until all that remained of her was a small portion of white substance standing on the floor, about nine inches by six inches. It gradually built up again. Mr. Thomson, one of the sitters, asked if the child would show him her arms; in an instant two little black hands and arms were put out towards him. She then passed into the cabinet. The next form was a man, about five feet ten inches, named Geordy. He spoke to us in the direct voice for some time, thanking us for the harmonious conditions we had made for them, and said that they were going to give us one of the strongest tests it was possible for us to have, that was, to show themselves and the medium at the same time. I may here state that, previous to the medium being placed in the cabinet, I secured her in the chair with tape, sealed the ends, and put the seal into my pocket. After singing another hymn, the two forms came out of the cabinet, stood one at each side, and each holding a curtain above their head drew them open in the middle, so that we saw the medium sitting in the chair breathing very heavily, and the forms standing outside the cabinet at the same time. While in that position a most beautiful light appeared to come from the opposite corner of the room, through the ceiling, lighting up the cabinet, and showing the features of the medium and the spirit forms plainly. The medium had never been in the room, or even in the house before the séance. Thomas C. Eliot, 155, Grey-street, North Shields. (Signed), W. Young, W. H. Thomson, Mrs. W. H. Thomson, J. Taylor, T. A. Kempster, M. A. Kempster, Mrs. Thomson, sen., Henry Appleby, jun., M. E. Leader, M. Young, J. Young, M. Eliot, E. Eliot, F. A. Eliot, Charles Taylor, Miss Gallon, William Walker, Robert Pringle, Thomas C. Eliot.

And to give still further evidence of the way in which efforts are being made all over the world to influence us in our world we add a letter from a skilled observer who has written much on the subject. It is addressed

To THE EDITOR OF THE *Banner of Light*.

A year ago I had the pleasure of attending the first séance held by Mrs. Hattie C. Stafford, and in a note to the *Banner*, giving a brief description of it, I stated that her séance gave promise of advanced mediumship.

As I had never before had an opportunity to study the development of a new medium, I have followed her séances with a good deal of interest, not only noting carefully the external manifestations, which have been very marked, but also the strong individuality of character and mental force which some of the forms have developed.

There has been, from the first, a series of remarkable materialisations outside of the cabinet, appearing, under varied conditions, in all parts of the room—in the centre, at the sides, and often behind the audience, some twenty feet from the cabinet. Sometimes they seemed to come up through the sofa, or through the bottom of a chair, appearing and disappearing in the same place.

I was present at one of her séances Thursday, September 26th, 1889. My seat was at the extreme end of the circle, about



twenty feet from the cabinet. Among the wonderful things which occurred was one which created no little interest: Near the close of the séance, there were rappings upon my chair and the moving of objects behind me, indicating the presence of an unseen force. While this was taking place, Bertha came from the cabinet and reaching out both hands asked me to rise, saying that some one was trying to come up under my chair.

This attracted the attention of the audience to that spot. After waiting a short time, and nothing appearing, Bertha said it was of no use to wait, as the strong mental and magnetic force exerted by those present had made it impossible for the form to materialise.

She returned to the cabinet, and we all supposed that further efforts in this direction were given up; but in a few minutes afterwards she came out very quietly, and in a subdued tone said she would like to speak to me. I rose and stepped toward her, when she turned me round and pointed to my chair. As I looked I saw a faint light on the carpet, directly under the chair, which increased until it filled the whole space, then slowly rose, carrying the chair with it, until there stood before us a fully materialised female form, with the bottom of the chair resting on the top of her head, and the legs and rounds extending down to the shoulders and chest. So completely did the form fill this space that it required considerable effort to remove the chair!

This occurred in full view of the greater part of the audience, and under conditions precluding the possibility of any deception. That the form had all the muscular development, solidity, and mental character of real life, I know, for I walked with her to the cabinet, and talked with her until she disappeared.

I have had exceptional opportunities for studying and investigating materialisations at this place, having been permitted to approach when the light first appeared, and to encircle it with my arms until the form was fully developed, and in all cases have found that it rose at right angles from the plane from which it started, no part of the form being at any time horizontal, leaving no room for deception by the use of dark draperies.

It is well to state here that there is sometimes connected with the outside materialisations what appears to the sceptic evidence of fraud. The audience is usually arranged in a semi-circle, extending nearly to the cabinet. This enclosed space is filled with the concentrated mental and magnetic forces of the sitters, as varied and conflicting as their individualities. It is, therefore, very difficult, and sometimes impossible, for these beings to clothe themselves in this atmosphere.

I have elsewhere stated that Bertha informed me that these beings were more or less organised in the cabinet before they passed out to the place where they became visible by taking on a materialised form.

Those who are at all familiar with the laws governing materialisation will understand the negative atmosphere existing outside of the circle is essential to the success of this phase of the phenomena. In private circles, composed entirely of harmonious elements, the conditions are somewhat different, and the spirits can take on a solid form in any part of the room.

The density of these organisations passing from the cabinet varies with the strength of the control and the magnetic conditions of the atmosphere; they are sometimes, though not often, sufficiently dense to be visible, moving as a shadow gliding over the carpet. From this has originated the charge that they were confederates appearing out covered with dark drapery, and by throwing it off, coming in white wherever they chose. The absurdity of this charge is apparent to anyone who is at all familiar with the phenomena.

My experience, covering more than 400 séances, many of them held under test conditions, has satisfied me beyond a question of doubt of the existence of these beings, and I know of no subject demanding a more thorough and honest investigation, or one that in the near future is more likely to change the whole fabric of social and religious thought.

While Mrs. Stafford's séances are replete with external manifestations, the higher tests coming from the mental force and individuality of some forms are still more remarkable.

E. A. BRACKETT.

DUTY is an angel, reverently beloved, that walks beside the man with solemn steps; and common life is a path shining before him more and more; and the future is a mist which he will pass through, and so be nigher to God; and if, to-day, the world feels round him like a temple to worship in, then to-morrow there will be a further world for him to pass on into, and it will be the Holy of Holies.—GEORGE ELIOT.

#### ADMIRAL DIGBY'S DREAM.

The *Hampshire Advertiser* (October 23rd) has the following respecting Lord Digby's death:—

The sudden death of Lord Digby recalls to mind a strange incident in the career of his father, Admiral Sir Henry Digby, which Lord Digby himself used often to relate as absolutely true. It laid the foundation of the family fortunes, and gained for the father of the peer just deceased the *sobriquet* by which he was ever afterwards known in the Navy—that of the "Silver Captain." On October 14th, 1799, Admiral Sir Henry Digby, then captain commanding the frigate *Alcmene*, on a cruise off the Spanish coast, shaped his course for Cape St. Vincent, and was running to the southward, in the latitude of Cape Finisterre. Twice in the night Sir Henry rang his bell to summon the officer of the watch, and asked him if anybody had been in the cabin. "No, sir; nobody." "Very odd," rejoined Digby. "Every time I dropped asleep I heard somebody shouting in my ear, 'Digby! Digby! go to the northward; Digby! Digby! go to the northward.' I shall certainly do so. Take another reef in your topsails, haul your wind, tack every hour till day-break, and then call me." There being no help for it, these strange orders were strictly obeyed, and the frigate was tacked at four, at five, at six, and at seven o'clock. She had just come round for the last time when the man at the mast-head called out, "Large ship on the weather bow, sir." On nearing her a musket was discharged to bring her to. She was promptly boarded, and proved to be a Spanish vessel laden with dollars and a very rich cargo of cochineal and spices as well. By this prize the fortunate dreamer secured a large portion of the great fortune which he had amassed in the naval service.

