

# Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT, MORE LIGHT!"—Goethe

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## NOTES BY THE WAY.

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

### MR. STEAD'S "REAL GHOST STORIES."

The Christmas number of the "Review of Reviews" is likely to make a sensation, and will probably terrify some unstable minds. Mr. Stead fears as much, and accepts the responsibility. On himself the effect of collecting these ghost stories has been "for good and almost only for good." I cannot conceive that it could be anything else. If the mind be well regulated, the intention good, and motives free from that which debases, the result must be for good. And Mr. Stead may take heart of grace. Twenty years' experience has convinced me that the study of Spiritualism, before either the Theosophical Society or the Society for Psychical Research was thought of, had wiped away much prejudice, much unreasoning terror, and had taught people to look facts in the face without flinching. In a word, it had familiarised men's minds with a tabooed subject. I claim for Spiritualism that it prepared the way which made the labours of the Society for Psychical Research and Mr. Stead's Ghost number possible. Without its pioneer work men's mouths would have been shut, the endless records of phantasms of the living would never have been communicated, and Mr. Stead's ghosts would never have trooped up in their battalions even if "single spies" ventured blinking into his sanctum. I claim further that Spiritualism so permeated public thought and educated public opinion as to make it possible to publish such records as these with any probability of acceptance. If its early methods lacked scientific precision in investigation it stirred men's minds and prepared the way for those methods which assuredly do not err in the same manner.

Its contemporaries have borrowed much from it with scant thanks, and some of them have affected to dread the danger to which it exposes its votaries, and have deprecated the idea that the spirits of the departed communicate with earth or should be invited to do so. Yet no capable Spiritualist denies the risks that must be faced in journeying into this unknown land: the evidence that departed souls do return to earth has never been seriously impugned by competent and discriminating critics; and there must be many Spiritualists who have never practised evocation. For myself, though I have lived nearly twenty years in the midst of the subject, and have an intimate personal acquaintance with it, as well as a wide familiarity with all its ramifications, I have never sought to bring back one departed soul to this lower world, but have been content to accept and study what was volunteered. Mr. Stead has thought it well to give prominence to a warning which he prefixes to his narra-

tives. (1) He desires that they should not be put into the hands of the young, the excitable, or the constitutionally nervous. Though it cannot be prevented that they should be read by these persons, the advice is sensible. It is impossible not to recall an occasion when a similar piece of wisdom and discretion on the part of the then editor of the "Pall Mall Gazette" would have saved many of us from agonies of questioning as to the effect of certain published revelations on such classes of readers. That is ancient history: the present warning is, I believe, needful.

(2) Mr. Stead thinks "That the latest students of the subject concur in the solemn warning addressed in the Sacred Writings to those who have dealings with familiar spirits, or who expose themselves to the horrible consequences of possession." I have given reason in some of my books, as well as in the pages of my paper, for the opinion that Spiritualism is not to be regarded in any sense as identical with the Necromancy forbidden to the Jews; and I have often referred to the late S. C. Hall's "Letter to a Clergyman," in which the matter is very excellently treated. I need not repeat the argument, for it must be very familiar to my readers. And, from a practical point of view, it is useless. For if the term "familiar spirits" is applied to what are now called "séance-room spirits"—the "performers" whose knowledge helps the unexperienced spirits who have not mastered the methods of communication, the "John Kings," "Joeys," "Peters," and their like—then I have no doubt that their shows will always secure an audience. If they were multiplied a hundred fold there would be found those who would risk the intangible danger of obsession for the gratification of a morbid curiosity. This I say with no sort of approval, but as a mere fact. The Spiritualism of the dancing table or floating chair is not interesting to me. It is the conception of Mr. J. N. Maskelyne as it chips in with his conjuring. It breaks down the barrier of Materialism for those who need such hammering to make them think. But it is no more Spiritualism, as I conceive the connotation of that term, than a paint-box is art; a piano, music; or an alphabet, the drama.

(3) The last caveat is against trifling with Hypnotism, Spiritualism, &c. "The most careful and reverent spirit by the most level-headed persons" is desiderated. Most assuredly, if I may expunge the "Etcetera." I never know what that comprehensive formula covers, and wish that "level-headed persons" would not use it. But I have so often protested against stage-shows and promiscuous séances that I need not repeat my arguments, but only give a general acquiescence. "Catholics, Theosophists, and Spiritualists" are said to be "profoundly convinced of the necessity" of the publication of these suggestions. Catholics, of course! All that occurs within the pale of the Church is holy: all else is of the devil. That does not impress me. Theosophists, yes! They have evolved an airy system into which our facts do not fit. That also does not impress me. It is the Spiritualist only who

knows the risks, and he knows them to be enormously exaggerated. How many cases of alleged obsession can I recollect in the last twenty years? Very, very few, and I cannot say of any one that I am convinced that *it was a case of obsession at all*. The same stringent method of investigation which is recommended to us as to our facts would, I firmly believe, dispose rapidly of all this anticipation of risk. A good deal of it is a survival from a superficial reading of accounts of possession by a devil in the Gospels. A good deal is due to disease and a morbid hysterical imagination. But, be that as it may, medical science does not shirk the investigation of infectious diseases, and lives are daily risked in the pursuit of knowledge.

It would not be fair to do more than give a broad idea of Mr. Stead's method of treatment of his stories. He starts with "The Ghost that dwells in each of us," a most able *résumé* of recent researches into what Mr. F. W. H. Myers has called our "Multiplex Personality." The experiments of the French school of Psychologists through means of hypnotism are summarised with perfect lucidity. We come next to "The Thought Body or the Double," in the course of which allusion is made courteously to my synopsis of evidence recently published in that "most interesting and suggestive weekly paper, 'LIGHT.'" The cases of the Double, some two dozen in number, are well selected, and to them I shall recur at the proper time. "Clairvoyance" follows. Many cited cases are good, and an invitation is given to clairvoyants to register themselves at Mowbray House, the office of the "Review of Reviews." Then we have "Premonitions and Second Sight"; "Ghosts of the living in business"; "Ghosts keeping promise" ("Haunted Houses," alas! crowded out); "Apparitions at or before death"; "Ghosts announcing their own death," and then at last, "Ghosts of the Dead." Next "Out of door Ghosts" (suggesting to me an inquiry I once had for a "good daylight psychic") and "Phantasms which touch." The bill of fare is sufficiently varied. I must not borrow any of the dishes yet.

Passing by, for the time being, Mr. Stead's prefatory words, in the course of which, by-the-way, he describes the subject on which he writes in terms a little at variance with his already quoted warning—"The subject is one which every common man and woman can understand; it is one which comes home to every human being, for it adds a new interest to life and vivifies the sombre but all-pervading problem of death"—passing this by, I have a few words to say on Mr. Stead's conclusions, almost wholly of agreement, in some cases of profound sympathy. He began his compilation, he tells us, "somewhat lightly, little dreaming that I should close it with so serious a sense of the enormous importance of the subject, and so deep a conviction as to the results likely to follow a revolution in the attitude of the popular mind towards the phenomena of the occult world. These results are both scientific and religious, and between them they include almost the entire range of human thought." That is a proposition that commends itself to my cordial acceptance. It lifts the subject on to a plane that it ought to occupy, it recognises its far-reaching significance, and it leaves its lower aspects to Mr. Maskelyne and those who can see no further than a rather debased materialism which they mistake for Spiritualism. "After telepathy, the most practically useful truth suggested is the double." Yes. I have long tried to induce Spiritualists to see that they are as much concerned with the powers of the incarnate spirit, "the ghost that is within us," as they are with the more fugitive evidence for communion with the spirit-world. "The third benefit is the wonderful actuality which the study gives to the familiar text, 'There is nothing hidden which shall not be

revealed.'" Yes, it is the Book of Judgment, instant and not to be deferred, this imperishable imprint of words and deeds that Spiritualism reveals. I have elaborated the idea in my "Higher Aspects of Spiritualism."

"The greatest gain, however . . . will arise from the deepened certainty which it gives as to the permanence of the individual after death." Again I agree: it is an old story of mine, and I am glad to note that Mr. Stead expressly adopts my view that evidence of the persistence of the individual after physical death, and not immortality, is what we get out of a study of this subject. "It does not seem to be too bold a speculation to believe that the patient methods of inductive science, the careful examination of evidence, and the repeatedly renewed experiments of investigators will, before long, completely re-establish the failing belief in the reality of the world beyond the grave, and leave us as little room for doubt as to the existence of the spirit after death as we have now for doubting the existence of Behring Straits or of the Pyramids." "To many [this evidence] would undoubtedly add a new terror to death. . . . To rest and that for ever, even in the grave, seems sometimes the boon of boons. It would seem to be an unattainable one. For, if the testimonials of many credible witnesses may be believed, *there is no death*. The form, the vesture perishes, but the soul, the Ego, the essential principle lives on. Revelation has always affirmed this. It seems as if science were once more to vindicate her claim to be regarded as the handmaid of religion by affording conclusive demonstration of its reality." The value to my mind of this compilation lies quite as much in such deductions and records of the impressions left on a singularly acute and sensitive mind as in the remarkable collection of ghost lore which it contains. It is sure to be widely read. I hope it will be pondered and digested.

#### DOUBLES IN ANTIQUITY.

##### THE LEGEND OF ARISTEAS.

Much has appeared lately in the columns of "LIGHT" on the subject of doubles. If not already adduced, it may be of interest to call attention to perhaps the very earliest mention of doubles, as recorded by the Father of History, showing, moreover, that the idea was known in very early antiquity. Herodotus in his fourth book (14-15) gives a strange account of Aristeas, a poet who wrote verses on the remote, half-fabulous peoples, the Arimaspians and Hyperboreans. He was a native of Proconnesus, and of high birth. Herodotus goes on to say that he will relate the account he heard of him in Proconnesus, in the Propontis. There they say that Aristeas, entering a fuller's shop in Proconnesus, died suddenly. The fuller, closing his shop, went to inform the relatives, when, as the report that Aristeas was dead ran through the city, a certain man of Cyzicus contradicted it, declaring that he had met and conversed with Aristeas on his way to Cyzicus; whereupon the relations of the deceased went to the fuller's shop, but on opening the house Aristeas was not to be seen, either dead or alive. Seven years after, they say, he appeared in Proconnesus, and composed those verses called by the Greeks Arimaspians, and then disappeared a second time. So it is told in these cities. "But," continues Herodotus, "I know that three hundred and forty years after his second disappearance the people of Metapontium in Italy affirm that Aristeas himself appeared in their country, and told them to build an altar to Apollo, and place near it a statue bearing the name of Aristeas the Proconnesian: for he said that Apollo had visited their country alone of all the Italians, and that he himself, who was now Aristeas, accompanied the god in the form of a crow. After saying this he vanished; whereupon the Metapontines sent to Delphi to inquire what the apparition meant, and the Pythia bade them obey the command, as it would be good for them. Accordingly a statue, bearing the name of Aristeas, is placed near the image of Apollo in the public square, and laurels are planted around. So much concerning Aristeas." This strange legend combines the notions of a double, a *revenant*, and transmigration. Evidently it made an impression, and was believed, as it was commemorated by a statue, and thought worthy of preservation by Herodotus.

