

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

'Old Moore' ('Roberts's Edition.' One Penny) makes a good many shots that come to nothing, but it must be confessed that some are surprisingly near the bull's-eye. One at the end of April has attracted a good deal of attention. It runs thus:—'We are almost sure to hear news of an awful fire in Paris, which will involve loss of life, whilst a gang of looters will be busy amongst the ruins and adjoining buildings.' This was fulfilled to the letter. On May 4th the truly 'awful fire' occurred in Paris, and the next day, in the report describing it, this passage occurred:—

Although the scene of the fire was distant from what may be called the dangerous quarters of Paris, a gang of thieves managed to evade the police, and several of these were caught in the act of hunting for watches, jewels, and stray coins. M. Cochefert, chief of the Detective Department, ordered an extra staff of officers to watch the ruins during the night.

A thoughtful Theosophist, feeling her way to something beyond, and asking the question, 'What do we mean by the term "God"?' sends us the following. The thought is manifestly only in process of development, but, as far as it goes, it is a thought:—

As Nature is in the dewdrop so it is in the ocean. As the seed contains the potency of the full-grown flower, so does the human mind seek to burst forth into the maturity of God, its own higher self!

What do we mean when we speak of God as a Being? The word 'Being' means simply to exist—'to be.' We speak of God in this term because the human mind, limited as it is by matter, can more easily comprehend something that exists outside of its separated self. Nature is perfect in its operations, and, although its methods may be slow, it is, nevertheless, sure of its own Intelligence.

We speak of Spirit as a 'Divine Intelligence.' Does that take in the whole of the spiritual world, or is that again of a higher order? The Divine Intelligence, as is generally understood by us mortals, is the moving power of Nature, and is more comprehensive to us in the microcosm than in its infinity. We can imagine a drop entering the ocean and spreading itself (about the same as we would a drop of ink shaken off a pen into a glass of water) until it has merged into the whole. Now we could take some of the water and fill different vessels, but it would still be the same water, only separated for the time by its vehicle. This is the Divine Intelligence;—its being able, as it were, to manifest itself through every form of Nature, working in harmony with its growth, never resting, but seeing in change its chance of reaching its goal.

The true ideal of the poet is never expressed in his words. He sees the inadequacy of language to embellish his thought, and so wanders from object to object until he sees before him his thought-form. God is the Divine Poet of the Universe. He

is seeking His ideal, through matter, form, and spirit-changes. He sees the one reality; and the passing scenes around us are but the reflection of that master mind on His way to self-knowledge, the wisdom of which is perfect light.

Apart altogether from the possible success of the particular experiment suggested by Mr. Stead's 'Julia,' in 'Borderland,' the *modus operandi*, as stated by her, might be usefully followed out by many, as hopeful discipline.

Briefly stated, it is something like this:—You must first have the child-heart, not because credulous or ignorant, but as simple and affectionate. Then you must also be keenly reasonable and sensible. And, finally, you must be very patient. But, around and beneath and above and within all, there must be Love.

In moving towards the experiment, be pure: be wholesome: be healthy. Then, 'enter into thy closet'; exclude the hungry, noisy world. Be quiescent, passive, restful. Success will come most surely if the senses do not remind one of their presence. Concentrate, but do not mistake strain for concentration. The concentration desired is more like the absence of effort than intensity of effort. Then think steadily and quite peacefully of the friend who, elsewhere and at the same time, is willing to be visible to you. Close your eyes, and gently think of the friend in detail, all the time longing to see him. Let him, on his part, wish to go to you. Let him think of some heartfelt message: let it be on his tongue, to say it, with quiet confidence. Let him repeat it quietly, with the wish that you should hear.

'Julia' says that in this way distant friends may become visible to one another. We doubt it, except in very special cases; but the discipline of this process might be very helpful to many, in these days of hurry and bustle and noise, when the external senses almost bully us into surrender and even slavery.

We have been looking again at Mrs. Besant's little book on 'Death—and After?' and, while regretting that so much of it is devoted to particulars which seem to us to be purely arbitrary—the earnest spinings of an anxious spirit, feeding on itself—we have once more felt how truly Theosophy is at one with Spiritualism in its foundation. The concluding words of this book are at once the simplest and the deepest in it: 'This one thing is sure: Man is to-day a living Soul, over whom Death has no power, and the key of the prison-house of the Body is in his own hands, so that he may learn its uses if he will. It is because true Self, while blinded by the Body, has lost touch with other Selves, that Death has been a gulf instead of a gateway between embodied and disembodied Souls.'