#### LONDON SPIRITUALIST ALLIANCE ASSEMBLIES, AT 2, DUKE-STREET, ADELPHI, W.C.

SESSION 1889—1890.

Subjects for discussion will be introduced by the following speakers, the proceedings commencing each evening at eight o'clock:—

1889.

November 12th.—MR. T. SHORTER..... "Review of the Argument for Re-incarnation from the Problem of Moral Evil."

26th.—MR. MORELL THEOBALD. "Gleanings Abroad."

December 10th.—MADAME DE STEIGER... "Spiritualism in the Poets:—'The Epic of Hades.'"

1890.

January 28th.—CAPTAIN PFOUNDEN..... "Theosophy: Its Use and Abuse."

February 11th.—GENERAL DRAYSON..... "Some Early Experiences."

25th.—"1ST M.B. (LOND.)"..... "Re-incarnation Problems."

March 11th.—MR. E. DAWSON ROGERS... "Perplexities."

25th.—DR. GEORGE WYLD..... "Passage of Matter through Matter."

April 22nd.—MR. E. MAITLAND..... "Some Needed Definitions in Spiritual Science."

May 6th.—MR. MITCHNER, F.R.A.S.... "The Veil of Isis: Some Thoughts on the Present Position of Spiritualism."

20th.—MR. PAICE..... "Infinite Existence and Finite Morals."

June.—Closing meeting of the Session in the Banqueting Hall, St. James's Hall, exact date of which will be announced in due course. Address by Desmond FitzGerald, Esq., M.I.E.E., M.Ph.S. (Lond.), "My Experiences in Spiritualism: A Word with Sceptics and Spiritualists."

RIGHT in one thing becomes a preliminary toward right in everything; the transition is not distant from the feeling which tells us that we should do harm to no man, to that which will tell us that we should do good to all men.

THE things that find their way into print! Here is the *Better Way* (Cincinnati) telling a story which it heads "Psychological Influence." Briefly put, it is this: A man, Pat Gallagher, could not find his pipe. He seems to have said something thereupon that drew a very proper rebuke from his wife. Then he invoked a curse—paralysis on the man that had his pipe. At once he was paralysed and died. When his clothes were searched the pipe was found in his pocket. That seems to us, being seriously told, as it is, as severe a tax on faith as we ever met with.

OFFICE OF "LIGHT,"  
2, DUKE STREET,  
ADELPHI, W.C.

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## Light:

EDITED BY 'M. A. (OXON.)'

SATURDAY, NOVEMBER 9th, 1889.

**TO CONTRIBUTORS.**—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

### ORGANISATION.

The *Religio-Philosophical Journal* of October 19th contains an important mass of opinion on Organisation, elicited in response to the article "Unity" already transferred to these columns, and alluded to by the President at the recent meeting of the London Spiritualist Alliance.

The appeal has evidently elicited much attention. Organisation has been in the air ever since the London Spiritualist Alliance issued its manifesto on the matter. It formed a prominent subject of discussion at the Paris Congress, and now it is engaging the attention of some of the best thinkers within the ranks of Spiritualism in America. We gather that the fourteen elaborate opinions given in the *Journal* of October 19th form only a first instalment. We shall know in the end the result of the poll. For it must be remembered that this is a subject that divides Spiritualists. Some consider that the time is not ripe for it. Some see in the plan a danger of crystallising and thereby interfering with liberty of thought and freedom of action. Some fear to be bound again in the fetters from which they have escaped in old and effete organisations out of which the spirit has departed. Some are afraid of putting power into a leader's hands. Some think that the world of spirit is against the scheme, at any rate as yet. And many are unable to take comprehensive views, being occupied with their own interests exclusively. There is a deal of *individualism* among Spiritualists: there is also a deal of *selfishness*: there is also a deal of *faddiness*.

Hence it arises that there are many incoherent and incompatible objections to a plan which needs much trouble to work it out: the sacrifice of private fancies: and the altruistic regard of one's neighbour and not merely of oneself. And this quite independently of what may be held and defended as a reasonable view, that it is not sufficiently certain that organisation is desirable at all: and that the various kinds of possible organisation have not yet been clearly defined. For example, our English plan went no further than "Confederation on a basis of equality" with kindred bodies in defence and for the advancement of "the central principles of our common faith." (That proposition, we may remark in passing, was acted upon at the late Paris Congress when it was proposed to drop all points of

difference and keep to those of agreement.) These central points we may recall to memory. They were thus stated in the President's address (November 13th, 1885):—

1. That there is a life coincident with, and independent of, the physical life of the body.
2. That, as a necessary corollary, this life extends beyond the life of the body.
3. That there is communication between the denizens of that state of existence and those of the world in which we now live.

A spiritual life, the complement of physical existence, uninterrupted by physical death; and a communion between the world of spirit and the world of matter—this, in a nutshell, is my faith as a Spiritualist.

The editor of the *Journal* takes a wider flight. "The Religion of Humanity and the Church of the Spirit" is the heading of his long list of letters on the subject; though "Unity" and "Organisation" form his most general titles. One of his correspondents, Walter Howell, submits the following basis of organisation:—

#### OBJECTS AND AIMS OF THE SOCIETY.

**RELIGIOUS.**—The development within ourselves of those spiritual faculties that shall bring us into conscious relations with the so-called unseen world.—The propaganda of a truly spiritual philosophy that shall cope with the agnosticism and materialism of our age.—The fuller unfolding of that devotional spirit that shall establish a more perfect at-one-ment with the noblest side of human nature and our loftiest conceptions of the Divine.

**PSYCHICAL.**—An investigation of occult and spiritual phenomena as a means of inductively obtaining proof palpable of "life beyond the grave."

**ETHICAL.**—A hearty co-operation with all systems of reform having for their object the moral uplifting of humanity.

This professes to be nothing more than tentative, but it shows the wide area that the contemplation of the subject opens out to some minds. Probably some of the planks in that platform would have to come out at once on discussion, the last one especially. But the teachings of Spiritualism have permeated thought so widely that it will be increasingly difficult to separate it from other forms of thought. We have hitherto acted on the belief that it is well to set our own house in order before we meddle with those of others; but it is more and more clear that when Spiritualism is cleansed and set in order it will become a powerful reforming power in the coming age of reformation.

Enough has been adduced to show that a free and comprehensive discussion will be necessary in the first place before a categorical answer can be given to the questions propounded. We shall want to know whether the majority—the great majority it should be—of educated and influential opinion among Spiritualists is in favour of organising. If so, we shall need to discuss the area over which it is proposed to extend it—our proposal was world-wide. Lastly, we must know exactly what is the nature of the proposed organisation. To these points we shall recur when we have a complete account of the *Journal's* correspondents' opinion, two examples of which, instructive and explicit, we append.

MISS A. M. BEECHER.

"Unity, Organisation, Fellowship"—the true watchwords of success in any undertaking in which human beings can engage, since it is true that "no man liveth to himself." The equivalent of this aphorism is—man is a social and dependent being, and as such co-operation is his law; isolation is deterioration and decadence.

To anyone who moves through the years of this last fragment of the nineteenth century with open eyes, it must be apparent that among all classes, and in respect to all live issues, there is a tendency to unification and a growing desire for co-operation and fellowship, which, however, still needs to be fostered and judiciously guided. This can undoubtedly be best accomplished by organisations. When in the process and progress of civilisation—which is always and everywhere a synonym for spiritual growth—man can safely become a law unto himself; separate and specific organisations, with formulated methods, will not be a necessity.