M. J. W.

## SPIRIT IDENTITY.

BY EDINA.

I did not expect to return to the case of the Rev. J. G. Wood; but certain events which occurred in my house on the evening of Friday, October 30th, impel me to do so now. Before dealing with these, it is necessary to state that on the occasion when Mr. Wood's portrait was identified, as stated in "LIGHT" for November 7th, I did not think it necessary to do more than use the biography for any other purpose than that of identification, and did not even read the title page. All I knew regarding the volume was that it was a biography of Mr. Wood written by his son, whose Christian name and profession I did not know. The same observation applies to my wife and daughter. As soon as identification took place, the volume was given back to my friend to be returned to the Public Library. The reason for this was that we had a good deal of talk going on on the "general question," and I had no time for the moment to look into the book, but reserved its perusal for a future occasion. So stood our knowledge at the sitting on October 30th, about six p.m. On that evening, we again asked the medium to look into a china tea cup, as had been done with some success on a former occasion. This time also we were favoured with good results.

The first face seen by the medium was stated by her to be that of a well-known Scottish voca'ist, who died in Canada some years ago, while on a concert tour. Our medium had never seen him when in earth-life, but she accurately described his appearance as we had last seen him when in Edinburgh, where his home was. He was, she said, holding in his hand a volume, titled "Songs of Scotland," and she informed us that he was singing the "Land o' the Leal," which, on looking up a biography of the deceased vocalist, was, I find, one of his favourite and successful songs. Some thirty years ago this Scottish singer was on terms of intimacy with a relative of ours, who passed over before him, and who often communicates with us by automatic messages. We now put a question, whether, when in earth-life, this Scottish vocalist had known any of our friends. The reply was at once correctly given to my daughter, who heard, and repeated it to us. She had no knowledge of the fact till the answer we have just referred to was received.

The medium next described as seeing in the cup a reproduction, or representation of a study containing a bookcase, writing-table, books, and papers; and then said: "I see the Rev. John George Wood, and he is standing in his study. Again I see another minister coming besides John George Wood. He is not a spirit; he is still alive. He tells me he is the Rev. Theodore Wood, and that that is his father standing beside him, whose life he wrote." Other faces afterwards came into the cup, but with these I will not at present deal.

Now, as I have said before, none of us knew the Christian name of Mr. Wood's biographer; our knowledge only extended to this, that the book was the work of a son of the deceased, and I purposed going to the Public Library next day (Saturday, October 31st) to examine the book; but, accidentally meeting my friend, before referred to, in the street, he informed me the author of the biography was Mr. Wood's son "Theodore," and he has since written me that he is "The Rev. Theodore Wood." The statement of the medium to us is therefore verified.

The medium states that all spirit forms seen by her have always this peculiarity, that round each form or figure there is usually a "ring" or "halo of light." In the case of Mr. Theodore Wood that peculiarity was absent and she therefore came to the conclusion that he is still alive. In the case of the Rev. J. G. Wood, the halo was distinctly seen by her.

This is the first occasion on which my daughter has "clairvoyantly" seen a person still in life; and I should greatly like to test the accuracy of her "inner vision" by showing her a photograph of Mr. Theodore Wood under as strictly test conditions as was done in the case of his late father. In this way one would be able to ascertain if she really saw the "quick and the dead" together. She solemnly assures me that the person who said he was the Rev. Theodore Wood spoke to her the words above referred to, and gave himself out to her as the writer of his father's biography.

[If any reader of "LIGHT" should know the Rev. Theodore Wood, or be able to say where a portrait of that gentleman can be procured, and will forward the portrait or information to me, I will pass it on to "Edina."—EDITOR OF "LIGHT."]

## "THE MYSTIC QUEST."\*

Mr. Kingsland gives us in the form of a slightly constructed plot much information as to his interpretation of Theosophical beliefs. We disregard the novel and address ourselves to the more important *obiter dicta* that it introduces. It is not necessary to accept all that is set forth with unquestioning faith to perceive the moral beauty of much of it. The keynote is Re-incarnation: an antecedent embodiment for each of us to be followed by re-embodiment till the resources of earth lives are exhausted for the individual spirit. We have no intention of pursuing that well-worn theme. It is the most pronounced and manifest point of cleavage between the Spiritualist and the Theosophist. Others, no doubt, there are, but this in philosophy and the Mahatma as matter of fact swallow up the rest.

Of the high quality of thought that Mr. Kingsland puts into the mouth of his characters an extract that can hardly be fairly abridged will give some idea.

They had been speaking, the interlocutor and his respondent, of cyclic changes, and the inquiry was made as to the possible limit of the "higher state," its goal.

"This grand order of the universe, this mystery of the ages, this immutable law of human progress," Nirman answered, "is but a reflection within the sphere of our consciousness of that absoluteness, that unmanifested, ever concealed, causeless cause, which is the root of all things subjective and objective. Call it God if you will, It is *Itself* the universe, though the universe is but *Its* reflection. Ever present, yet never manifested; the root of all action, yet *Itself* actionless: the source of all Being, yet *Itself* Beingless: absolute motion, yet ever at rest: in It all opposites are united. It is *Itself* past, present, and future, yet has no relation whatever to time. As every atom and every manifested thing exists in space yet is not space, so It exists as space, yet space is but *Its* symbol. All that we see, and hear, and know, and think proceeds from It. In It we live and move and have our being. Call It God if you like and give It attributes of love or hate, of good or evil; but the moment you do so behold, It, which was before infinite and unrelated, has become finite, relative, conditioned, personal. Space is *Its* symbol. Can you postulate of space the qualities of length, breadth, height, and depth? These are but qualities of our final consciousness, not of It. That of which you postulate a quality is no longer absolute; there is still something beyond. So of this *Rootless Root*. Make of It a personal God: give It qualities and attributes, and immediately It is no longer infinite, absolute, immutable, but finite, limited, changeable as human thought itself. . . .

"The whole manifested universe shall one day return to It: be drawn to darkness and silence and nothingness from whence it came: once more to be outbreathed as a new universe *from* It yet not *by* It: for all this is illusion, while It remains eternal, ever present, without centre or circumference. To reach It, to live above illusion, to free oneself from bonds of time and space and sense: this is the glorious goal of conscious effort for the true Mystic. . . .

"There is no single speck of matter, no tiniest organism, no meanest flower, or plant, or creeping thing that is not what it is because outbreathed by It: and through the long pilgrimage of life, from mineral to plant, from plant to animal, from animal to man, from man to God, from God to It—an ever widening sphere of consciousness—the mighty breath of life which is *Itself* pulsates: and all shall one day, by few or many stages, re-become that which It was and is and will be. . . . And herein is the saying true, 'He that loseth his life shall find It.'"

Much more the Mystic said. There is an Oriental flavour in his mysticism; but, if we mistake not, there is much in the pages of this little book that will repay perusal and provoke thought.

HE that enlarges his curiosity with respect to the works of nature multiplies the inlets of happiness.

\* "The Mystic Quest: A Tale of Two Incarnations." By W. KINGSLAND. (G. Allen, London and Orpington; 215 pp.)

### THE THEOSOPHICAL DIFFICULTY OF RE-INCARNATION.

The great gain which we have obtained from the advance of scientific knowledge in the present century is undoubtedly the establishment of the truth that as a race we have progressed slowly though surely, and that the fall of man—however necessary as an article of belief in some religious communities—is a myth which such works as Darwin's "Origin of Species" and the "Descent of Man" have exposed to the world as unworthy of credence.

There appears to be no adequate reason why the spiritual part of man, no less than the physical, should not be subject to similar progress to that generally accepted with regard to the grosser elements of our nature, and to this progress Theosophy, judging it from its doctrine of Re-incarnation, seems to be opposed.

Buddha, whose teachings differ materially in their religious and philosophical aspects, had at least as high a view of spiritual existence as those who, after so many centuries have passed, now ask mankind to accept the view that "one career is too short for the precise balancing of accounts, and many are needed that every good or evil done in each may be requited on the earth where it took place." This founder of a religion which extends southwards to Burmah, which is professed throughout almost the whole of Eastern Asia, which is one of the three State religions of China and the sole one of Tibet, and which even touches the limits of Swedish Lapland, laid peculiar stress on the doctrine of cause and effect, arguing that wrong doing in one existence produced suffering and misery in a human being in the next. Buddha, known as Fo among the Chinese, is recorded as having been consulted by an old man who complained of poverty and misfortune. "In a previous existence," replied the sage, "you were rich and learned, but you lightly esteemed men and were unwilling to be charitable. If you desire to know your state in a previous age, consider what you suffer now; if you desire to know your future state observe the deeds which you do in the present."

That the spiritual essence of man prompts him to good deeds or the reverse, according to the stage of progress in which it is, seems likely in so far as one continuous line of advancement is conceded; if "every evil done on earth is to be requited where it took place," the doctrine of Re-incarnation may be taken to include a case where the second body which contains the soul in its second stage is punished for misdeeds previously done. The infliction of punishment, as such, is not conducive to progress, especially in its Theosophical guise, which seems to savour of retaliation rather than justice. The wheel of Buddhism with its six ranks of insects, fishes, birds, animals, poor men and those Chinese ideals, mandarins, which so many millions accept as the order of bodily progress and retrogression even when considered by the side of the seven planes of existence which Theosophy promulgates as the mystic number, do not seem less deserving of acceptance as true than those of the modern sifters of Eastern religions. Anyone who has visited China cannot fail to have noticed that to be poor is a sign that previously one was avaricious: to be miserable, that one did not pity the misfortunes of others in a former life.