Is not that perfectly stated? And, really, we do not know much more. If those who are 'disembodied' return at times and tell us this or that, our hope is indeed turned into a certainty, but it is doubtful whether they can teach us very much, as, of necessity, they must try to put spiritual facts into forms of language provided by earthly things. And, even then, they are neither infallible nor agreed.

In any case, Theosophists and Spiritualists stand on the same foundation, and ought in every possible way to recognise that.

This, from the writings of a modern teacher, has great virtue in it:—

The father who toils to lay up riches for his sons and daughters and trains them to guard and increase his store, ignoring or slighting the nobler aims of life, performs a sorry service. He gives them the power to satisfy their carnal appetites, but denies them the ineffable sweets that are enjoyed, even in poverty, by those who lead the intellectual and ethical life. And what is power that is not based upon and guided by wisdom and love; or fame that does not attach to nobility of soul?

That is almost fascinating from the Spiritualist's point of view, but even he finds how difficult it is when he attempts to put it into practice. Truly 'the world is too much with us,' and the world has 'performed a sorry service' for us, and so has 'Nature,' in so sharply teaching us to grasp at visible and marketable things. But here, as in so many ways, we have to watch Nature and overcome the world.

The following instances of ancient and modern Seership are curious:—

'ST. LOUIS CHRONICLE.'

1 SAMUEL IX., X.

James Holmes, an ice machine contractor, who registered at the Southern Hotel, lost and found a valise under peculiar circumstances Saturday. Holmes gave the grip to a fellow to carry, and while lighting a cigar the stranger disappeared with his property, which contained two valuable contracts. Mr. Holmes reported his loss to Lew Harper of the Southern Hotel.

Harper that night went to see Anna Eva Fay at the Fourteenth-street Theatre, and wrote on a slip of paper the question: 'What became of Holmes' valise that was lost?' Miss Fay replied that the valise was not lost, but stolen, and that it could be found at a saloon on Sixth and Chestnut. Mr. Harper went to the saloon and found it. The thief had borrowed some money on it. Mr. Harper secured the grip with the contracts and returned it to Mr. Holmes.

* * *

A horse and waggon stolen from the Walton-Knost Express Company, 114, North Sixth, was recovered through the medium of Anna Eva Fay. Farwell Walton propounded the question: 'Where is my property that was stolen?'

The answer was:

'The waggon and harness are at California and Geyer; the horse at Jefferson and Scott.'

Mr. Walton recovered the property there, and so reported to Chief Harrigan, Tuesday.

called a Seer.) Then said Saul to his servant, Well said: come, let us go. So they went into the city where the man of God was. And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place. Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. And Samuel answered Saul, and said, I am the seer. As for thine asses that were lost three days ago, set not thy mind on them; for they are found. . . . When

thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre, in the border of Benjamin, at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son? . . . And it was so, that, when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

We have received Part I., the first of four on Mr. T. L. Harris, 'The Man, the Seer, the Adept, the Avatar,' 'the Inspired Messenger of the Cycle.' This Part, on 'The Man,' consists mainly of testimonies in praise of Mr. Harris; interesting enough in their way. But surely no one ever doubted Mr. Harris' very remarkable powers of attraction and fascination. Some of Mr. Harris' poetry, at the end, however, does not attract nor fascinate. The Pamphlet is published by E. W. Allen.

WORK THAT SPIRITUALISTS CAN EASILY DO.

ADDRESS AND DISCUSSION IN THE FRENCH DRAWING ROOM,
ST. JAMES'S HALL, ON FRIDAY, APRIL 23RD.

(Continued from p. 224.)

MISS MACK WALL then addressed the meeting. She thought that in his remarks on the experimental side of Spiritualism, Mr. Hopps had taken only one side of the question. She had been attending a series of séances for materialisation during the winter, and after a time began to feel—as a great many others frequently did—that she was not 'getting much forwarder.' She felt that after convincing herself that such phenomena did occur, it was advisable to go on to something more advanced. Then the other side of the question occurred to her, viz., that by assembling together in the séance room she and her friends were providing the raw material for the experimenters on the other side. She had therefore resolved to go on attending the circles, tedious as they might sometimes seem. Mr. Hopps had spoken of the necessity of hunting up mediums. She thought this was necessary, although difficult to do. She had, for instance, recently met a young girl who had had some psychological experiences. She (Miss Mack Wall) had offered to do what she could to enable the young girl to understand her experiences, by bringing her into contact with people who were familiar with such matters. But further progress in the case was stopped by the intervention of people who feared that harm would be done to the girl. Spiritualists, however, hardly needed to have impressed upon them the need of dealing very carefully with mediums, and not urging them too much. Some people were too enthusiastic in hunting up mediums, and did not consider the sensitive natures they had to deal with. Such people did a great deal of harm, and should leave the care of mediums in the hands of competent people. Then, with regard to the proposal that Spiritualists should send accounts of their experiences to the spiritualistic papers, she feared the editors of those papers would hardly endorse the idea, except in cases of special interest. Still the publication of such accounts would serve to demonstrate the vitality of the movement. She had been particularly interested in observing the difference between the correspondence columns of English papers and those of foreign papers. The letters published in foreign papers were very few and very puerile, which might be due to the fact that people abroad were so much governed that they were unused to giving free expression to their opinions. If Spiritualists took a little more trouble in writing out their experiences, as Mr. Hopps had suggested, they would show more vitality, and their vitality would increase. As to the question of paying mediums, Miss Mack Wall did not think that imposture would be encouraged by the payment of mediums if they were not paid by results. That was where the tendency to imposture came in. They went to a medium and the results were not good, and they at once grudged the medium his or her fee; and the next time, if the results promised to be unsatisfactory, the medium was tempted to produce sham phenomena in order to earn his fee. It should be remembered, too, that an unsuccessful séance frequently exhausted the medium a great deal more than a successful one. It seemed to her that the medium should be