In these times of struggle and adaptation to new conditions, before the perfect is attained, the law of expediency, or that which most conduces to an approximation to the perfect, must be adopted. Absolute good can be reached only by approaches. Ideals may not be let down to present attainment, but attainment must ever be made steadily to approach ideals. An editorial in the *Journal* of October 12th makes the necessity for unity, organisation, and fellowship so apparent, that it would seem no argument were necessary to make it plainer or more conclusive.

It were hard to believe that all searchers after truth, especially after psychic truth through occult channels, will not be in sympathy with the suggestions therein made.

The labours of the *Journal*, for the development and establishment of a well-founded philosophy and completely verified phenomena of the occult, will be more fully apprehended and appreciated as time goes on and the true spiritual *ego* is aroused and brought into fuller consciousness and activity. That man is a "spiritual being," in the abstract is quite generally conceded, but the real import of the phrase is much in the mist. Organisation, unity, co-operation, first for the understanding and education of this prime factor in man, this spiritual potency, is what is most needed. This done, all the rest will naturally and inevitably follow.

Newtonville, Mass.

LYMAN C. HOWE.

Spiritualism is in a transition state, and many puzzling problems confront us. How best to utilise our opportunities is the ever-recurring question. The intense individualism that Spiritualism has evoked is an indispensable preparation for a higher unity, and the "undisciplined thought" has been the great educator. The world's thought has been too much under the discipline of creeds and arbitrary authority, both in religion and science. The spirit-world has introduced a higher discipline, which is just now chaos, to the old systems, and difficult to regulate by old methods. If organisation among Spiritualists cannot be accomplished without antagonising this higher purpose and deeper discipline, I, for one, shall oppose it. But I believe it can. Organisation is Nature's method. It is her index of progress. But she has no perpetual, unchangeable bodies. She uses her material structures for spiritual ends. Can we follow her example? If not, we fail. Any body of men and women whose aim is not upward must go down in failure. If the leading purpose be material power and personal glory it holds the seeds of its own decay.

The first requisite of unity and success is such devotion to truth as shall enable us to rise above all personal ambition and prescriptive prejudice. If a sufficient body of such heaven-trained disciples can be brought together as a nucleus, unity and effectiveness would seem easy.

[Mr. Lyman Howe then goes on to insist on the necessity for giving prominence to the central thought of Spiritualism—the continuity of life and the immanence of the spirit-world in direct communion with this.]

This is the one central doctrine accepted by all Spiritualists, irrespective of all other issues, and is the inspiration of the entire movement which distinguishes it from all other religious systems of the age. A spiritual organisation with this left out, or only recognised as an afterthought of secondary importance, would have very little force or attraction for Spiritualists. Moreover, I deem it of vital importance that in emphasising the need of spiritual culture by looking to the interior and dwelling on spiritual themes, we do not neglect the cultivation of phenomenal mediumship as an indispensable factor in this higher education.

It is right to say that the Editor replies to that portion of Mr. Howe's letter, which deals with the omission from the Editorial of any allusion to the distinctive tenets of Spiritualism, that he "deemed it a work of supererogation to go into a specific statement" in regard of so universally accepted a truth. We retain the remarks of Mr. Howe because we desire, as the *Journal* does, to "emphasise what he says." No plan that did not put that point clearly could receive our support.

It is wholly unnecessary to add that we view with great interest all attempts to solve this problem, and that the *Journal* may rely on our cordial co-operation in its present efforts, and our support in all agreed upon in the direction of unity, so far as our judgment approves.

## THE FIRST ASSEMBLY OF THE LONDON SPIRITUALIST ALLIANCE

The First Assembly of the present season was held at 2, Duke-street, Adelphi, W.C., on the evening of Tuesday, October 29th. Among those present were:—

Mr. E. Dawson Rogers, Mr. H. Withall, Miss Withall, Mr. and Mrs. Everitt, Mr. John Lamont, Miss M. Giffard, Mr. and Mrs. J. H. Mitchiner, Miss E. Bainbridge, Miss F. J. Theobald, Mr. and Mrs. Morell Theobald, Mrs. Williamson, Mr. Paul Preyss, Mr. Desmond FitzGerald, Mrs. FitzGerald, Mr. Arbuthnot, Mrs. Barton Wright, the Misses Corner, Mrs. F. Dunne, Mrs. A. F. Maltby, Mr. and Mrs. J. F. Collingwood, Miss A. M. Collingwood, Miss Wyatt, Mrs. Coke, Countess de Panama, Mr. A. Grove, Mr. A. Glendinning, Mr. Gerard, Mr. Edward Maitland, Major Jebb, Colonel Taylor, Mr. and Mrs. Carbery, Mr. and Mrs. F. Percival, Miss Bates, Mr. Arthur Lillie, Miss Lillie, Mr. C. Pearson, Mr. A. Pritchard, Mrs. E. M. James, Madame Cassal, Dr. Brock, Miss Case, &c.

In opening the proceedings the President congratulated the members that the Alliance was still doing useful if limited work as representative of intellectual Spiritualism. He knew that it was so regarded in America, where great efforts had been made to purge the subject from the not unjustifiable contempt that the vagaries and follies, the ineptitudes and the frauds, of some of its followers had cast upon it. Spiritualism, if it were to be a real boon, must appeal to all the higher and better instincts of man. Certainly it must touch his intellect and appeal to his reason. This was part of the work the Alliance set itself to do, and the value of it did not so much depend on the quantity as on the quality of those engaged in it.

As the list of Assemblies had been printed in "LIGHT," and was to be had by members in the room if required, he need not detain them by going further into particulars. He might, however, draw attention to the fact that it was proposed to hold the series in the Rooms of the Society, supplemented, he hoped, by two soirées in St. James's Hall.

It was always painful to decline requests for admission from those who were not connected with the Alliance, but in view of the limited available space it would be seen at once that they had no option; for any large attendance of strangers would exclude members from their rights. In the larger area of St. James's Hall it was possible to exercise hospitality, in that small room they must remain a home circle.

It would be within the knowledge of members that a Congress of Spiritists and Spiritualists had recently been held in Paris, at which the Council had requested Mr. Everitt to represent the Alliance. It was interesting to note the fact that this Congress had arisen largely, if not wholly, in consequence of the question of organisation which the President had brought before the Alliance four years ago. The seed then sown had fructified, and if organisation were not yet an accomplished fact it was at any rate a step nearer it. He held in his hand an article extracted from the *Religio-Philosophical Journal* [see article entitled "Unity" in last issue], an extract from which he would read. He was not about to discuss the reasons why it was more difficult to organise the forces of Spiritualism than those concerned in any other propaganda. Sooner or later, however, it would have to be done, if the world were to derive from Spiritualism the full benefit that it offered.

In the course of the discharge of other duties he had discovered that Spiritualists were not all of one mind in respect to what he was about to talk of that night. As Editor of "LIGHT" he had found that there was a demand amongst a section of readers for more facts and less philosophy. He had never refused to give full prominence to any fact sent to him for publication. He wished there were more, but he could not manufacture facts, and it was an undoubted truth that they did not occur with that

frequency and regularity that they did fifteen or twenty years ago. He was bound also to say that while he cared little for philosophical speculations founded on no observed fact, but evolved camel-like from the inner consciousness, he did greatly value any suggested philosophy that was interpretative of facts which would otherwise be without significance. It was because he had himself observed such a wealth of facts that he had turned his attention to seeking out their explanation. Partly because they had accumulated so largely; and partly because they did not seem likely to accumulate much more.

But that, by-the-way. For that night, at any rate, he would devote himself to facts and little else, and if when the bird's-eye view which he proposed to take of a twenty months' experience had sufficiently taxed their patience, he would still carry away a store not perceptibly diminished by his samples.