Although claiming its great merit in advocating virtuous and self-denying deeds which even Socrates—"the greatest Christian before Christ" as he has been termed—inculcated, which Christianity itself has made a pillar of support and a standard which mankind has only occasionally reached, Theosophy when advancing its theory of Re-incarnation falls into materialism and sinks infinitely below the teachings of Spiritualism and its onward course from the tangible to the immaterial. How far the lowest spiritual existence is superior to the highest physical one we can scarcely conceive; that the spirit which has once shaken off its earthly bonds should rehabilitate matter again seems to be a view which, considered dispassionately and with every desire to be just to those who hold Theosophical views, is not far removed from the old theory of transmigration, which no one in the present state of advancement would be intrepid enough to maintain or even to countenance.

Λαμπας.

THE Buddhist who thanks no man, who says, "do not flatter your benefactors," but who, in his conviction that every good deed can by no possibility escape its reward, will not deceive the benefactor by pretending that he has done more than he should, is a Transcendentalist.—EMERSON.

### NARRATIVES ILLUSTRATIVE OF THE CASES OF "THE DOUBLE," RECENTLY PUBLISHED IN "LIGHT."

In collecting for reference the cases of the double which have lately appeared in these columns, I was led to classify the cases, considerably over 200 in number, under five distinct heads. I used for convenience the term Agent for the person whose double was projected, though I was far from desiring to imply any conscious agency in most of the cases. Percipient I used for those observers to whom the double appeared. The heads of my classifications are (1) Agent in a normal state. (2) Agent asleep. (3) Agent in reverie. (4) Agent entranced. (5) Agent in a fainting condition. Of these I now propose to give separate instances.

#### I.—AGENT IN A NORMAL STATE.

I select the following account, originally published in "The Banner of Light" from the "Spiritual Magazine" (Vol. VI., p. 258):—

#### THE ALLEN BOY MEDIUM'S MANIFESTATIONS.—MR. HALL'S LETTER.

Our morning papers in this city are rejoicing over what they term the detection of the Allen Boy in his tricks. Some gentlemen saturated their hair with "lampblack," and when it was pulled by the "spirit-hand," the boy's hand was found to be blacked and forthwith he is denounced as a humbug and an impostor.

It is not the first time that mediums have been abused because their hands are marked by anything the spirit-hand touches, and the frequent recurrence of this trick to expose a trick, and the uniform result, have led me to think that underlying this may be in operation a law that we scarcely understand, but which will inevitably produce like results. When the Allen Boy was "exposed" I determined to investigate it, Dr. Randall and Master Henry Allen having kindly consented that I should have liberty to investigate the matter.

The results thus far have convinced me that my theory is, in the main, correct, and that not only the Allen Boy but other mediums for physical manifestations have been grievously wronged. I am satisfied that whatever the electrical, or "spirit-hand" may touch, a mark will inevitably be transferred to the hand of the medium in every instance, unless something should occur to prevent the full operation of the law by which this result is produced.

In company with several well-known and prominent citizens in this city, yesterday afternoon I had a sitting with the "Boy," to test the truth of this theory. Sitting, as usual, in a rocking-chair, the musical instruments being on a sofa behind me, and the boy sitting at my left, holding my left arm with both hands, his right hand being tied to my arm, the handle of the bell was blacked, and the spirits requested to ring it, which they immediately did. I instantly threw off the covering from the boy's hands, and unclasping his right hand, which was tied to my arm, the fingers were found to be blacked, as if he had taken hold of the bell himself. To make the experiment still more satisfactory, the gentlemen present, after the boy had washed his hand, tied both his hands to my arm with a strong cord, and the other end of the cord was held firmly in the grasp of one of them, who pulled so hard that the pressure on my arm was absolutely painful.

Under these conditions, all being satisfied that the boy could not move either of his hands a single inch from their position on my left arm, my coat was thrown over my left arm, covering it and the boy's hands. Outside the coat I placed my right hand upon the boy's right hand, demonstrating, beyond the possibility of doubt, that the boy remained perfectly quiet. Thus being prepared, the invisible powers behind commenced playing on the instruments; they again seized the bell and rang it. I immediately uncovered the boy's hands; and when he let go his grasp upon my arm, where I felt it had quietly remained clasped during the manifestation, his hand was found to be blacked as before. The test was conclusive. Instead of proving the boy an impostor, it indicates the existence of a law of nature by which this result must be inevitably produced every time, if the medium be genuine, and the real spirit, or electromagnetic hand is produced. Whatever that spirit-hand touches, the mark must be transferred, by the simple operation of a magnetic law, which electricians will understand, to the hand of the medium, and when proper precautions are used, it should be taken as an evidence of the genuineness of the manifestations, rather than as proof of trickery. You will readily remember instances of the transfer of pictures of neighbouring objects to the human body by the free lightnings of heaven. The process of electrotyping is a familiar custom of the electrical transfer. And I conclude that the

spirit-hand, being composed in part of the magnetic elements drawn from the medium, when it is dissolved again and the magnetic fluid returns whence it came, it must of necessity carry with it whatever material substance it has touched, and leave it deposited upon the surface of the material hand of the medium. This is a scientific question. If it be true, how many innocent mediums have been wronged? and the invisibles have permitted it, until we should discover that it was the natural result of a natural law.

I hope others will investigate this matter, and let us see if the result will warrant the conclusion I have drawn.

Portland, Me.  
March 23rd, 1865.

JOSEPH B. HALL.

## II.—AGENT IN SLEEP.

For the illustrative case under this head I am indebted to "Phantasms of the Living" (Vol. II., p. 473):—

From Mrs. Sprague, 275, Coldharbour-lane, Brixton, S.W., who says that "the particulars are plain unvarnished truth":—

August 25th, 1886.

The narrator's mother, Mrs. Green, to whom she was deeply attached, had promised that, if she died when they were apart, she would let her daughter "know that she was quitting this world." Soon after Mrs. Sprague's marriage, her mother went to keep house for a son at Major's Creek, Braidwood, N.S. Wales, and the two had not met for twelve years. In the summer of 1868 Mrs. Sprague, who had been in New Zealand, was on her way to pay her mother a visit. "She was expecting me; and the last letter was cheerful and happy, intensely expectant of my visit; also she was, she said, quite well.

"On Sunday night, June 14th, 1868, I retired to bed about 11.30, and slept soundly till three o'clock, when I suddenly woke hearing my mother's voice. She stood at the foot of my bed. She said, "Oh, come! I want you!" The moon was at the full, and the room as light as day. I threw myself out of bed instantly. She was gone. I then realised how far away she was, and a strange supernatural feeling, a feeling impossible to describe, took possession of me. Like lightning the compact made in England many years before returned to my mind, and I knew with certainty that she was dying. I looked at my watch; it was three o'clock. I lay awake till the morning dawned, and at twelve o'clock that day I had a telegram from my brother, asking me to come on quickly as she had had a fit (late on the Saturday night) and could not live. This was Monday. I could not leave Melbourne till the following Thursday, there being only steamers twice a week, so on the Wednesday (corrected in conversation to Thursday) I received another telegram saying she was dead. Her body was kept for ten days that I might attend the funeral, which I did, travelling post all the time.

"On questioning the nurse who attended her, she said: Your mother ceased to breathe on Wednesday, June 17th, but the last sign of life she gave was on the Sunday night, or morning, when at about three o'clock appearing still insensible, she rose up and attempted to stand, but fell heavily forward. With assistance I replaced her in the bed, and she remained motionless till she ceased to breathe. This was the exact moment that her spirit appeared and called me."

In conversation Mrs. Sprague stated that not only her child, but also her landlady, Mrs. Bellman, was sleeping with her on the night of the vision. We are endeavouring to trace Mrs. Bellman. The brother and the nurse are dead. Miss Alice Sprague stated independently that she distinctly remembers being woke by her mother's exclamation; and she also remembers Mrs. Bellman's remonstrating with Mrs. Sprague for disturbing her; but Miss Sprague has no recollection of being told at the time what her mother had seen.

Mrs. Sprague has had only one other similar experience in her life, which followed the above by nearly seven years; it was again of the "borderland" type and represented her deceased mother.

## III.—AGENT IN REVERIE.

The following case is extracted from "The Spiritualist" (Vol. I., p. 33). It was recorded by Mrs. Hardinge Britten as a "fact that had come under her own observation":—

The Rev. S. Binning, of New York, who is now living—anybody could write to him to get the facts authenticated—was, eighteen years ago, a Wesleyan Methodist; he afterwards became a Spiritualist, and joined what was then known as the "New York Circle" (consisting of about twenty individuals), which had several branch circles connected with other towns. One of these circles met one night at Troy, 160 miles from New York. There were twenty persons present. According to their rules each member had to be in the room twenty minutes before the circle began sitting, and to stop the sitting out. On Saturday evening, when both circles, so far apart, were sitting, the Rev. S. Binning was expected in Troy. He did not come

at the set time, and they began to sit at eight o'clock, when a ring was heard at the door. Two of the members rose, and answered the bell; Mr. Binning entered, much to their surprise, as they had ceased to expect his coming that time. He muttered some indistinct words, and pushed past them in the hall passage, opened the door where the circle was sitting, and was beheld by eighteen of the members. He again spoke indistinctly, and quitted the room. The two who had been to the door then came in and asked for him. "Had they not seen him again at the door?" "No!" They searched the passage and the house, but he could not be found. Next day a telegram was received from him, stating that he was seriously ill, and could not attend. He had started the telegram from New York the night before, but owing to bad weather the wires had met with an accident, and it did not reach its destination till the following morning. He stated afterwards that at the very time he was seen his thoughts were earnestly fixed upon the circle, and he felt anxious they should get his message.

In this case of the "double" it will be seen that three senses were appealed to—sight, touch, and hearing.

The case of Julian Hawthorne, very much to the point here, was published in "LIGHT," No. 537 (April 18th, 1891). I add a second case extracted from "Human Nature" (Vol. II., p. 502):—

## CASE OF UBIQUITY OR DOUBLE.

When I was about eight or nine years old, certainly not more than ten, I was standing in a class with several other children. The room was rather large, with a window at each end; we were placed between the lights, and our governess sat in a chair opposite.