paid as freely for an unsuccessful séance as for a successful one. Referring to the objections Mr. Hopps had raised against public exhibitions of clairvoyance, these might be well founded. Nevertheless, she believed that Spiritualism netted a great many people by such exhibitions; but in her own experience Miss Mack Wall found that, after seeing public clairvoyance a few times, it had a tendency to pall. Dealing next with the lack of support from which spiritualistic institutions suffered, Miss Mack Wall said she wished Spiritualists would be more generous. It was the one thing that was so much against them. It was a matter which gave opportunity to their opponents to criticise them unfavourably. It would be much better if, having such a grand trust given them, Spiritualists supported their movements with greater generosity. Some time ago she had been talking to the President of the Alliance, who had said to her, 'I can do a great many things, but there is one thing I cannot do: I cannot make the Spiritualists "shell out."' (Laughter.)

THE PRESIDENT then offered some remarks on the points raised by previous speakers, in the course of which he said: I should just like to say that all these questions would be easily settled if all Spiritualists showed the same enthusiasm that our friend Mr. Hopps has shown. (Hear, hear.) That is at the bottom of the whole difficulty. I have known Spiritualists who will go to a medium, get all they can from that medium, and then boast that they had been rendered much happier than they had been during all their previous existence; and yet these same people belong to no society, and never (to use an expression which Miss Mack Wall has attributed to me, but which, by-the-way, I hope I never used) 'shelled out' a penny. I have known such people and could mention their names. That is the class of people who are really the greatest hindrance to our movement, except one other class of people, and that is, fraudulent mediums. Now I know, from the conversations I have had with numbers of people who are, or would be, inquirers, that they are held back purely by the fact that we could not be certain of our ability to send them to a physical medium whose phenomena were always genuine beyond dispute. If you could tell me of a physical medium who could be depended upon beyond question, I should be immensely gratified. Mr. Hopps spoke, amongst other things, of the desirability of a general gathering of Spiritualists at least one Sunday in the year. The Alliance has attempted by correspondence to arrange for such a meeting, and it has failed for want of unanimity. That is simply the answer to the question. It is a matter of intense discouragement; but there is the fact, and we must make the best of it.

MR. E. W. WALLIS (Manchester) said he was something of an enthusiast himself, like Mr. Hopps. He did not think he could take exception to any of the suggestions Mr. Hopps had made, because he entirely agreed with them; he wished they had been made more often and more strenuously in the past. He looked at London a good deal from the point of view of a provincial Spiritualist, although he was himself a Londoner. He might say that people in the North regarded London with mixed feelings. They thought Londoners did not do what they ought to do, and what their position demanded of them. If London was the hub of the world (and he thought that would have to be admitted), it should also be the hub of the spiritual work. London possessed a number of mediums, and one of the most important pieces of work that could easily be done, and which he considered ought to be done, was to provide the movement with more mediums. He was constantly receiving letters from people in all parts of the country, asking where they could go to witness something of the phenomena, and he had to face the fact that it was very difficult for him to recommend people to mediums. How were they to get mediums if they did not have developing circles and home circles? Referring to his own case, he might say that but for the friendly assistance and counsel he had received from Spiritualists in London when he commenced his career, he did not believe he would be in the position he now occupied in relation to the movement; he could speak feelingly in that respect, as a medium. With regard to the proposed general gathering in London, he could see no reason why there should not be such a meeting. In Bradford recently they had held a similar gathering, when no less than five thousand people assembled. Next year the Jubilee of Modern Spiritualism would be held. Were they not going to show their colours? Had they not any love for the Cause?