The President then gave a rapid sketch, some particulars respecting which were given in "Notes by the Way" last week.

After the Address some very interesting speeches were delivered. Among others Mr. J. Lamont, of Liverpool, spoke of the value attached by him and by provincial Spiritualists to the work done by the London Spiritualist Alliance. He assured those present that it was highly appreciated in the provinces by those who looked to the Alliance as the exponent of intellectual Spiritualism. Mr. Everitt gave an account of raps that he had heard through his wife's mediumship. Mr. Glendinning spoke of his experiences in spirit-photography, and did not regard the use of a stereoscopic camera as affording a perfect test of the genuineness of a given picture. He also mentioned some remarkable experiences of his own, especially one with a musical box belonging to himself. Set only for six Scotch airs, it was made to play, at the request of a gentleman present, the tune of a hymn which had been sung to his wife on her death-bed. Some discussion as to deceiving spirits and the causes of deception followed. Mr. Mitchiner pleaded for a suspension of judgment as to some of the explanations offered. The meeting concluded with the usual vote of thanks to the speaker.

Our readers will kindly bear in mind that on *Tuesday evening next* Mr. Thos. Shorter will pass in review the argument for Re-incarnation deduced from the problem of moral evil.

#### "ECHOES OF THOUGHT."

Mrs. Reader's *Echoes of Thought* (Longmans) is a small volume of verse that has its merits. But the title a little puzzles—*Echoes of Thought*—reverberations of that which is only the foundation of what may eventually become a word. The "Hymn to Osiris" is stately in rhythm, as is the "Hymn to the God Shu." There is much that is true in the little poem on "Love." It is the fashion to sneer at sentiment, and when people have described something as sentimental they fancy they have settled it. Not so: sentiment practically rules the world; and the practical business of life is governed by sentiment.

When sentiment dies out of woman's heart,  
Then it is time to lay her under ground;  
Love is the very essence of her life,  
The salt which keeps her beauty fresh and sweet.

"Tremar" is a more ambitious poem; but not to our taste the most acceptable. The shorter poems breathe an atmosphere that is more congenial. The little volume should be welcome to those who read and like matter such as it contains.

CONVERSATION.—The whole art of conversation is not only to say the right thing in the right place, but, far more difficult still, to leave unsaid the wrong thing at the tempting moment.

#### "CLEOPATRA."\*

The influence of what may broadly be called the "occult" shows itself increasingly in modern literature, especially in the literature of prose fiction. Certainly we had much of it in writers of a somewhat earlier period,—Scott, for example,—but even with Scott the supernatural, as people used to call it, was rather "romantic" than "real." It has been reserved for these later days to see the old *supernatural*, the new *Spiritualistic*, become the staple ingredient of the novel. We get no romances now.

Nevertheless, some distinctions must be made. There are those who follow the popular taste, and in no way seek to lead or instruct it. To such a police-court scandal will furnish all the necessary components of a "queer story," or a *feuilleton*, and for such, naturally, the journals and proceedings of certain societies are a mine out of which they dig the material by which they live. Somewhere or other about the middle of the "shilling shocker," or of thesecond volume of the three volume story, it is quite the right thing to introduce "Esoteric Buddhism," and to hint, at least, at the profound knowledge of the writer, as to these hidden things, did he or she, mostly *she*, care to instruct the reader. Some, indeed, of these people go a step further, and frame stories with a mystic basis, which stories are developed in a way one might expect from the writer's knowledge. Where the hero has been senior wrangler at *Oxford*, one may be sure he knows all about Yogism and the transcendental Self.

But there is another class of writers, who are essentially exponents of spiritual things, though they would very likely be the last to consider themselves so. To this class pre-eminently belong Mr. Rider Haggard and Mr. Robert Louis Stevenson. How this applies to the former's *She* was shown in the columns of "LIGHT" some time ago, and the deep spiritual in sight of the latter is seen clearly in *The Strange Story of Dr. Jekyll and Mr. Hyde*, to say nothing of that tale of evil incarnate *The Master of Ballantrae*, which deserves considerably more than a passing notice.

With the literary merit of *Cleopatra* we have little or nothing to do. Mr. Rider Haggard has established a great reputation as a novelist and that is sufficient for us, for on that reputation is grounded his claim to be a teacher. Nor have we much to say about the plot of the story. Whether it be weak or strong, whether the *Cleopatra* is the *Cleopatra* of history, of Shakespeare, or of Mr. Haggard's imagination matters little, but it is of far-reaching importance to recognise that the whole teaching of the book is spiritual and goes far below the surface of things.

The reader (says Mr. Haggard in a preliminary note) is asked to bear in mind that the story is told, not from a modern point of view, but as from the broken heart and with the lips of an Egyptian patriot of royal blood; no mere beast-worshipper, but a priest instructed in the inmost mysteries, who believed firmly in the personal existence of the gods of Khem, in the possibility of communion with them, and in the certainty of immortal life with its rewards and punishments; to whom also the bewildering and often gross symbolism of the Osirian faith was nothing but a veil woven to obscure secrets of the sanctuary. Whatever proportion of truth there may have been in their spiritual claims and imaginings, if, indeed, there was any, such men as the Prince Harmachis have been told of in the annals of every great religion, and, as is shown by the testimony of monumental and sacred inscriptions, they were not unknown among the worshippers of the Egyptian gods, and more especially of Isis.

Harmachis, a prince of the old blood royal of Egypt, and therefore also a hereditary priest of the pure Egyptian gods, is instructed in secret in all the mysteries of those gods, to the end that he may overthrow the house of Ptolemy and free Egypt from bondage. How the terrible beauty of *Cleopatra* overcomes him, and how he forgets his trust, though he has been admitted to the Holy of Holies and has

\* *Cleopatra*. By RIDER HAGGARD. (London: Longmans, Green, and Co.)



even seen Isis herself, must be read of in the book. But the teaching is clear, purification must follow pollution, and salvation must be worked out individually here or hereafter.

This is how Harmachis first came into recognised contact with Isis. He had called upon all the great gods of old Egypt, kneeling on the roof of the pylon:—

And as I knelt, a cloud grew upon the face of the moon, covering it up, so that the night became dark, and the silence deepened all around—even the dogs far below in the city ceased to howl, while the silence grew and grew till it was heavy as death. I felt my spirit lifted up within me, and my hair rose upon my head. Then of a sudden the mighty pylon seemed to rock beneath my feet, a great wind beat about my brows and a voice spoke within my heart.

"Behold a sign! Possess thyself in patience, O Harmachis!" And as the voice spoke, a cold hand touched my hand, and left somewhat within it. Then the cloud rolled from the face of the moon, the wind passed, the pylon ceased to tremble, and the night was as the night had been.

As the light came back, I gazed upon that which had been left within my hand. It was a bud of the holy lotus, new breaking into bloom, and from it came a most sweet scent.

And while I gazed, behold! the lotus passed from my grasp, and was gone, leaving me astonished.

And this is what Isis said to Harmachis, during his dread initiation:—

"Now hear me: I will always be with thee, my son, for my love once given can never be taken away, though by sin it may seem lost to thee. Remember thou this; if thou dost triumph, thy guerdon shall be great; if thou dost fail, heavy indeed shall be thy punishment both in the flesh and in the land thou callest Amenti. Yet this be for thy comfort: shame and agony shall not be eternal. For however deep the fall from righteousness, if but repentance holds the heart, there is a path—a thorny and a cruel path—whereby the height may be climbed again."

Surely this is true spirituality!