I remember a dreamy sensation stealing over me, till suddenly I found myself at the side of our governess looking at my vacant form still standing in the class. The return was, I think, not quite so easy or instantaneous, and I felt frightened, though I do not remember at the time making any confidant of this strange experience; but when the dreamy feeling came on again, which it did afterwards, I resolutely combated it. In after life I have been seen out of the body by three different persons, but had no personal consciousness on these occasions.

## IV.—AGENT IN TRANCE.

The following comes from "The Spiritualist" (January 7th, 1876):—

Dr. Nehrer, formerly of Vienna, and now residing in Hungary, writes thus to a friend in England:—

Your former hypothesis of the "double" is not at all to be given up; there is much probability, in some cases, that a spirit, fit and ready for materialisation, should avail himself of the ethereal form of his medium. In my second essay on "Apparitions of Incarnated Spirits," you will find the following case mentioned: A lady while embracing her sister, whom she found entranced, near the window, beholds in a moment, down in the garden, the double of her entranced sister, walking with their father. The apparition dissolved after her exclamation of surprise, and at the same moment the entrancement was over. You will find other examples in "Human Nature," April, 1874.

(To be concluded.)

## BOOKS AND MAGAZINES RECEIVED.

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

- "Lyceum Banner" for current month.
- "Theosophy and Occultism." By G. R. S. MEAD. (Theosophical Publishing Co., 13 pp. Price 2d.)
- "The Supernatural." By DR. WEATHERLY and MR. J. N. MASKELYNE. (Arrowsmith, 3s. 6d.)
- "Books and Men, or, Literature Sham and Real." By ABEL ANDREW. (Reeves, 185, Fleet-street. 1s.)
- "What is True Religion?" By JANE LEAKE. (F. E. Longley, 32, Warwick-lane, E.C., 20 pp. Price 2d.)
- "Real Ghost Stories," being the Christmas number of the "Review of Reviews." (Price 6d., 110 pp.)
- "Cecilia de Noël." By LANOE FALCONER. (Macmillan, 3s. 6d.) [A charming ghost story; for present review.]

THE Prince of Wales, under warrant dated November 9th, 1891, has specially appointed Messrs. John Brinsmead and Sons, pianoforte manufacturers to his Royal Highness. Sir R. H. Collins, K.C.B., has officially notified them that they are welcome to state that they are under the patronage of Her Royal Highness the Duchess of Albany. Messrs. Brinsmead have, in addition, special appointments to several European Courts, and also that of pianoforte makers to her Royal Highness the Princess of Wales, under warrant dated February 20th, 1889, and the Brinsmead pianofortes have been supplied to her Majesty the Queen at Balmoral.

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## Light :

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

SATURDAY, NOVEMBER 28th, 1891.

**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.

#### "THINGS TO COME."\* I

This handsome volume contains much food for reflection and thought. It consists entirely of addresses delivered before the Christo-Theosophical Society. This Society, which was started in 1890 under the auspices of the Rev. George W. Allen, has held its meetings at a club in connection with St. Nicholas Cole Abbey, and various announcements made respecting its proceedings will be in the memory of our readers. The general object of the Society may be briefly said to be to expound the esoteric meaning of Christian doctrine as set forth in the Gospel of Christ. The Society believes that this Gospel is a profound system of philosophy, far wider and deeper than the mass of Christians believe or know. The aims and objects of the Society are lucidly set forth in an appendix to the addresses which takes the form of a letter from the Rev. G. W. Allen, who is the moving spirit throughout, to those who have attended its meetings. Mr. Allen grasps one sign of the times and proposes a plan to meet it. It is an age of great unsettledness, by reason chiefly of the opening of spiritual perceptions. Men see deeper, apprehend more clearly the profounder meanings of truth, and are increasingly dissatisfied with superficial explanations.

There is less conventionality, more esotericism in the handling of religious questions. Sectarianism is by slow degrees giving place to a broad universalism. To foster this development and to aid its evolution is one great aim of the Christo-Theosophical Society. The universal brotherhood of man is a grand ideal, but we have not got far on our way to it yet. It will need the highest of efforts through many generations to get near to it: meantime it is something to have realised it as an ideal.

The addresses that are comprised in this volume are arranged as follows:—Mr. J. W. Farquhar opens with the exposition of some first principles of spiritual interpretation. "The most systematic and most intelligible interpreter of the spiritual sense of Scripture," he says, "is Emmanuel Swedenborg." His own method of interpretation shows in many places the source of his inspiration. The Rev. R. W. Corbett deals with the fundamental

\* "Things to Come." Essays towards a fuller apprehension of the Christian Idea. (Eliot Stock. 1891.)

aspect of the Christ-Revelation. In a powerful argument he states his conviction that a mistake has been made in treating Christianity as a religion to be held in opposition and hostility to the religions of the world. "It has no definite system of doctrine or training to impose on the mind or conduct of men. It is the revelation of life in God, in the world, and in the creature. It can utilise all religions."

Our own well-known correspondent, "C.C.M.," has a very thoughtful paper on "Relation to Truth, Love of Truth, and Conviction of Sin." His general aim is "to distinguish between truth and its intellectual forms: to contest the assumption that intellect is the faculty primarily or alone concerned in our relation to truth; and to re-assert the claim of religion to institute that relation more directly and immediately." To fully expound these theses would be, as the writer says, to lay down a system of philosophy. What is done in his able paper must be read *in extenso*, for he does not lend himself to condensation or even to a brief indication of his positions.

Dr. Elizabeth Blackwell treats of Christianity in medicine. "I do not think," Mr. Allen writes of this address, "that I ever met with a better condensation of the essential principles of true Christian teaching." Indeed, the four points essential in Dr. Blackwell's opinion to a true Christianity, viz., Incarnation, Fatherhood, Brotherhood, and Immortality, are adopted in the form of profession of principles issued by the Society.

The Rev. C. R. Shaw-Stewart writes on Forgiveness of Sins. His paper may be read in connection with that of "C.C.M.," as the following one by the Rev. F. Mann should be compared with Dr. Blackwell's. He treats of Healing by mental process, commonly and very inappropriately known as Christian science.

Last comes a compact block of admirable addresses by the Rev. G. W. Allen, deeply thought out and lucidly stated. They deal with distinctively Theosophical subjects: God, Personality, Fatherhood. The true self and the false. Atonement (at-one-ment), definition, and practical value of Theosophy as the writer understands it. We attempt no indication of Mr. Allen's line of thought. In the present issue will be found an example of it in the excellent address delivered by him at the last meeting of the London Spiritualist Alliance.

It will be seen that it has been our province to act as guide to the future reader of this impressive book, and not to submit it to any process of criticism. Such an effort might be made within the limits of a "Quarterly Review" article: it would be impossible and misleading in the space at our disposal. It is a book to study and to ponder over. It is not to be expected that all readers will agree with all the propositions laid down, but we venture to say no candid mind will fail to discover in its pages worthy thoughts enshrined in worthy language.

#### PASSED ON.

At Gladdiswoode, Torquay, there passed away to the higher life Agnes, the beloved wife of William Tapley Rossiter, in the full knowledge that "Death bursts the Evolving Cloud and all is day." Aged sixty-two years.

Not lost but gone before  
Is the spirit's matchless strain,  
Far dearer than of yore  
We shall find our own again  
Where our tears shall not be flowing,  
Where our hearts shall not be sad,  
For the bonds so long of growing,  
Will make us only glad.  
*They are not dead.*  
They only sleep  
In the Father's blessed care,  
While we sweet vigils keep  
Until we join them there.

"MORNING STAR."

## ASSEMBLY OF THE LONDON SPIRITUALIST ALLIANCE.

At the rooms of the Society, 2, Duke-street, Adelphi, on the 17th inst., the Rev. G. W. Allen delivered the following address, which was listened to with marked attention and created considerable discussion:—

## OUR EASTERN THEOSOPHISTS AND WHAT WE ARE TO SAY TO THEM.

I am afraid it is altogether impossible to discuss the topics that in such a paper as this must necessarily be dealt with without "werging," as Mr. Weller would say, on the metaphysical. I will, however, try to do so as little as possible.

What we are to say to the Theosophists of the Theosophical Society depends, of course, a good deal on what they say to us. I trust it is not presumptuous of me to hope that this paper of mine may be the means of drawing from them some definite pronouncement as to what attitude they intend to take towards those whose apprehensions differ from their own. The first thing I would like to say to them is, that their position to-day is, as I understand it, very different indeed from that which the Society first took up. Then, their central idea was to promote brotherhood irrespective of differences of race and creed, and to draw attention to phases of inquiry which were being generally neglected—Eastern philosophical systems and the occult faculties in man. Now, their study of Eastern systems has blossomed into a definite creed, which is everywhere preached as "Theosophy." No one can take up "Lucifer," or listen to a lecture of Mrs. Besant's, without being quite sure that Theosophy is now not a *study* of Truth, so much as a *promulgation* of a certain view of Truth: though still the old basis of the Society, nominally at least, remains. I believe warmly in the brotherhood of all men, irrespective of race or creed; I have my own opinion as to Truth, but I quarrel with no man who differs from me, so long as he does not quarrel with me. Yet I know that I could not join the Theosophical Society without being forced to hear dogmas put forward as *Theosophy par excellence* which I do not believe, and my own views represented as misapprehensions, which any intelligent person ought to be ashamed of holding.

Now, I am not blaming the Theosophical Society for being more dogmatic in teaching now than of yore. I only want it to acknowledge the fact, and say plainly: "The Theosophical Society now exists for the purpose of uniting in one organisation all persons, of whatsoever race or creed, who can accept the doctrines of an Unknowable God, of Karma, of Re-incarnation, of human Free Will, and the absolute responsibility of every man for himself and his future." Such a position is perfectly logical and worthy. The old position of uniting men without any regard to differences of philosophical or non-philosophical apprehension was a fine deal, but too fine to be practicable. Mankind is not yet sufficiently advanced to be capable of it. To contemplate it reminds one of Edmund Burke's fine description of the last Cabinet of the Earl of Chatham: "He made an administration so chequered and speckled; he put together a piece of joinery so crossly indented and whimsically dovetailed; a cabinet so variously inlaid; such a piece of diversified mosaic; such a tessellated pavement without cement; here a bit of black stone and there a bit of white; patriots and courtiers, king's friends and republicans; Whigs and Tories; treacherous friends and open enemies; that it was indeed a very curious show, but utterly unsafe to touch and unsure to stand on."\*

Therefore, I would like very much to suggest to the leaders of the Theosophical Society whether some such modification of the (at present) excessive universalism of their first position is not now called for: and—should they refuse to so modify it—I should further like to ask whether, confessed or not, this is not practically the constitution of the Society; the very few members who do not accept these points being an insignificant proportion of the whole, and often, when controversy is carried into the public Press, sending letters approving the Society's opponents.