Some people had said, 'Oh, Spiritualism is not a religion; it is a science, and has no reference to belief or conduct.' If that were true, then he had no more need for Spiritualism. If it were merely a parlour amusement to be sandwiched between dinner and supper, then he wanted none of it. But to him Spiritualism was the vital thing of life, and for that reason he loved it and worked for it, and he thought if there were Spiritualists in London who realised that it was a truth for which people were hungering, there would be more activity and more enthusiasm. With regard to clairvoyance and psychometry at their Sunday meetings, Mr. Hopps, he noticed, admitted that exhibitions of such things might be given occasionally. For his part, he felt that Spiritualists should not forget that they had to build on their facts. But for their facts, they would simply dwindle into a sect claiming the faith of people. He thought much good might be done by the holding of meetings for clairvoyance and psychometry on week-nights. At the same time he deeply and sincerely sympathised with Mr. Hopps in his idea that they wanted more purely religious teaching meetings on Sundays, when they should have surroundings of music, prayer, praise, aspiration, and the expression of those spiritual sympathies which it was the purpose of such a meeting to call forth. (Applause.)

MR. JOHN LAMONT (Liverpool) said: I had no expectation of being called upon to utter a word, but I felt encouraged by the note struck by Mr. Hopps in his opening sentence, when he said that he had no intention of raising a discussion, but inviting a friendly talk. Now, I have felt for years that this is just pretty much what we want in our social meetings—homely talks, expressing our best thoughts when we are all together, instead of waiting until we get into the street. The suggestions made are interesting, and I have been pleased to listen to such practical ideas.

Mr. Lamont then gave some particulars of his introduction to Spiritualism, twenty-seven years ago, adding that, as a result of his first séance, he sat twice a week for two years at home, and during that time became pretty thoroughly initiated into the subject of Spiritualism in the home circle, since the invisible friends were enabled to declare their existence, their personality, and their presence as surely as they did when they were themselves living in the mortal form. He also gave some striking examples of phenomena which he had witnessed. He thought, as Spiritualists, it was their duty and privilege to do what they could, each in his own way, to spread the knowledge of this glorious revelation, for a revelation it was. It was a great pleasure to him to listen to such a practical discourse as they had heard from Mr. Hopps that evening. He and his fellow-Spiritualists of the provinces looked forward hopefully to the time when London Spiritualists would sink all differences, retaining, if they chose, their special local systems, but joining together and working hand in hand. The difficulty they had to deal with was not from outsiders, but from people in their own ranks. They wanted unanimity, and they wanted generosity. As to the proposed annual general gathering, he thought Good Friday would be a very suitable day on which to hold it. Last Good Friday the Spiritualists of Manchester held the seventh of a series of meetings, and their hall was crowded to excess. He had then ventured to make a proposal in regard to the fund for supplying needy Spiritualists—especially mediums—who were past work, with help. He had said: 'I propose that every man and woman in this assembly give a penny.' The result was that they collected £3 0s. 1d., all in pence. Had the same course been adopted in Bradford, where they had an attendance of five thousand people, they might have collected more than £20. That was one easy and practical way of giving expression to their generosity. He trusted, at all events, they were learning lessons from the divisions and the want of interest which they had suffered from in the past, and that in the future they would sink all differences and become brothers and sisters in reality. (Applause.)

MR. J. J. MORSE said that Mr. Hopps had told them that in the address he had given that evening he had been offering them dry bread, but he had really given them a feast. It reminded him, Mr. Morse said, of the state of Spiritualism many years ago, when Spiritualists were animated by the same kind of spirit which Mr. Hopps exhibited. He remembered being at the old Harley-street Rooms, at one of the conferences held there by Benjamin Coleman, and he had heard Mr. D. D. Home make to the conference the identical remark that had been made by Mr. Hopps. Mr. Home had said: 'If this