But Harmachis did fall! And here Mr. Rider Haggard displays an insight which he shares with Mr. R. L. Stevenson, for: not only does Harmachis go naturally from bad to worse, but even the first step in repentance is mainly a step towards vengeance. Indeed Book III. is called "The Vengeance of Harmachis."

Nevertheless, the royal power of the initiated one does not leave the fallen Pharaoh. Though he knows that here he must at last perish and *there* he must suffer on, the everlasting arms are still beneath him. Isis comes at his bidding, even for his shame; for she comes to make clear her passage away from Egypt. An awful silence had fallen on the earth.

Then, from far away, there came the ghostly music of the sistra. Faint it was at first, but even as it came it grew more loud, till the air shivered with the unearthly sound of terror. I said naught, but pointed with my hand towards the sky. And behold! bosomed upon the air, floated a vast veiled shape that, heralded by the swelling music of the sistra, drew slowly near, till its shadow lay upon us. It came, it passed, it went toward the camp of Cæsar, till at length the music died away, and the awful shape was swallowed in the night."

Cleopatra slain by his influence, Harmachis returns to Abothis, confesses to the holy priests, and is condemned. His punishment does not begin, it only goes on, and yet he says:—

"I go, but not without hope I go, for though I see her not, though no more she answers to my prayers, still I am aware of the Holy Isis, who is with me for evermore and whom I shall yet again behold face to face. And then at last in that far day I shall find forgiveness, then the burden of my guilt will roll from me and innocence come back and wrap me round, bringing me holy peace."

Is not too the spiritual insight we claim for Mr. Rider Haggard shown even more in the last words on the papyrus of Harmachis, where the narrative sadly breaks off?—

"Oh, Cleopatra! Cleopatra, thou destroyer! if I might but tear thy vision from my heart! Of all my griefs, this is the heaviest grief—still must I love thee!"

## LETTERS TO THE EDITOR.

### "Clothed with the Sun."

SIR,—I am unwilling to prolong the discussion, but must point out to Mr. Maitland that his suggestion, in his letter in "LIGHT" of November 2nd, that "the system" is to be understood as comprehending the whole canon of the New Testament, seems a complete departure from the explanation on which alone I admitted the error of my supposition of a discrepancy in attributing the "new religion" at the same time to the "concoctors" and to St. Paul. For if the "concoctors" are to be held responsible for the whole canon, and not merely for the Gospels, there is no room for the different senses of the phrase "the new religion" (by which I was misled, if misled I was), as alleged by Mr. Maitland in "LIGHT" of October 19th. I thought that distinction sufficiently apparent, and one which I ought at once to have perceived, and hence my acknowledgment of error, and even stupidity. But the incompatibility of the two accounts really exists, if one of them makes the whole canon a single "system" devised by the "concoctors," and the other marks off Pauline Christianity as an excrescence, indeed due to the Apostle of the Gentiles. Moreover, Mr. Maitland's earlier letter speaks of the work of the Alexandrian mystics (the "concoctors") as "at a much later period" (than that of Paul), whereas now we learn that it had been going on from B.C. 286!

With regard to the Pauline doctrine, I would refer Mr. Maitland and others to Professor Pfeiderer's Hibbert Lectures for 1886 (especially the second lecture), by which the fallacy of attributing to the great Apostle the teaching of a vicarious or substitutionary sacrifice is made evident.

THE REVIEWER.

### "Passage of Matter through Matter."

SIR,—In "M.A. (Oxon's.)" "Notes" in last week's "LIGHT" my attention was drawn to a paragraph on the passage of matter through matter, and his mention of the late D. D. Home's disbelief in the possibility of such phenomenon, with his own knowledge of its truth from his own personal experience.

It may, therefore, interest your readers to know that I have quite lately, in company with a friend, had undoubted proofs of this phenomenon from my own experience in full light of day, as also in full candle-light, in my own private room.

On the first of these occasions we were sitting talking together very earnestly on the subject of a spiritual work in which we are both engaged, and on which I specially wanted immediate advice, when my friend said "Pray for it."

I knelt in prayer accordingly, and on returning to my seat conceive my astonishment in seeing a small piece of paper come fluttering down through the air into my lap!

On opening it I found full directions for my work, and appended to the paper was a signature *known only to myself*.

Need I say I followed the directions, and on the next visit of my friend to me we were speaking on the subject when another small paper again fluttered down before us, and upon it we found a most gracious communication of approbation of the course I had pursued in the minute and unmistakeable hand-writing of my guide.

These phenomena (by no means my first of this phase) occurred in my private room, alone with my private friend, exactly a month ago.

"LILY."

### Glimpses of the Land Beyond.

SIR,—I have been much interested in the remarks of "W. W. F." in the last number of "LIGHT." I have been long of opinion that the clause "ἐἰς κόλασιν αἰώνιον" (Matt. xxv. 46) means "an indefinite period of correction" and not "an infinite period of punishment." Whether the period be long or short depends on the amount of correction or pruning (κόλασις) needed for a soul that has done evil, before it is prepared to enter upon what constitutes the life of the spirit-world, namely, unimpeded progression from one glorious state to another more glorious one.

As you, sir, have seen in your *Visions*, and as I find the authoress of *Heaven Revised* has seen as well, the evil that men do not only "lives after them" but lives in them, by the disfigurement it produces in their soul-body. This disfigurement is seen in all its glaring ugliness in the world of spirits, and not only so, but as if by reflection the surroundings of the soul correspond with its moral condition, so that what the *Life* of the spirit-world really and truly is is not known to them. It is only after much pruning and bitter experience when the

souls of evil men have arrived at the condition of the *ἀδικαίαι* that they enter upon the life which is indefinite by virtue of its infinitude.

However, what particularly struck me in your correspondent's letter was the light it threw on seership. As he says, the impression of the fact was given to the Great Seer of Patmos. The condition of souls lost to all that truly constitutes the life did seem so long, so hopeless, that the seer *thought* it would never end. A seer may be compared to a traveller who very hurriedly passes through a strange and new country; he may truthfully state what he sees, but then he sees so little; he is so liable to misstate or to overstate. It would be well if mediums generally were to remember that as yet we are lost in the forests of an unknown land. It is the Africa, the dark continent, and we Spiritualists are the Livingstones and the Stanleys who have the courage to tread on and explore into the unknown shore. It has its swamps and malarial fevers, its wild beasts and its jungle, so that we have need to be very wary; but it has also its verdured valleys and teeming life, and the brightness of a sun that never sets. There is a grand reward for the brave and patient explorer, namely, the bringing of immortality to a scientific light. Let us not be disheartened at contradictory reports. If the spirit-world were a level plain, what a monotonous place it would be; but, thank God, it is not; it is big enough and varied enough to give us some little trouble to disentangle the accounts we have of it.

November 2nd, 1889.

OPTIMIST.

#### The Story of the Fall and the "Vedas."

SIR,—I see in "LIGHT" for November 2nd, you ask me what ground I have for thinking that the story of the Fall is to be found in the *Vedas*. I have referred again to Dr. Wahn's book, *Le Spiritisme*, &c., and he distinctly says, p. 261, that he got it from M. Jacolliot's work, *Recits et Commentaires sur les Vedas*, and that he had translated it from the *Rig Veda*.