The next thing I would suggest that we have to say to the Theosophical Society is: "Try to preach your own view without seeming to assume that those whose apprehensions

differ from yours are philosophically incapable." *Apropos* of this, let me tell you a little story:—

At one time I was accustomed to go frequently to the house of a lady, well known in Theosophic circles, whose name I need not mention. One night I took with me a friend, who was a stranger to all present. We met there, as usual, several leading members of the Theosophical Society, and at the end of the evening, while I lingered upstairs with our hostess, my friend went down with a gentleman, of whom I will only say that he is a prominent member of the Society, and that, in spite of what followed, he is a very pleasant and able person whom I am always very glad to meet. This gentleman, unaware that my friend was my friend, said to him (I had been describing the Christo-Theosophical Society during the evening): "The Christo-Theosophical Society is very well for people who are intellectually incapable of joining us. If I came across a man for whom our teaching was too advanced I should advise him to go to the Christo-Theosophical Society."

Now this is, perhaps, nothing more than a good story, and I do not bear the least malice on account of it. All I use it for is to show how difficult it is, even for very advanced minds, to be as charitable in practice as they are in theory. It proves that in aiming at universal brotherhood the Theosophical Society is aiming too high. Higher even than their leading men can reach. At present—whether the Society means it or not I cannot say—but to the world in general it does seem as if it were urging on mankind: "We, the Theosophical Society, have access to the one and only fount of true knowledge; and if you want to know the truth you must come to us." I beg that members of the Society will believe that in urging this I am not actuated by any desire to oppose the Society, nor seeking occasion against them. I only want a clear understanding. Is it, or is it not true that truth has a definite representative or representatives upon earth; and that no one who is not in touch, in some way or other, with that head centre—if I may be allowed the term—with that official custodian of the Truth, can hold any opinion which is worth anything? Or is it, on the contrary, true—as we of the Christo-Theosophical Society believe—that Truth is everywhere as a universal omnipresent vibration; free as the air; continuous as the light; and needing only a mind tuned to sympathetic rapport to communicate itself in due measure. That is my belief. And I could no more admit the claim of any body of persons, resident at any locality on the earth's surface, to be the custodian of God's universal, and everywhere present, truth than I would admit the exactly similar claims made by the Romish Church to be the one and only hand, divinely ordained, to dispense truth to such as desire to know it.

But, though truth is everywhere, we must never forget that the mind in sympathetic rapport is also needed before the ever present supply can be drawn upon. About this, and who is responsible for the producing of it, I shall have more to say further on.

Any body of persons who believe they have access to a fount of truth only available to such as seek initiation in their organisation will always be in danger of being easily sure that all other inspirations are fallacious. I earnestly desiderate a clear pronouncement upon this point. What attitude is the Theosophical Society taking up upon it? Have they passed from seekers amid the stores of Eastern inspiration into those who have found what they sought, and are sure it is to be found nowhere else? Do they commit themselves to the position that there is upon earth, and has always been, a sort of Bureau of Truth with all its staff of principals and subordinates, and a definite policy to carry out; from which, as from a centre, have come all great teachers and prophets, whose messages have ever been one and the same, but have got perverted and misrepresented by the churches and organisations which professed to preserve and perpetuate them?

This is a tremendous claim to make, when it is made in the sense in which the Theosophical Society seems to make it: viz., that the officials of the Bureau are men living upon a definite spot of earth; possessing faculties far exceeding the normal; able to appear in astral form at any distance, and even to transmit material letters. If this be affirmed as the teaching of the Theosophical Society I shall set against it my own belief about the matter. I shall want to know whether these officials are principals, or are subordinates. It can scarcely be pretended that they are the former; and if

\* "The Speech of Edmund Burke, Esq., on American Taxation." (Clarendon Press Series. Burke; Select Works: Vol. I., p. 145.)

they are but the latter, then are they but inspired from the Universal Source, and I shall want to know by what law it is ordained that the unlimited should be limited to dealing only through one set of agents. Much rather does it seem to me likely that we best express what is by saying that, for us, Truth is as an atmosphere of the soul; an atmosphere comprising all necessary vivifying agents. And just as in the bodily life of men and plants, warmth, light, air, and moisture are everywhere, and yet one plant draws from them, according to its nature and possibilities, the irritating juice of the nettle-sting, and another, equally according to its nature, the exquisite flavour of peach or pear; one, the poisonous quality of the nightshade, and another, the invigorating properties of the vine—so in the soul life, and from the one all-pervading atmosphere of Truth, one soul draws an apprehension of a Divine All-Father and another the apprehension of an incognisable unrelated Sat. And in each case the difference manifested does not depend on difference in the source and nature of the supply, but upon differences in the absorbing nature. And I will press the analogy one step further. The poison of the nightshade is not an utterly bad thing; but, taken under the proper circumstances, is a most useful remedy. And the vigour of the vine is not an altogether good thing; but, taken in undue proportion and at unnecessary times, is an intoxicating poison, that steals away from man his divinity and reduces him almost below the level of the beasts.

I take the liberty, then, of the independent thinker, and say that I vastly prefer, and, in the deepest ground of my Being to which I have, at present, access, feel the preponderating truth of the apprehension I have thus suggested. And instead of a Bureau of Truth as a source whence, for all human beings, it is dispensed, located in Thibet, or at any definite spot upon earth's surface—I am disposed to believe that the source of Divine Inspiration is as omnipresent as the air; free to every human being wherever he may be, east, west, north or south. And I believe further that each draws from this universal source just according to the present necessities of his evolution. When I find a man saying that to him that is true which is not true for me I find it easier, simpler, and far happier to suppose that he and I are at different points in the evolution than to suppose that he is through some wilful fault of nature not in rapport with the Source of Truth, but rather with the Source of Error. I deny that there is any such thing as a Source of Error, in any true logical meaning of the word "source." Theosophy as taught by the Theosophical Society, by predicating a source of error in the supposed freedom of the human will to turn itself from Truth and towards Error, is but the practical perpetuation in a slightly modified form of the old Theologies with their hopeless and helpless theories of Sin; which have ever failed, and I believe most earnestly will ever fail, to solve the great and mysterious problem of phenomenal evil, and to become in any way powers whereby man can be set free therefrom. They have been, and are; and therefore I am bound to admit they must have their necessary use and purpose; and I do not want to say one word in condemnation of those who hold them. All I object to is that these persons should think it exceedingly shameful, or silly, in me to think as I must, and do: refusing to me the liberty I so willingly concede to them. Even here I know I cannot logically object. We must each think and feel *as we can*; and if these persons cannot feel happy about me, so long as I think as I do, why, I have no right to blame them! They but fulfil their evolution in thus seeking to interfere with me, even as I fulfil mine in being willing to let them alone.

I have dealt thus far with the general question. Permit me now to go into the details of that difference of apprehension which seems to distinguish thinkers of the East and of the West.

The main difference is, of course, that of the manner of the apprehension of the Supreme. In an essay on "God, Personality, Fatherhood," published in "Things to Come," I have tried to show the two directions in which the human mind can alone approach this subject. The one a process of intellect; eliminating point by point from an initial positive concept, everything that partakes of limitation. And, since the finite in its very nature as finite is limitation, therefore everything which "is" to the finite must necessarily be abstracted; and the result of such an intellectual process must infallibly be ( $f=f=0$ ) zero: or, in ordinary language,

the whole content of the original finite conception of God is abstracted away, and zero (or no-thing) remains.

But while I admit that this apprehension does certainly contain an element of Truth and is one of the two sides from the synthesis of which the perfect truth will be evolved, I protest against what is to me the illicit process, false alike to logic and to feeling, of thinking that when, by a negative process, you have evolved a negative result, you have only to alter the form of the affirmation to change that negative result into a positive result. The true logical statement of the result of the intellectual process is "There is not such a God as was affirmed in the original concept." But to jump at once from this to the affirmation "*God is not*" is illicit. Or in another way of putting it, Let the original concept have been, "I know God is so and so." The result of the logical process is to show that everything affirmed of God is a finite concept, and therefore cannot apply to the Infinite; and the logical conclusion is, "I know that God is not so and so." And here again, to jump from the negative conclusion to the affirmative one, "I know that there is nothing in God that can ever be known," and so cut Him off from all practical relation to us, is illicit as a logical process. For such a process omits half the real content of the problem. Let that problem be expressed as the relation in which the All, and the parts of the All, stand towards one another. One half of the consideration is truly what the parts can know of the All, *quâ* intellectual process; or, in other words, by their own (as far as consciousness goes) unaided exertions. But there is another half which must not be lost sight of, and that is—what the All can know of the parts; and whether it may not be in the power of the All by some process, not intellectual, to convey to the parts some, not perhaps fully perfect, but, for the time being, sufficient and workable apprehension of Himself. It does not lie in the power of logic to answer this position with a negative. Here, therefore, comes in the second side of the problem, which is not intellectual, but intuitive: not drawn from pure reasoning, but arising in feeling. This is the side we Westerns, in general, represent. I do not blame the Theosophical Society for their general opposition to it, because we must confess that it is too often misrepresented by ourselves: but that there is such a side, and that it can be presented in a form sufficient for present purposes, I am as sure as I am of anything.