thing is not the greatest of truths it is the greatest of humbugs.' He thought there was another side to the question with which they had been dealing that evening that was worth a passing word. It was an undoubted fact—a practical experience—that the secretaries of spiritualistic societies, not only in the Metropolis but in the provinces, could abundantly confirm—that there was a tremendous leakage in the ranks of Spiritualists. The same tale was told by secretaries all over the country. They said: 'We have on our books the names of many who remained with us a certain time and then drifted away.' It was true the gaps were filled by new-comers, but the fact remained that there was a leakage. It might be urged that those who went through the leak carried the message with them, carried their experience into other sections of the country or other parts of the world, but there was the disagreeable fact that they had drifted out of the ranks. The question of correspondence, Mr. Morse thought, was a very serious and important one. There were people who could write a splendid letter of questions, but there were not many who could write an equally splendid letter of replies. (Laughter.) They had to be very careful in this matter of correspondence. If they could have an organised effort to deal with this question of correspondence, under really intelligent management, much good might be done. In regard to the question of Spiritualists relating their experiences, he referred to the fact that the experience meetings held in America were termed 'Fact Meetings.' Those who spoke at such meetings were rigidly confined to a statement of some fact. Such 'Fact Meetings' might be of great use amongst Spiritualists in this country, for the facts would be a firm foundation on which to stand. As regarded the question of the unity of their London societies, it was a point about which he felt a little sore, and he was sorry to hear the statements which had been made regarding the want of unanimity. But he certainly thought it was not an impossibility for them to get a meeting together of the whole of the London Spiritualists. Personally he was not particular when it was held, so long as they had the meeting once a year and stood shoulder to shoulder, a solid phalanx before the world. There was a great deal of teaching work done in London and a great deal more in the provinces. Their friends of the Marylebone Society, for example, presented that side of the subject in about the best way that it could be presented to the public, and they found that a proportion of phenomena, in the shape of clairvoyant delineations, was the best way to illustrate the philosophy. Undoubtedly a great many people had been netted by these exhibitions of clairvoyance and psychometry. He thought the London societies were doing good work in their own peculiar way. There was another point he would like to call attention to, and that was that the spiritualistic movement was growing, and whether they were willing or not to admit that it was a religion, a science, or a philosophy, all these characteristics were associated with it; it had a scientific, a moral, and a religious aspect. The only way to stop the leak he had alluded to was to recognise that it was necessary to minister to the moral, intellectual, and religious needs of their people. But the movement was growing, and unanimity was being evolved out of the discord. They should remember that Spiritualism was young; it had only fifty years behind it, and in that time it had made tremendous advances. He pleaded for organisation, which was only another word for unity. In conclusion he wished to say how very heartily he endorsed all that Mr. Hopps had said. If that was fervid, emotional, enthusiastic Spiritualism, he said, 'Let us have more of it.' (Hear, hear.) He would like, however, to make one more point before closing. He had been much struck, and possibly others also had been, by the tremendous energy their theosophical friends put into their propaganda. The papers up and down the land were compelled to take notice of them; whatever happened, a letter was sent to the papers. Now if Spiritualists had bored the papers with the same persistence they would have gained a good deal more publicity. They wanted to gain the ear of the people, and it mattered very little how they went to work to attain that object. When they could get at the people, and place the matter before them clearly, reasonably, and intelligibly, they would listen, and then they would begin to see that Spiritualists had truth on their side. (Applause.)

MR. LACEY followed with some allusion to his experiences. He advocated the establishment of a home for mediums; if Spiritualists would take measures to protect their mediums they would effect great good for their cause.

MR. HOPPS in some closing remarks said there was one thing they could easily do, and that was to send a contribution to their treasurer to enable 'LIGHT' and the Alliance to meet the cost of furnishing their new rooms.

The proceedings then terminated with the usual vote of thanks to the speaker of the evening.

THE
HIGHER AND LOWER SELF IN DUAL-UNITARY BEING.
IN REPLY TO QUESTIONERS.

BY QUÆSTOR VITÆ.

(Continued from page 226.)

But there is another important factor bearing upon the unfolding of spiritual perception in man. The process sketched above requires ages to accomplish. The selves on the return circuit of becoming do not come into this knowledge so long as they are in personal, *i.e.*, divided, states of consciousness and being and the planes so constituted. The life-circuit flowing through them, to their other pole on earth, then necessarily reflects merely personal consciousness to the latter. The circuit to man, in those conditions, is consequently mediate and not immediate, or indirect and not direct from the solar centre; the qualities implicit in the original processus become translated down by flowing through personal, divided relay-selves.

But some of the selves on the return circuit of becoming have now transcended these personal states; have passed through not only astral death but personal death also, and emerged into states of indivi-duality, individ (e) uality, (indivisibility) and even transubstantiated thence into the higher identification in integral, synthetic, consociative unity, in the central state of our universe.

These selves can thence see the whole circuit of becoming they have traversed; from their original differentiation as dual-integers, to their return in fulfilment, to the source whence they issued. They consequently recognise the other part or pole of themselves still remaining on the external earth, and may commune telepathically with him or her, and cause man's soul to bring forth spiritual forms of thought by re-action; even as similarly, but subordinately, the sun rays do to the earth's world-soul. The life-circuit flowing from such inner selves, who may, indeed, then be defined as Higher-Selves, to their outer self on the external earth, is then no longer mediate but immediate, direct from the macrocosmic centre to man's microcosmic centre. And this telepathic action causes the integration of vitality in correlative mode in the outer Self acted upon, and consequently the gradual unfoldment of responsiveness in that degree. This transcendent action exerted on and from man's centre (heart) may gradually shine through and permeate his circumference; until, indeed, he may reciprocate in equivalent mode; until the inner angel 'within' and the embryonic angel 'without' may consciously commune together.