L. M. P.

#### The Gnostic Theosophical Society of Washington.

SIR,—Permit me to correct the false statements which have been made in various quarters to the effect that the above-named organisation is extinct. As its founder and president, I am fully informed on the question. The *Gnostic Theosophical Society* was never stronger nor more active than it is to-day. Its memberships and ramifications extend into nearly every State in the Union. Since October, 1886, when it was formally dissolved, as an association in any way dependent upon another of similar name, and immediately re-formed upon an independent basis, it has steadily grown in strength and influence, as well as in numbers. To the quiet, systematic, and effectual operations of the *Gnostic* is entirely due the train of events in matters theosophical with which the public is now familiar. As a body of researchers in psychic science the Gnostics may, perhaps, be compared favourably with like associations, and we desire especially to accentuate the fact that we repudiate and disclaim all connection with certain persons whose names have heretofore been identified by the public with the movement commonly called "Theosophical."

1,726, N-street,  
Washington, D.C., U.S.A.

ELLIOTT COVES,  
President, &c.

October 21st, 1889.

#### Spiritualism and Fatalism.

SIR,—If I can elicit the opinions of some of your more experienced readers upon the following item of our spiritual philosophy, I myself, and others of your subscribers known to me, are anxious to avail ourselves of your kind permission for this to occupy part of your valuable space.

I find myself to-day in a sphere of life altogether new and different to any I had hoped or anticipated six months ago; a state of affairs exactly corresponding, in fact answering in many peculiar details, to a prognostication made me by the control of a medium whom I had never known or seen before. I was really a chance sitter admitted to a circle of total strangers in London, upon the recommendation of the fact of my being a believer in spiritual phenomena. Now, sir, in relating this remarkable fact to friends and acquaintances, I am met (not unreasonably, I think) with this objection: "Then, if your experience be real, if this be no mere coincidence, Spiritualism teaches Fatalism. What is to be will be, let us follow our own sweet wills, let nothing ruffle our serenity."

This, to me, is a "palpable hit," and one that—as a young man with little experience in these matters, and a very small library to fall back upon—I felt almost incompetent to parry, in spite of my wholesome abhorrence of Fatalism. I have guessed a solution to this problem, but have I guessed aright? That is the question. I have longed for a new sphere of life, where the opportunities for spiritual and mental development would present themselves, so that those incoherent occult possibilities that seemed to struggle within my being, asking for light and air in which to live, might find some benign atmosphere where their existence and vigour might become possible. That hope and wish is granted now, beyond all expectation, and I have thought that perhaps the soul, encouraged in its lofty aspirations, plans out a path, and leads us by a way we know not; that perhaps our kindred spirits on the other side can also see the path, and sometimes give us just a peep of better days, an inspiration urging us to keep the path of rectitude and truth. This seems to me "the higher Fatalism," placing fate in our own hands, and rewarding every man according as his work may be.

I know my perplexity cannot be unique, so thanking you in anticipation, I ask the kindly light which I know so often comes to one through the medium of your valuable journal.

Droxford, Hants.

"Disco."

#### "Dreams."

SIR,—Your account in "LIGHT" of October 26th, of "A Physician on Dreams," encourages me to write a few lines on the subject.

As a student of Occultism for some years I have made of dreams a special study.

I have had numerous experiences of a like nature to the one given in the account referred to, and am, therefore, quite prepared to accept this arsenical case as truthful.

I have had many things revealed to me in dreams or visions of a most important character, but, these being of a personal or private nature, I am not disposed to make them public in this journal. But I venture to say, if many students of the mysteries of occult science would turn their attention to this subject they would find much in its study to well repay them for their labour.

I hold, with others no doubt, that many dreams are from a purely spiritual source, and are caused by the ever wakeful and omniscient Ego, which shows to us by a symbolic picture in a dream some circumstance of which we are personally ignorant.

The subject of dreams is so important and interesting a one that I think a discussion could be opened in the pages of "LIGHT" on the matter with benefit to many.

October, 1889.

W. H. G.

#### The Spiritualism of a Working Man.

SIR,—In the number of "LIGHT" of October 26th there is a letter signed "T. W.," on the subject of "Eternal Punishment." At the end of the letter there is a quotation from *The Perfect Way*. I have not seen or read the book, but I was struck with the idea given respecting eternal death. The quotation was:—

The soul once begotten and made an individual is immortal until its own perverse will extinguishes it, for the fire of the soul must be kept alive by the Divine breath, if it is to endure for ever.

I have received the same idea of eternal life and death in many writings given to me and a friend with whom I have sat in circle alone once a week for half or three quarters of an hour for thirteen years.

We sit down to a small table and the control immediately seizes the table and lifts up one of the three legs and rapidly spells out by the alphabet the name of the spirit who will give the writing and then the subject, always concluding with: "Do not sit after the writing. Good-day.—J. S." He then lifts up the three legs one after the other, as a sign that he has done his part (the physical part) and leaves.

Idea then come rapidly unto my brain, which I feel impelled to clothe in my own language and write down rapidly. I write as much in from ten minutes to fifteen as takes me one and a-half hour to copy. The ideas are not mine, but the language into which they are translated is so, and this is the imperfect part, as I am not a scholar. The inflow of ideas suddenly ceases, and the control then again seizes the table, and the name of a book in the Bible, chapter, verse or verses, and the first word are spelled out. When we refer it is always correct, and the most appropriate text to be found in the Bible on the subject



and writing given. So we get the sermon before we know what the text will be.

I have kept a record of the said writings for thirteen years, and I can only justify my intrusion upon your time and space by thinking the record may be interesting to the writer of the said letter. If you do not think it worth printing, put this into the waste-basket.

I will give one of the writings—or rather the record of one sitting relating to the subject of the quotation. I have many upon the same and other subjects. A WORKING MAN.

[Our correspondent, whose letter is interesting, sends us an account of one of his sittings, together with a communication written through his hand in a state of exalted consciousness. It may interest, if it does not instruct, as showing the sort of teaching given to two working men through a course of years. We therefore give it.—ED. OF "LIGHT."]

SITTING HELD APRIL 2ND, 1889.

APRIL 2ND, 1889.

"Remer is here—will write on Immortal Glory; do not sit after the writing. Good-day.—J.S." [The above is spelled by alphabet.]

(WRITER): The life of man in the body is but as a span cut out of his everlasting life; it is but as a vapour which exists for a short time and then dissolveth; he is gone.

What is gone? The flesh, the material part, which alone the majority of mankind can perceive in this stage of their existence. That it has a purpose is certain, all things have a purpose in their being. Did you understand all the reasons for your, and we for our, existence, we should be equal to God, Who alone understands.

The inspired one of old had written through him: "Yea, if this the earthly house of our tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Also, "These trials and tribulations of the flesh, which are but for a moment, work out for us a far more exceeding and an eternal weight of glory."

Thus you see that immortality is assured by the Spirit of God, who wrote these words.

Man can only understand the higher truth of God as it is revealed unto him through prepared instruments.

And we (though dead) yet speak from our present standpoint of life and we are anxious to give to you and others truth as we perceive it, and such as you can understand.

We could give you truths which you could not understand, but these would not be in sympathy with your nature.

Is it not a stupendous fact that we are enabled to speak at all from this world of spirit to you who are still in the flesh? We should have thought so, and should have had much reluctance in accepting its reality during our earth-life. But, it is a reality that spirit communion is possible, we have proved this to you as well as we have been able.

To return to our subject "Immortal Glory," or extended capacity to receive truth, to absorb the light and life-force of the spiritual sun's rays which will widen our horizon, and lead us into new pastures of knowledge, and under the benign rays of the spirit-sun's influence we shall, as we or you progress, enter into new phases of life and knowledge; and though we cannot see and prove to you the fact of our improved life vigour, and make known to you the extended joys of that life, we do assure you they are real.

We know that if growth of spirit-life is continued under suitable conditions, the life of the spirit is multiplied; in every direction we gain more knowledge. Man in the material cannot take in our glory, it is not in his nature to hold, or possible for him to conceive it.