Looked at as a problem in itself alone I might admit that it was of theoretical rather than practical value, but when looked at from the point of view of the relation it bears to the great question of human destiny, and of the vast eternal human issues which hang upon it, it becomes of the most pressing moment. For the world has reached a stage of evolution at which the oneness of all humanity is beginning to be much more widely felt. There may yet be persons who, looking into the unending future, can be satisfied with the assurance of their own individual all-rightness, and would not find their happiness interfered with by the absence from felicity of persons whom perhaps they had never known here, still less of those whom they had disliked. But we are coming now to feel that such an individualism is selfish and unworthy, and, just as we feel that no man is free so long as his brother is a slave, so we equally feel that no man is blessed so long as his brother is unblessed. And I confess I dislike equally the so-called Theosophic evasion of this difficulty. This is by means of discrediting the value of personality, and making the true Ego a characterless Spirit; or, at least, characterless to us. The particular person, John Jones, William Smith, may, they say, be diverted from his true course of evolution by means of his wilful failure to take the right direction. If so, what is to become of John Jones? Suppose that in spite of his errors he is a particular friend of mine—we all know that friendship is often independent of external differences of character—may he and I be finally and eternally lost to one another? Well, the Theosophist would probably reply, "He, *quâ* he; and you, *quâ* you, are but personalities. You, if you go right, will evolve into a Spirit, to whom the past countless series of personalities will be but as a curious dream. He, if he goes wrong, will gradually lose his Being, and sink into the mass of that original Spirit out of which he first came. Now, I say that this is a perfectly logical theory, but how it cuts away all possibility of present human affection and love. You whom I love are but as the baseless fabric of a dream. This would not matter if we were sure that we were both evolving

towards a perfect state in which all *the ills* of the past should seem but as a bad dream, now happily past, and that, as we loved now, so in the perfect state we should be together, and love, only with Diviner fervour and infinitely deeper mutual appreciation. There may seem to be very little difference between the two theories, but I maintain there is really an infinite difference. In the one case I lose what was once a good to me, and get nothing whatever in the place of it. In the other I lose only that in myself and in my friend which was evil, and gain a perfected self and a perfected friend, so vastly dearer, sweeter, truer, as infinity exceeds the finite.

I utterly and absolutely refuse to accept any theory of the present which may end in the elimination of *any good*. It is an insult to the Great Source and Fount of All to suppose He should institute anything which was not for some distinctly good and blessed end. I can see in my own mind quite clearly how evil does make for good, so long as you predicate it only as an accident of this particular plane, or at all events do not make it a spiritual essence and actuality. It brings the unconscious into consciousness; and mediates that possibility of comparison, whence springs all conscious delight. It is in the fact that it is being eliminated that Evil is God's minister; and in its disappearance it still leaves behind its blessed effects; but to say that a thing, or a consciousness, can pass and leave no benefit behind, not have mediated to the universe some accession of fulness of being, and so of gladness and delight, is to charge the Order with folly. "Past," says Mephistopheles,

"Past? a stupid word!"  
"If past, then why?"

Now the whole of the practical issue of this great sympathetic question may be shown to hang upon which of the two sides of the Thought of the supreme is the side which we see. If God not only is unknowable to us, but further does not know us; if some unknowable something has flung us forth from Itself into personality, with all its trials and temptations, and its twin possibilities of the right path and perfecting, and the wrong path and virtual annihilation, then it is true, as the Theosophists teach, that no man need look beyond his own efforts for a helper, a guide, an Orderer; and that the dynamic of each man's evolution is simply and solely his own will and choice. If, on the other hand, there be something more than this at the source; if we may believe that what we call love, goodness, beneficence, are our human and partial apprehensions of something in the Divine, which is not less so than these but infinitely more so than these, then comes in the universal hope that, in spite of all that seems to the contrary here and now, in some way the whole universe is good; and that here, in this small corner of it, some hard, but needful and blessed, lessons are being learned, the result of which will be the raising of man out of these present conditions, and the bringing of him to become, in full personal consciousness, what he is in his true, inner—though as yet hidden—nature. For myself I am no more assured of my own ultimate perfecting than I am of the perfecting of every Ego in which the Sum of all Being is self-manifested, and so I, not only trust, but am most firmly assured,—

that good shall fall  
At last, far off, at last, to all  
And every winter change to spring.

The full philosophy of this which I maintain to be the Christian apprehension—though not perfectly understood, and often egregiously misrepresented by its professed adherents—is far too subtle to be dealt with satisfactorily in a part of a paper. I have only hinted at it, and I trust none will think that in what I have said I suppose I have perfectly expressed it.

I would like to say in the strongest and most emphatic way I can, that I do not regard these two apprehensions, the Western and the Eastern, the view of the Order and the view of the freedom of the human will, as practical contraries, so that one is all truth and the other all error. There is truth in both. I think that I can see how the Free Willist view is a protest against a possible limitation in what is sometimes our presentation of the view of the Order, and the view of the Order against a possible shortcoming in the Free Willist view. There is a sense in which I could adopt much of the language of the Theosophists when they say, "Do not seek outside yourself for any help or assistance."

From without, I quite believe, no real help can come; but it can come from within. That tendency of evolution which is, I believe, carrying us all along towards the goal of final perfecting never seems to be as of some power external to, or in any way apart from, my own self-consciousness. The little child is stopped by an obstacle, a gate (let us say) which it cannot climb over. Its first thought is, "Oh for someone to come and lift me over!" and it is inclined, too often, to sit down and wait for someone to come. Such an one needs the Theosophists' teaching, "Don't expect that any one will come and lift you over: you yourself must climb by yourself unaided, or remain for ever on this side." Yes, *but* though external aid does not come—simply because it is not really needed—*internal aid does*. The child will grow: the natural evolution of its Being will, as a normal process, be constantly increasing its size and strength; until at last it can climb over. It is false to say that because no consciously external help comes, there is no help of any kind. It is equally false to say that because now I cannot do all that I aspire to do, there is no use in trying, and I may legitimately sit down and wait until someone comes and carries me.

Of course, one who preaches this doctrine that the noumenal value of human free will is not one with its phenomenal, and that God has not left it a matter of human power alone whether the individual is lost or is perfected, must expect to meet with much misunderstanding from many earnest and excellent persons, who do not see just in the right light what he is driving at. Still more must he expect to be denounced by persons who think that the value of their own piety had been diminished if all are in the end to be brought to perfection. I have no reply whatever to make to these latter, but to the former I should like most earnestly to appeal for further consideration, and to beg them to think whether any earnest man of any intelligence whatever could possibly mean to teach that no one was to strive for good, and to resist evil. If I stood alone and all the world were against me I would still cling to the faith that evil has a purpose, hinted at by that great seer, Emanuel Swedenborg, in the word "vastation," a philosophy which I take leave to think that he suggested rather than completed. It is no part of my plan to discuss the philosophy now; but I am sure it contains the form of the only philosophy that ever will, or can, rationally account for evil, and at the same time be true to a monotheistic faith. Since God suffers evil to be it must be

God's minister,  
And labour for some good  
By us not understood.

And I will ever deny that there exists in this negation the power to finally blast the evolution into full perfectness of Being of any single conscious life.

Closely connected with this subject is that of another difference between Eastern and Western apprehension, the truth about the forgiveness of sins. The assertion of the truth of forgiveness is eminently characteristic of the Christian apprehension just as its denial is characteristic of Eastern Theosophy. Here again I willingly admit that the complete truth is paradoxical, and that these seemingly contrary apprehensions are the two sides. If a person thinks that forgiveness of sin means that the natural consequence of an act will not assuredly blossom in its due time out of the doing of that act, then he needs to be told that in this sense we agree with the Theosophists that there is no forgiveness of sins. But if on the other hand a person is in despair about acts that he has done, and feels that it will never be possible for him to discover that that act never was done by *him* (as to his true self) and that it and its consequences are eternal, then we bid him take heart and believe that in the power of God sin can be forgiven; that is, that God will in due season bring him to a higher plane of consciousness from whence when he reviews, what seemed to be *his* acts here in this lower plane he will feel about them just as one feels about a murder performed in a dream when one wakes from the dream. This philosophy is far too vast to be discussed now. I must refer those who wish to study it to the before-mentioned volume, "Things to Come," a copy of which I have given to the library of the London Spiritualist Alliance, so that it is accessible to all members of this Alliance.

To sum up, I have advanced the following points. First, that the position of the Theosophical Society is practically different now from its theoretical position, in that it now

promulgates a particular apprehension of truth as being Theosophy, its contrary being therefore necessarily Untheosophical, and I urged that its enunciation of its position should now be, "The Theosophical Society exists for the purpose of uniting in one organisation all persons, without distinction of race or creed, who can accept the doctrines of an Unknowable Supreme, of Karma, of Re-incarnation, and of the absolute freedom of the human will." Secondly, I urged that there should be a genial and kindly recognition of persons who hold differing apprehensions as just as justified in holding what seems to them truest as the "Fellows" of the Society claim to be themselves. Thirdly, I raised the question whether Truth was universally present as an atmosphere to which all have access, needing only the right attitude of earnestness of desire to draw therefrom real Divine inspiration. Lastly, I drew attention to the following details of apprehension, upon which a divergence of opinion existed between Eastern and Western thinkers. The relation of the source to the originated. Is the real dynamic of human evolution man's own self power, or is there a stream of tendency, a law of Nature, which though not consciously cognisable by him, yet draws him along, using his will as an instrument without in the slightest degree interfering with its consciousness of freedom? and—Is sin forgivable or is it not?

I have tried to put as briefly yet as clearly as possible before you some of the great, and apparently fundamental, differences of apprehension that characterise, the content of what I have called roughly Eastern and Western thought. I believe myself that just as East and West, the prelude to the day and the prelude to the night, are equally essential elements of the great circle of existence, so these two phases of apprehension are in truth mutually complementary, and never more than apparently antagonistic. The East is from whence the all-revealing sunlight arises, that light which in a ceaseless pulsation through the ages rises, culminates and declines, only to rise once more; eminently typical of the ever variable progress of intellectual power, that in most men has its periods of use, culmination and decay, because it depends upon the conditions of a material organ, the brain, which is like all external organs subject to growth and decay. The West, on the contrary, looks away from intellectual apprehension towards the marvellous revealing power of night, when the dazzling sun of intellect has set and in its obscurity enables the phenomena of what a prince of Western Mystics has called "the obscure night" to manifest. Then it is that, in the sleep of the outer, the inner perception of man awakes and in the invisibility of the earthly landscape contemplates the starlit depths of the infinite. Then the soul arises, and in the silence of the passions of outer nature hears the voice of the inner spirit declaring truths of the infinite goodness and love of the Almighty, which are never so clearly discerned by the microscope or telescope of intellect. Whence arise strong persuasions of the utter goodness of life as a Divine joy too deep for words to tell, persuasions which are none the less strong even when intellect brings fact after fact before the mind that seem to make against them.