Such a Higher-Self may project his or her double to this astral plane. But that double becomes conditioned by and subject to the laws pertaining to this state, and consequently has to assume the human form and appearance* (but glorified in quality), which is *not* that of its own state of actuality.

The Higher-Self may also project a vital-circuit to his or her outer-self, and induce the exteriorisation of the latter's double in mode correlative with the stimulating life-circuit, and the intromission thereof to the plane of the Higher-Self.

The inner and outer self may thus meet on the external and on the inner planes, by means of their doubles. But dual-reunion cannot occur on earth; it cannot occur in any personal state. It first occurs when both parts of the self have evolved beyond personality to the state of indivi-duality.

But the unfolding of these inner impersonal degrees in human instruments implies their passing through the refining fire of transmuting suffering, equivalent in effect to the deaths that occur in the passage from the several to the successive planes (as has been referred to on p. 123), which purifying sufferings constitute the permanent actuality symbolised in 'crucifixion,' until the man can truly say, 'Thy Will, not mine,

* This no doubt corresponds in the vital or psychic processus to the conditioning entailed in the thought process by the categories. The forms of experience and the forms of life or psychical forms are conditioned by the laws pertaining to the state in which manifestation occurs.

be done,' and realise that 'I and the Father are One.' Yet when these dyings have occurred on earth and universal law is thus fulfilled, the subsequent passing of such selves through the portals of the successive deaths which constitute the gates to the successive states and planes, may be accomplished without the loss of self-consciousness which occurs at normal deaths. The gulphs which have till now separated the discrete degrees, or planes, or modes of being in our universe, may thus be bridged over and these become continuous instead of discrete.

This is a new feature in the evolutionary development of our earth. Till now the two aspects of the dual-unitary selves have only met and recognised each other, when both had transcended personal states. They then coalesced and became as electromagnetic batteries. But having *both* transcended personal states they could then not commune with the earth. It is because the inner-selves pertaining to some outer-selves who are now still on the earth, have ascended beyond personal states, that communication from those transcendent states, through their outer poles still upon this earth, is now becoming possible. This is still the exception, but will gradually become more generally developed.

It is because the dual re-cognition and identification has only taken place in the past, when personal states had been transcended and, therefore, no representative relay-instrument was left on the earth through whom transmission could be effected, that we have known nothing with regard to these dual-states, except the bare passage in Genesis referring to the dual Elohim as the Creators of man (thus referring to the positive outflowing propulsive circuit merely, *i.e.*, light, intelligence, the masculine part of the process of becoming). But the gulph of the return circuit of becoming has now been bridged (the negative, attracting, feminine, vital, ontological aspect), and communion established with a source of inspiration new to man.* In other words, 'Let there be light' is now supplemented by 'Let there be love.' The circuit of becoming is viewed not only from the beginning but from the fulfilment. And a new era dawns upon us, in which force and intelligence will be softened and guided by love. Several schools have spoken of a new cycle approaching, but have not been able to announce its character. It is upon us. Its heralds and messengers have already appeared, returning from the central state of our universe; from having accomplished their fulfilment, become into the image of their makers, *i.e.*, dual-units; and their message is the complementing of Light by Love; the recognition of 'Isis'; of the feminine element in Divinity, in religion, in philosophy, in sociology.

It will be seen from this that man's spiritual and psychic development depend on the evolution of his own particular Higher-Self, *i.e.*, his *inner* self, and that occultism and metaphysic pertain to personal, *i.e.*, divided, limited, outer states of conscious being merely. They represent respectively feminine and masculine modes of thought, or the science of psychism, soul, or vitality, and the science of thought, or spirit, considered separately.

In the states above those of personality, that is, in the states of indivi-duality, thought and life are no longer divided, from the fact that the selves through whom the process of the universal is mediated, are no longer divided, but coalesce into one form which embraces the inner and the outer forms of the self, whereby 'we appear sometimes as one, sometimes as the other, sometimes as two. The coalition is so perfect that the two would present the appearance of one form to man's perception, could he perceive it at all; but to angelic perception the two forms make one dual-unitary form.' But dual self-conscious life can only be known by experience. In these transcendent states, science is no longer divided into masculine

and feminine modes (metaphysic and occultism) but these coalesce into one: The Science of Life.