The mind of man cannot conceive spirit-life in its reality; so pictures are given from time to time of this life in parables, as the only means of conveying ideas of the truths concerning the life of the spirit spheres.

"Immortal Glory." Yea, this is real, is possible for all to attain to; it is the heritage of all flesh. The evolution of man ends in this.

We have before given you pictures showing that it is very possible to fail, to die the spiritual death as an individual—spirit cannot die. No! Spirit is the life of God.

God has individualised man; given unto him a portion of His spirit, and if that spirit, after being planted and given self-will, liveth not as an individual, the spirit force which animated that form will live, but the individual will die as an individual.

The spirit of God, the whole of the mighty spirit, will rise, though in individual parts, from glory unto glory, to an immortal glory, undefiled by sin, or sorrow, or death, and purged from the last remains of the carnal nature.

The sons of God shall live on; be raised by the ever-flowing stream of God's life. Imbibe this life, His force, and they shall be as gods, knowing good from evil; and thus travel on in the paths of knowledge, lighted by the spirit sun which shall reveal all things to those souls who shall be worthy to receive the gift of God—eternal life and immortal glory.

The table then spells out the texts: "2nd Corinthians, chapter v., verse 1, For,

See two last verses chapter iv.

And the sitting closes.

#### The Infinity of Habitable Worlds.

SIR,—In your number of October 12th, 1889, giving us an account of events at the Paris Congress, you say: "A very striking proposition was made by the Spanish delegates, that the Congress should declare its belief in the 'Infinity of Habitable Worlds.'"

It is not the first time that this idea has been broached in "LIGHT." In a letter which I received from Signor Fanciullacci, of Florence, extracts from which I translated, and which were published in your journal for June 15th last, these few words occur quite to the point in his poetic prose:—

"Every star is a dwelling-place in which live souls." In his Dantesque poem, *Il Pellegrinaggio nei Cieli*, written nine or ten years ago, he goes further, and tells us that, in these same stars, or in some of them, perfectible man will dwell, on his road to perfection. Here is a translation of a few of his lines, in that notable poem, to that effect:—

"To you I come, O human race  
Which follows blindly passion's bent,  
Scorning the power of the Primal Mind,  
Daring to doubt the Holy Word,  
Never indulging in a pious thought,  
While prompt to do the wrong and spurn the truth,  
Lift then on high, ye peoples all, your rays,  
And search for good, which comes through joy or ruth,  
From that same love whereof I sang in former days,  
For, in due course, dissolved and then reformed,  
Your spirits through the worlds will roam  
To seek perfection by your acts."

Or to put the point in the words of Louis XVII., written more than fifty years ago: Mankind will gain Heaven "by remounting successively through all the heavens, by which we must pass in order to arrive at the Heaven." If he means all the stars, we must acknowledge that the journey will be a long one. Nevertheless, the idea may serve to point a moral, and to show that there is plenty of work for us after we have gone hence. It may be but a tentative proposition of the early days of Modern Spiritualism, and not to be taken *au pied de la lettre*. AN OBSERVER.

[It was not the proposition, which is familiar to us, but the proposal to affirm it at an International Congress that impressed us.—ED. OF "LIGHT."]

#### Mr. Ruskin on the "Gods."

SIR,—Perhaps the following extract from the fourth and latest chapter entitled *Joanna's Care*, Vol. III., p. 172, of Mr. Ruskin's *Præterita*, may be interesting to the readers of "LIGHT." Writing in his characteristic way of Joanna's "beautiful dancing, real dancing, not jumping, or whirling, or trotting, or jiggling, but dancing—like Green Mantle's in *Redgauntlet*, winning applause from men and gods, whether the fishermen and ocean gods of Solway, or the marchmen and mountain gods of Cheviot, rarest, nowadays, of all the gifts of cultivated woman-kind," Mr. Ruskin subjoins in a note:—

I must here once for all explain distinctly to the most matter-of-fact reader, the sense in which throughout all my earnest writing of the last twenty years, I use the plural word "gods." I mean by it the totality of spiritual powers delegated by the Lord of the universe to do, in their several heights or offices, parts of His will, respecting men, or the world that man is imprisoned in,—not as myself knowing, or in security believing, that there are such, but in meekness accepting the testimony and belief of all ages, to the presence, in Heaven and earth, of angels, principalities, powers, thrones, and the like,—with genii, fairies, or spirits ministering and guardian, or destroying or tempting, or aiding good work and inspiring the mightiest. For all these I take the general word "gods," as the best understood in all languages, and the truest and widest in meaning, including the minor ones of seraph, cherub, ghost, wraith, and the like; and myself knowing for an indisputable fact that no true happiness exists, nor is any good work ever done by human creatures, but in the sense or imagination of such presences.

M. J. W.

AND what, O Superstition, have been thy cruel triumphs! Thou hast selected thy victims from among the excellent of the earth; it is thy peculiar character to have reversed all the laws of Nature and of God; to have inflicted on men of the sublimest virtue the tortures of the foulest villainy; to have rendered purity unsullied, and piety sweeter and more celestial than thou couldst comprehend, the certain prey of misery and death; thou hast fashioned to thyself a God stern and sullen, retiring in awful gloom from His creation—not to be appeased but by blood! Thy worship has been worthy of thy idol; the dungeon has been thy chosen temple, instruments of torture thy means of instruction, the stake thy eloquence, and thy piety the abolition of all human sympathy.—SOUTHWOOD SMITH.

## SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated, will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions.]

**MARYLEBONE LYCEUM, 24, HARCOURT-STREET, W.**—The proceedings were opened in the usual form on Sunday, and comprised silver and golden chain, recitations, marches, and calisthenics. Three groups formed, the senior group considering the origin of Lyceums. Recitations by Annie Goddard, Annie, Martha, and James Cobb, Lizzie Mason, and Horace Towns.—C. WHITE, Conductor.

**LONDON SPIRITUALIST FEDERATION, 290, GOSWELL-ROAD (GOSWELL HALL).**—The delegates from the affiliated societies met on Sunday last, at Harcourt-street Rooms. Owing to the weather the attendance was not large. Addresses were given by Dr. Bowles Daly, Mr. Hopcroft, and the Secretary. The next gathering of delegates will be on Sunday evening, December 1st, at 7 p.m., at Beaumont Hall, Mile End, when addresses will be given by Dr. Daly, Mr. W. O. Drake, Mr. W. E. Long, and others.—W. E. LONG, Hon. Sec.

**LONDON OCCULT SOCIETY, CARLYLE HALL, CHURCH-STREET (THREE DOORS FROM EDGWARE-ROAD, CLOSE TO STATION).**—Next Sunday evening, at 7 p.m., Mr. Iver Macdonnell will lecture on "The Devil." November 17th, "1st M.B. (Lond.)." "Death and the State after Death." November 24th, H. Ringwood-Peach, Esq., "Confucius." December 1st, Mr. Walker, "Trance and Clairvoyance." December 8th, Mr. Goddard, "True Religion." December 15th, I shall make some suggestions towards Spiritual Union, and I trust representatives of the different societies will take note and attend on that evening.—A. F. TINDALL, A.M.S., T.C.L., President.

**SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.**—On Sunday last we had large and interested audiences, bright, cheerful singing, and excellent addresses by Mr. Lees. On Sunday next, Mr. Joseph Humphries at 11 a.m., Lyceum at 3 p.m., and address by Mrs. Stanley at 6.30, with solo by Mrs. Major. Our monthly soirée will be held on Monday next, at 8 p.m.; tickets 6d. each. At the Society's Rooms, 99, Hill-street, on Saturday, Miss Davy Clairvoyance (for members only). On Wednesday strangers are cordially invited at 8.15 p.m., when clairvoyant descriptions will be given by Mrs. Wilkinson.—W. E. LONG, Hon. Sec.