And yet the truth of the night, vast and profound as it is, never need, and should never be allowed to seem to, contradict the truth of the day. Our world by a necessity of its law passes periodically through both seasons, and the daylight which reveals the near, and the darkness and starlight which reveal the far, have each their truth for the discerning mind.

Therefore, I earnestly desiderate a mutual understanding between these two great schools of thought. "Sirs, ye are brethren; why do ye wrong the one to the other?" I frankly admit that I have learnt much from the East. And all I ask is for an equally frank admission that under Western forms of thought and apprehension are veiled truths equally fundamental, equally necessarily to the completeness of that (if I may so alter it)

Single, pure and perfect apprehension  
That two-celled truth beating with one full stroke,  
Universalism.

THE relations of the soul to the divine spirit are so pure that it is profane to seek to interpose helps. . . . Whenever a mind is simple and receives a divine wisdom, then old things pass away—means, teachers, texts, temples, fall, it lives now and absorbs past and future into the present hour.  
—EMERSON.

## LETTERS TO THE EDITOR.

Prevision and Materialisation.—Mrs. Mellon's Farewell Séance.

SIR,—Some three months ago I had the painful experience of losing a dear daughter within a year of her marriage. I was staying in London at that time, and visited the Forest Hill Spiritualists' meeting-house a few times, receiving most gratifying evidence that though my dear one had experienced the shock of death, she had only passed from the seen to the unseen.

Encouraged by the guides of Mrs. Bliss to look forward about eight weeks for better and more convincing proofs that death had not the victory over her, I waited in expectant hope for the fulfilment of this promise. Another marvellous prediction from our brother, Mr. R. J. Lees, through whose guides I first heard of her arrival in the spirit-land, followed by quiet repose and the attendance of a grandparent, was this. Writing to me on the 9th inst. he said my night of weeping was nearly over, that joy awaited me in the morning, *which was close at hand*. On Friday last, the 13th, this took place at Mrs. Mellon's séance in Newcastle.

"Sissy and Geordie" both did well, as they always do, but the crowning experience of my life was when from behind the curtain emerged a female form, who said she was my daughter. She placed her hand in mine. I felt its warmth. I craved the indulgence of a kiss, instantly given, and the apparition vanished, the hand dissolving in mine. My only regret was the brevity of the interview: therefore I look forward again to a more protracted repetition in the near future.

Under control of Sissy, I afterwards learned her wish that the baby she left could be with her. Surely we shall all meet again, sir, and "go no more out for ever."

Newcastle-on-Tyne.

BEVAN HARRIS.

P.S.—I omitted to say that, before the spirit materialised, a local clairvoyant saw her distinctly in the cabinet. She was well known to him in the material form, and was recognised and announced before she appeared to the rest of the sitters.

### Clairvoyance.

SIR,—I send you a case of clairvoyance relating to our kinsman, Theodor Körner, the soldier-poet, as recorded in a letter from a brother officer:—

The day before our departure I passed an hour with Körner. His sister, a dear, affectionate girl, was painting his portrait: she is a pupil of Graff, and paints admirably in oils. All at once, with a loud cry, Emma let fall the pencil and burst into a fit of weeping. "For heaven's sake, what affrights you?" exclaimed Theodor, rushing to her. She took her handkerchief, and, still weeping and trembling, pressed it to his forehead. "Here it flows," she exclaimed; "I saw it but too plainly. Thou art wounded; thou art bleeding"; and then, recovering somewhat, "Ah, my sick fancy," she exclaimed, "my indescribable love for thee! As I was painting thee, lost in thought, the scene before me disappeared, and I could only see thee wounded and bleeding: I dreamed with my eyes open." Theodor, in his lively way, lost not a moment in giving a cheerful aspect to these dark forebodings. "It was a case of clairvoyance, dear Emma," he said; "now, for myself, I prefer the darker side—the black art, and therefore beg to be indulged with a cup of black coffee." (Föster's letter to his sister.)

How that vision was realised everybody knows!

CAROLINE CORNER.

SIR,—It may interest your readers, especially those who are inquirers, to hear a few of my recent experiences at Mr. Towns's Tuesday evening séances.

First, let me state I am an inquirer, and though not a bigoted sceptic, I am certainly not an enthusiastic believer. I went as a perfect stranger. Mr. Towns's evidence of power with regard to me was convincing, because so uniquely unexpected. He turned upon me and said, "Madam, you have lost a book in which you write certain memoranda, and it is worrying you greatly." I certainly was not thinking of a book then, so the phenomenon cannot be explained by thought reading, but I had lost an address book, and so important was it that I was truly worried about it, as it contained addresses I could not renew, and the loss of which was a serious annoyance. Later on he said, "Madam, the curiosity will turn up." Having searched

the whole house through, I was very sceptical on the latter point, and mentally said, "I hope it may." The next day at 1 p.m. my little daughter brought me the book. She said she was impelled to go straight to a bookcase, where, behind some books, she found the missing one in a very unlikely place. My second experience concerned my son, who accompanied me. Mr. Towns gave a minute description of his powers as a student, adding what was news to me, that though he had a fine memory, there was a little hitch in it which might some day give him trouble. I must here mention that I regarded this remark as utterly inapplicable, as my son's memory is stupendous; but to my great astonishment my son informed me that Mr. Towns was right, there was just a little crank which caused him occasional annoyance, but of which no one was aware but himself, and which he should devote his best energies to eradicate; so that Mr. Towns's advice was simply invaluable, as it impressed my son so thoroughly, that he will doubtless remedy an evil which he might have ignored. Mr. Towns described my son's position with regard to his studies so minutely as to very decidedly impress us; indeed, I felt it my duty to explain to those around, how definitely correct his delineation was. This is not a ghost story, but seems to me to be a very spiritual experience, and proves that Spiritualism is not only a great weapon against the nineteenth century foe, Materialism, but may be used for our personal help and guidance.

NELLY STAMM.

81, Comeragh-road, West Kensington, W.

#### Cheap Editions of Spiritual Books.

SIR,—Permit me in reply to "Edina's" letter to say that the first edition of "Spirit Workers in the Home Circle" is practically sold out.

I have a few copies myself, and some few are at the office of the London Spiritualist Alliance, which I shall be very pleased for Spiritualists to have at half-price, or, say, 5s. per copy.

I should be pleased to get out a cheaper edition than the first (which was necessarily expensive) if any friend will bear the cost! Publishing is expensive and my purse is not an unlimited one.

MORELL THEOBALD.

[The difficulty is complying with "Edina's" suggestion is that to publish a cheap edition of a work while a considerable part of the original expensive issue remains on hand would entail heavy loss. I have reduced the price of my "Spirit Teachings" to the lowest possible point. I wished to revise "Spirit Teachings" and "Higher Aspects" before republication. As that hope must be abandoned on grounds of health and work, I am willing to bring out cheap editions if I am satisfied that there is a remunerative demand. There I agree with Mr. Theobald. My purse is not unlimited, and the sale of such books is slow.—"M. A. (OXON.)"]

#### The Prayer of Faith.

SIR,—I remarked in "LIGHT" of November 7th that in a letter I had the honour to receive in August last from the venerable faith healer, Professor Zeller, of Männedorf, in the Canton of Zurich, he there said: "I am able to tell you that, by the grace of God, the work among us continues to be blessed"—a work which he entered upon before the death of Dorothea Trudell, his predecessor in the precious acquirement of faith healing. Her death took place in the year 1862. The system of faith healing by Dorothea and Professor Zeller was, and probably still is, prayer, without the use of medicine; while, in the recipient, a sincere repentance for sins past appears to be a highly important element towards a successful cure.

It was this work we were so desirous to see, Leila Thomson tells us in her little book, "Modern Miracles," under the heading "A Peep at Männedorf." So, one fine Sunday morning she and a friend, went from Zurich in a steamboat, which took them to Männedorf in an hour and a-half. She says: At last the steamer stopped at Männedorf. Our eager question to the first woman we met was, "Which is Professor Zeller's house, and is he at home?" "I am just going there," she said, "he is preaching to-day, but you have come too late; the place is full, and you can't get in."

When we came near the building we saw quite a number of people standing outside, unable to get in, but the day

being very hot all the windows were open, and they could hear what was going on.

We made our way to the open door and looked in. Our guide kindly gave us some whispered information. "That is the Herr Professor in the pulpit, and these are the patients who are either cured or being cured." There were three or four hundred poor people assembled, the men sitting on one side, the women on the other.

We had not been standing a minute, before two women, seated about the middle of the room, seeing that we were strangers, rose and offered us their places, which we gratefully accepted. I was glad to see that strangely mesmeric countenance of Professor Zeller close. He was concluding an address on Naaman the Syrian. Ere he sat down he introduced a friend, Professor Hoffman, from Lucerne, and a most interesting man stepped into the pulpit.

In the course of his discourse, Professor Hoffman said: "I have only once been here before, and that was twenty years ago. Professor Zeller has spoken of Naaman, after he was cured, begging for five mules' burden of earth to take back to his own home as a remembrance of the place where he had been healed; that is exactly what I feel about Männedorf. Its very dust to me is dear. I came like the lost lamb that had strayed from its fold. . . . Do you marvel that a sacred halo hangs about the place for me, and that I say its very dust to me is dear?"

On leaving the assembly Leila Thomson says: We stood near the door, hoping to see some one we could speak to as the people filed out; and presently an old lady passed. We asked if we could see through the Institution. She replied, "I think you have seen nearly all there is to see, for these are the patients at the service, and if you went to the Institution you would only see empty bedrooms. There are a good many insane patients still in the house, but the Professor does not like strangers to see them for fear of exciting them. But if you would like to hear anything of the work done here, I am always glad to tell."

She began by telling us of some of the cures of people in the last stages of consumption, and of heart disease; of insane and epileptic patients completely cured. "But," she said, "we think little of bodily cures. The Professor's whole influence is brought to bear on the healing of the soul; the restoration of the body seems a mere accidental circumstance in comparison."

"And do all the cases go away cured?" I asked.

"No," she said, "a few go away as they came."

"But why? If faith is the means of healing, has not the Herr Professor as much faith about one as another?"

"Some of the patients have none," she said; "but you should speak to the Professor about that; he will give you his explanation of it."

"That is just what I should like to hear."

"Well, go to his room."

She gave us directions, and we knocked once, twice, thrice. No answer. A woman in a neighbouring room heard the repeated knocks and came to speak to us.