In the yet higher state of identity, there is a conscious consociative sharing in the unitary consciousness of the whole integral synthetic Solar-Self; a consciousness of unity and oneness with retention of individuality. A faint and poor conception of this may be induced from the following analogy. Man's organism or microcosm is formed of cells, which all co-operate unconsciously in an integral unity. They are constituted by the vitality pertaining to the self in which they exist, but do not know it. They are born, live, and shed or die within that unity, but do not know it. Their orbit of existence is determined within that self, but they do not know it. If under such circumstances they could be imbued with self-consciousness, their position would be similar to that of man in his relation to the planetary-synthetic-self. But the dual-selves who constitute unitary integers in the Solar-synthetic-self, realise their relation to and inter-dependence in that perfect whole; they realise their position in the whole, and share in the corporate, synthetic consciousness and experience of that whole.

Our Higher-Self is thus the complemental part of our own particular selfhood, but shares (when evolved into that state) in the consciousness of the integral unity of the Solar-Self, which may be described as our proximate Universal. The Solar-dual-self is again an integral unit in a higher dual-unitary-self, but which surpasses human conception.

The dual polarity inherent in the Universal-Self is necessarily present in every atom of the not-self, and entails differentiation by circulation, as illustrated in Ampère's laws of magnetism and Keely's etheric laws.* The process of magnetism, indeed, illustrates subordinately the ontological process. In the static state, the circulation of molecular magnetic currents nullifies each other's force. Polarisation entails their re-arrangement in order of duality, by which fact they come to act unitedly, as a corporate unity, which becomes thereby dually dynamic, *i.e.*, a magnet, carrying attractive and propulsive force. 'Becoming' in ontology entails the distinguishing of the static-dual polarity inherent in vitality, into individualised, dynamic, masculine and feminine self-consciousness, in successively human, spiritual, angelic, and deific modes. This process entails division and obscurity in temporal states, 'the valley of the shadow of death,' followed by self-conscious reunion in states in which time is transcended, *i.e.*, eternity.

The process of polarisation by which static, molecular magnetism becomes dually dynamic obtains precedentially in the domain of self. It is the re-united dual selves, who have evolved to the central sun-world, who radiate the 'field' or aura of conscious-vitality, carrying attraction and propulsion, which constitutes the noumenon of the sun rays; which sun rays entail all the phenomena of life, light, heat, gravity, *i.e.*, orbital-determination of and on our planet, by their interaction in its world-soul. Thus 'spiritual law' is ever present in the 'natural world,' and that spiritual law is ever determined by 'angelic-selves,' who are pre-determined by the vital process of the Universal, which flows to and through them, from their *prims*, as it flows from them to and through man and again to and through every cell in his organism.

SPECIAL NOTICE.

We shall be obliged if our friends will kindly note that all communications intended for 'LIGHT' or for the London Spiritualist Alliance should henceforth be addressed to 110, St. Martin's-lane, London, W.C.

MR. JESSE ASCOUGH.—We have just learned, with regret, of the decease of Mr. Jesse Ascough, of The Grange, Handsworth, Birmingham, which took place on the 11th ult. Mr. Ascough was a warm Spiritualist and a generous supporter of 'LIGHT.'

* Professor Lodge is reported to have said that 'if ether and electricity are not one and the same, the truth will be ultimately found to be near that statement.' It is recognised that the universal ether interpenetrates the molecules of our organisms. Keely has established a classification of six orders of this one unique force or element, which interpenetrate each other, from inter-etheric to molecular. It is also now recognised that we radiate a magnetic field or effluvia, which carry polarity. We may, therefore, be compared to electro-magnets, receiving from and radiating back into the Universal Life.

* The laws illustrated in electricity obtain precedentially in vitality (being). A number of modern psychologists now recognise the polarity inherent in vitality. The outflowing circuit in electricity is always positive, propulsive (masculine); the same circuit becomes negative, attractive (feminine) in its returning portion or aspect, thus illustrating its inherent dual-unity. This law is the fundamental basis in the process of individual becoming. The parental circuit propels outwards through the spheres, and attracts back again inwards to the centre, ever guiding and determining the children of the Elohim through births and deaths, from plane to plane. (This 'reversing' in polarity, inherent in the electrical and vital circuits, explains many obscure points in occultism.) Hence also the earlier human evolutionary stages have shown masculine predominance, whereas now that conscious communion can come from the attractive end of the completed circuit, *i.e.*, from the fulfilment, the feminine principle will come into equality of recognition and expression, and permeate the whole of sociology with its purifying and beautifying influence.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, MAY 15th, 1897.

EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

Light,

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PRICE TWOPENCE WEEKLY.

ANGEL MISSIONARIES.