**ASSEMBLY ROOMS, BEAUMONT-STREET, MILE END.**—Mr. Emms opened the meeting on Sunday by giving a reading from the *Agnostic Journal*, pointing out the strong leaning towards a belief in immortality even in that quarter. Dr. Reynolds followed with a very interesting speech upon Mind and Matter. Miss Marsh gave some excellent clairvoyant descriptions, one gentleman, a stranger both to Spiritualism and the meeting, having six members of his family mentioned by name and his home surroundings described with perfect accuracy. Next Sunday, at 7 p.m., Captain C. Pfoundes, representative of the Buddhist Propaganda Society, will lecture on "Buddhism." On Monday, the 11th, at 8 p.m., a meeting will be held at 218, Jubilee-street, to further organise this society, when members and friends are invited to attend.—Communicated.

**KING'S CROSS SOCIETY, 253, PENTONVILLE-ROAD, ENTRANCE CORNER OF KING'S CROSS-ROAD.**—On Sunday morning the time was mainly devoted to business matters. New committees and officers were elected for the ensuing six months. After the close of the business Mr. Rodger gave a short address upon Dr. Wolfe's "Startling Facts in Modern Spiritualism." In the evening Mr. Cannon presided, and Mr. Tindall delivered a thoughtful address upon "Spiritual Religion." No mere summary can do justice to the discourse but we are hoping to receive a few printed copies for distribution amongst members. Mr. Hopcroft has kindly undertaken to give a séance, in aid of the funds, on Thursday next. Our speakers for the present month are:—November 10th, Mr. Everitt, "Paris and the Congress"; 17th, Mrs. Perrin, Trance Medium; 24th, Mr. A. M. Rodger, "Dr. Wolfe's Startling Facts."—S. T. RODGER, Hon. Sec.

**KENSINGTON AND NOTTING HILL SPIRITUALIST ASSOCIATION.**—The usual services were held in Zephyr Hall, 9, Bedford-gardens, Silver-street, Notting Hill Gate, W., on Sunday last. In the morning, Mr. Portman's guides gave an instructive address on "Spiritual Gifts," which was listened to attentively. In the evening Mrs. Stanley occupied the platform, and gave us a splendid lecture upon a question chosen by one of the audience, viz.:—"Why do People Professing Spiritual Doctrines ignore Jesus of Nazareth, as according to many writers He was a Divine Spiritual Medium, and why not worshipped as such?" We have arranged a visit from Mr. J. J. Morse on December 4th or thereabouts; admission by tickets, for which early application will be necessary. Further details to follow as soon as possible, in future issues of "LIGHT." On the 24th inst., at 7 p.m., Captain Pfoundes will lecture on "Theosophy: The Truth about it," in Zephyr Hall, also on December 1st upon "Buddhism: What it is and is not." Captain Pfoundes solicits discussion. Members are kindly requested to favour us with overdue subscriptions. Any

persons having a desire to help forward the cause in this part of London, are invited to become members, and to send in their names to the Hon. Sec.—Next Sunday, service at 11 a.m.; and 7 p.m., speaker: Mr. J. Veitch. Choir practice every Friday evening at 68, Cornwall-road, Bayswater. Helpers in the choir are solicited, and are invited to attend these practices.—PERCY SMYTH, 68, Cornwall-road, Bayswater, W.

## BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

[Any acknowledgment of books received in this column neither precludes nor promises further notice.]

*The Tocsin.* No. 11. (9, Finsbury-chambers, E.C. Reduced in price next year to 5s.)

*The Newsagent.* (No. 2. Price 6d.) [Full of information for people concerned in any way with newspapers.]

*Psychic Studies.* No. 5. (San Francisco.) [Contains papers on magnetic, mental, and spiritual healing which practically fill the number.]

*The International Magazine of Truth.* Edited by A. A. CHEVAILLIER. Vol. V. No. 1. New Series. (New York: 13, West 42nd Street.) [An improved continuation of the *International Magazine of Christian Science*.]

*The New Review* for November. (Price 6d.) [Contains an article on "Rabies," by Pasteur; a discussion on "Anonymity in Journalism," by Tighe Hopkins, and a very interesting study on the "Character of the Right Hon. A. J. Balfour, M.P."]

*The Sun.* Part II. November. (E. W. Allen, 4, Ave Maria-lane, E.C. Price 6d.) [Containing in the four numbers a continuation of Dr. G. Macdonald's story, "There and Back"; a bright article on "Vexed Questions"; and one on "Curiosities of Criticism."]

*The Higher Criticism: Some Account of its Labours upon the Primitive History.* (The Pentateuch and the Book of Joshua.) By REV. CYPRIAN T. RUST, Rector of Westerfield, Suffolk. (Simpkin, Marshall and Co. 6d. [The contents of which are sufficiently expressed by the title.]

*Spiritualism Vindicated.* (Report of a Debate between Mr. J. Grinstead and Mr. E. W. Wallis, Sub-Editor of *The Two Worlds*.) [65 pages of elaborate disputation in which Mr. Wallis has much the best of the argument. The disputants, it is pleasant to notice, treat each other with courtesy and consideration. But nothing comes of these public debates.]

*The English Illustrated Magazine.* November. (Price 6d.) [Contains a striking poem by Lewis Morris, entitled "The Seven Sleepers of Ephesus"; and an article by Mrs. Oliphant on "Margaret of Scotland." Arthur Patterson writes a very interesting article on "My Journey to Texas." Benjamin Tillet tells "The Docker's Story"; and to pass by other papers, all good, Lord Lytton's "Ring of Amasis" is continued in a very readable instalment.]

## TO CORRESPONDENTS.

It will ensure despatch if all matter offered for publication is addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other name or address. Communications for the Manager should be sent separately.

It seems desirable to make clear that any facts previously published in transactions of any Society or in any journal cannot be printed as original matter in "LIGHT," and should not be sent to us except for our private information. All records sent, moreover, must be accredited by the name and address of the sender, and will gain in value by the attestation of witnesses.

The Editor begs respectfully to intimate that he cannot undertake to return rejected MSS. If accompanied by stamps to pay postage in case of its being deemed unsuitable for publication, he will use reasonable care in reposting any MS.

He also begs respectfully to intimate that he cannot undertake to prepare for the press communications that are not suitably written. He begs his correspondents to see that all articles and letters forwarded are written on one side of the paper, are ready for the printer, and are of moderate length. Those over a column in length are in danger of being crowded out.

We have received a rejoinder to Mr. Newton Crosland which might claim insertion, were it not that we had already closed a personal correspondence of little interest to our general readers.

**MADAME DE STEIGER.**—Thank you. We fear your letter will be crowded out this week. Anything arriving after Monday runs that risk.

**THE HARVEST.**—The law of the harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.

HERE is a rare chance which we present to our readers. The advertisement is from the *Pall Mall Gazette*. It is a little trying, we should imagine, to the stampers-out of superstition to find a fifty years old astrological connection with a good income.

**ASTROLOGY.**—Valuable CONNECTION to be DISPOSED OF. Strictly private. Good income. Established over 50 years.—Box 5, Box-office, Weston-super-Mare.

**TO THE DEAF.**—A Person cured of Deafness and noises in the head of 23 years' standing by a simple remedy will send a description of it FREE to any person who applies to NICHOLSON, 21, Bedford Square, London, W.C.