"Ah, you would speak with the Herr Professor, but he is talking to his insane patients, which he always does on Sunday afternoon. I was one among them, but was cured by the prayers of faith and not only my mind but my soul."

We returned to Zurich, continued Leila Thomson, with a very refreshing sense of the power of God being manifested in that little village, where each house was a small hospital, and where the spiritual and eternal cures lay so much nearer the doctor's heart than the temporal ones. We must say we think that Leila Thomson in her short visit to Männedorf gained knowledge of interest to herself and others, though she did not obtain the personal explanation she had hoped for from the good Professor.

WILLIAM R. TOMLINSON, M.A.

I, THE imperfect, adore my own Perfect. I am somehow receptive of the great soul, and thereby do I overlook the sun and the stars, and feel them to be but the fair accidents and effects which change and pass.—EMERSON.

We live in succession, in division, in parts, in particles. Meantime within man is the soul of the whole, the wise silence, the universal beauty, to which every part and particle is equally related—the eternal ONE. And this deep power in which we exist, and whose beatitude is all accessible to us, is not only self-sufficing and perfect every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object are one.—EMERSON.

### 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. No notice received later than the first post on Tuesday is sure of admission.]

LONDON SPIRITUALIST FEDERATION, ATHENÆUM HALL, 73, TOTTENHAM COURT-ROAD.—Next Sunday, at 7 p.m., Mr. A. E. Waite will deliver a lecture entitled, "The Catholic Doctrine of Theosophy and Mysticism." Mr. Waite is the author of many books on occult matters, and we trust that many of your readers will attend. Before the lecture the Third Occult Liturgy will be read. Mr. Turney will sing two solos.—A. F. TINDALL.

24, HARCOURT-STREET, MARLYBONE.—On Sunday morning last we had an interesting *résumé* of past lectures and in the evening Mr. Towns gave some successful psychometrical readings. Sunday next, at 11 a.m., Mr. D. B. Dales, on the "Laws of Mind"; and at 7 p.m., Mr. Rodger, "Spiritualism and Theosophy." Thursday, at 7.45 p.m., Mrs. Mason. Saturday, at 7.45 p.m., Mrs. Treadwell.—R. MILLIGAN and C. WHITE, Hon. Secs.

14, ORCHARD-ROAD, SHEPHERD'S BUSH, W.—On Sunday last Mr. Emms delivered an eloquent discourse upon "Spirit Communion, or the Only True Source of Religion," quoting a number of eminent writers to prove that the ancients held spirit communion thousands of years ago. Sunday, at 3 p.m., Mrs. Treadwell, trance address. Tuesday, at 8 p.m., séance, Mrs. Mason. Saturday, at 8 p.m., select circle, Mr. Mason. A special seance will be given on Thursday, December 3rd., at 8 p.m., by Mrs. Mason, in aid of the funds of the Spiritual Institution Week. Mr. J. Burns, Editor of the "Medium," is expected to be present. December 6th, Mrs. Hawkins.—J. H. B., Hon. Sec.

THE SPIRITUALISTS' CORRESPONDING SOCIETY.—Assistance given to inquirers, copies of "LIGHT," leaflets on Spiritualism, and list of English and foreign members sent on receipt of stamp.—Address, J. Allen, 14, Berkley-terrace, White Post-lane, Manor Park, Essex, or W. E. Robson, 166, Rye Hill, Newcastle-on-Tyne. The Manor Park branch of the above society will hold the following meetings at 14, Berkley-terrace, as follows:—Sunday, 11.30 a.m., for students and inquirers; Thursday, 11.30 a.m., inquirers' meeting; Friday, 8 p.m. for Spiritualists only, the Study of Mediumship; and at 1, Winnifred-road, White Post-lane, Manor Park, Tuesday, 8.15 p.m., experimental séance; first Sunday in each month at 7 p.m., reception. All meetings free.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Thursday, the 19th, we had a free concert conducted by Mr. Waters and friends. We find these concerts helpful to the cause, and we have a number of persons applying for membership. Our free healing is progressing, being helped by members who sing and pray while the healers are busy. On Sunday last, at 11.15 a.m., Mr. Veitch spoke on "The Eccentricities of Spiritualism"; at 7 p.m., "The Gospel of Spiritualism." Sunday next, 11.15 a.m., Mrs. Bell; at 7 p.m., Mr. Audy and others. On Monday, at 8 p.m., members' circle. December 1st, at 6.30 p.m., free healing, at 4, Sidney-road, Stockwell. December 3rd, at 8 p.m., free concert. December 4th, at 8 p.m., free healing. Sunday, December 6th, at 11.15 a.m.; Mr. Brown.—J. DALE, 4, Sidney-road, Stockwell, Sec.

FOREST HILL, 23, DEVONSHIRE-ROAD.—On Thursday, November 19th, Captain Pfoundes delivered a highly interesting lecture on Psychological matters. We had a select audience, many being present who do not usually attend our meetings. We have decided to start a class for the study of Psychology, Captain Pfoundes kindly undertaking to be our leader; the class will be held at the above rooms on Thursday, December 3rd, at 8 p.m., and every Thursday evening at same hour until further notice; friends are cordially invited to join. Admission free. On Sunday, November 22nd, a Mr. Selby, who is a member of the Swedenborgian Community, very kindly gave us an interesting lecture on the Life and Works of Baron Swedenborg; much interest was manifested in this lecture, and an animated discussion followed. Sunday, November 29th, seance, at 7 p.m., Mrs. C. Spring.—H. W. BRUNKER, Sec.

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW-ROAD, S.E.—Last Sunday evening Mr. W. E. Long's address dealt with the original aims and objects of the Theosophical Society as formed in New York in 1875, and more especially with the alleged discoveries of Vice-president Felt, in Egypt, and the production of spiritual manifestations by chemical processes. Next Sunday at 7 p.m., "About our Opponents," and on Thursday, public discussion at 8.30 p.m. In addition to the usual circles, we have two members' classes for the study of spiritual science meeting weekly. The "Help Myself" and Benevolent Branch, which is supported by regular weekly contributions, has been the means of affording help to many during illness and temporary distress, and in view of the approaching winter, we are glad to report a good balance in the right direction. The library is of great assistance, and the Thursday evening meeting affords opportunities to strangers to learn something of the spiritual philosophy. Public healing is carried on on Monday and Thursday afternoons, by Mr. J. J.

du Buy. We have completely furnished our meeting place, which we hold for three years, and are free from debt with the exception of our recently purchased piano. Last Sunday, in addition to the usual collections, the sum of £1 7s. 6d. was received in small contributions towards extinguishing the debt of thirty guineas. In aid of the same object we hold a social gathering on Tuesday, December 8th.—W. E. LONG, Hon. Sec.

[ADVERTISEMENT.]

#### TESTIMONIAL TO MRS. J. B. MELLON.

TO ALL SPIRITUALISTS.

Friends! owing to the sudden departure from England to Australia of Mr. and Mrs. Mellon and family, on account of Mr. Mellon's continued ill health, his medical advisers having ordered his immediate departure to a warmer climate, it has been decided at a meeting of Newcastle Spiritualists to present to Mrs. Mellon a purse of gold, as the most suitable testimonial under the circumstances, in recognition of her long and faithful services as a "medium" for physical manifestations and materialisation.

The Committee for the furtherance of this testimonial, while regretting the sad necessity for their departure, believe that Mrs. Mellon's numerous friends in many parts of England and Scotland would like to embrace the opportunity of showing their appreciation of her great and continued services to the cause of Spiritualism in this country.

Mrs. Hammarbom, of 155, Northumberland-street, Newcastle-on-Tyne, has kindly consented to act as treasurer to the fund.

All friends desiring to contribute will kindly remit their donations promptly to the treasurer, who will duly acknowledge the same in the spiritual papers.

14, Alexandra-terrace, ROBERT ELLISON,  
Derwentwater-road, Gateshead, Tyne. Hon. Sec.

Subscriptions to Mrs. Mellon's Testimonial.—Amount already acknowledged, £8 8s. 8d.; Mr. Ancrum, 2s. 6d.; Mrs. R. Graham, 2s. 6d.; Mr. and Mrs. March, 10s.; Mr. and Mrs. Holden, 5s.; Mr. and Mrs. Wellock, 2s.; Mr. and Mrs. Mason, 1s. 6d.; Mr. Briggs, 1s.; Mrs. Harworth, 1s.; Mrs. Harewood, 1s.; Mr. Wilkinson, 1s.; Mrs. Fletcher, 1s.; Mr. Hartley, 1s.; Mrs. Hargreaves, 6d.; Mrs. Ellen Green, 2s.; Mr. T. R. Tomlinson, 2s. 6d.; Mr. and Mrs. Everitt, 10s.; Mr. and Mrs. J. Bowman, 10s.; Total £11 3s. 2d. N.B.—The fund will positively close on December 1st.

O STRONG soul, by what shore  
Tarriest thou now? For that force,  
Surely, has not been left in vain;  
Somewhere, surely, afar,  
In the sounding labour-house vast  
Of being, is practised that strength,  
Zealous, beneficent, firm!  
Yes, in some far-shining sphere,  
Conscious or not of the past,  
Still thou performest the word  
Of the Spirit in Whom thou dost live,  
Prompt, unwearied, as here!  
Still thou upraisest with zeal  
The humble good from the ground.

—MATTHEW ARNOLD.

#### TO CORRESPONDENTS.

It having been repeatedly requested that all communications intended to be printed should be addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other address, it is now respectfully intimated that letters otherwise addressed will not be forwarded. Foreign correspondents are specially desired to note this request. It does not, of course, apply to proof sent from the printer and marked to be returned to 13, Whitefriars-street, E.C. So much expense and delay is caused by neglect to read the standing notices to correspondents that it is hoped attention may be paid to the plain directions therein laid down.

F. O.—Next week.

THE Transcendentalist adopts the whole connection of spiritual doctrine. He believes in miracle, in the perpetual openness of the human mind to new influx of light and power; he believes in inspiration and in ecstasy. He wishes that the spiritual principle should be suffered to demonstrate itself to the end, in all possible applications to the state of man without the admission of anything unspiritual; that is, anything positive, dogmatic, personal. Thus, the spiritual measure of inspiration is the depth of the thought, and never who said it. And so he resists all attempts to palm other rules and measures on the spirit than its own.—EMERSON.