Dr. Fairbairn's remarkable missionary Sermon at Bloomsbury Chapel, a week or two ago, was full of good things, but one of his three texts and his remarks upon it suggested many thoughts. The text we refer to was that thrilling saying of St. Paul—that when he remembered his brethren, his kinsmen according to the flesh, he could wish himself 'accursed from Christ' for their sake. Interpreted in whatever way we will, the saying is an intensely arresting one. Perhaps he intended the fiery declaration only as a fervent expression of his readiness to do anything or suffer anything for the sake of his kinsmen: or, perhaps, as is probable, he intended to reveal his burning love for these 'brethren according to the flesh,' a love which was so strong that he was driven almost to wish that he were recreant to Christ, so that he could go back to them. But, either way, we see this strong and affectionate spirit yearning to be with his people and to bear anything with them and for them.

As we listened to Dr. Fairbairn, and thought of the once universally held belief of the Baptists to whom he was speaking, we wondered how many of the ministers who thronged the place (it was a 'week-day' service) drew the inevitable inference concerning the Unseen. That old belief insisted upon it that this is our only period of 'probation,' that death fixes all, and that therefore there will be no vocation beyond the grave for such saviours as Christ and for such missionaries as Paul. That would be the saddest catastrophe of all. We have often heard arguments against the eternal punishments of the lost, but we quite as much want arguments against the eternal waste and selfishness of the saved.

Imagine such a man as Paul going beyond the veil,—a religious enthusiast, a zealous missionary, an intense lover of his brethren, a man consumed with a passion for seeking and saving the lost. Is it possible to think of him as suddenly losing all these characteristics:—the ardour gone, the fires out, the love damped down, the eager, self-sacrificing spirit at its ease? If we can imagine that, the only result of it will be that we shall have a picture of Paul as deteriorated in every way by his promotion to Heaven. Or if, on the other hand, it is said that Paul went into the other life unchanged,—as unselfish, as loving, as tender-hearted and as noble as ever,—all we can then say is that if he were shut up in Heaven he would be supremely wretched, unless, by some magic, an erasing hand deprived him of his memory and then hid from his eyes everything but the treasures of his own delight. How preposterous! how monstrous! how insane!

But if Paul went into the Unseen, possessed of all his faculties and undeteriorated, we can only draw one inference,—that he would still yearn over his brethren, and would still be torn with the divine temptation to part with the blissful company of Christ if by doing so he could help or be with them. The only alternative is that Paul, probably (or shall we say certainly?) with every faculty and feeling intensified, went into the world beyond, more than ever a missionary,—perhaps to help those he left behind here, but certainly to help those who were in darkness and bondage on the other side.

It is of the highest importance, too, to bear in mind that the state of mind indicated by this outflow of intense feeling was one that revealed him as very near to his great Master. At first there seems something half shocking in the cry: 'I could wish myself accursed from Christ for their sakes'; but, in truth, behind that cry there was the very spirit which led Christ actually to *be* accursed, and to die on the cross really for their sakes. And we may say, without the slightest exaggeration, that one is never so near to Christ as when one is willing to be banished from him for the accomplishment of his purposes, or as an expression of pitying love; just as we may say one is never so fit for Heaven as when one is willing to go to Hell: and, for all we know, the highest and mightiest and purest angels are those who least seldom see the heavenly splendours, or who see only such heavenly splendours as go out from themselves as they carry on their Holy War against evil and misery in the regions of Dismal Night.

If these things are so,—if the Christs and Pauls of this world, and the myriads of those who are like-minded and like-hearted, are there what they were here—there is no resisting the inference that the 'final separation' of 'lost' and 'saved' is not true, and never was; and that an enforced endlessness of doom is not possible, and never was. Instead of that, *this* is true,—that the life of angels beyond the veil is a life of ceaseless activity and vigorous service,—the joy of Heaven being, not selfish bliss, but untiring work, in the teaching of the ignorant, the curing of the insane, the soothing of the frightened, the sweetening of the impure, the uplifting of the fallen. This may not please those who have been clinging to the hope of Heaven as a scene of 'rest and peace and joy,' but that will only show how much we need cleansing from self, and saving from sheer heartlessness. There was deep meaning in that old legend which tells of St. Theresa's dream. She saw a woman carrying a flaming torch in one hand, and a pitcher of water in the other. Theresa, wondering, asked the meaning of this; and the woman said,—'I go to burn up heaven and quench the fires of hell; that men may learn to love God for Himself alone':—and why not say,—to love our fellow-creatures and kinsmen for themselves alone?

A PREVISION OF THE PARIS DISASTER.

The following letter has appeared in the London 'Standard':—

SIR,—With reference to the prophecy of the Paris disaster contained in 'Old Moore's Almanack,' I beg to say that I believe it to be not a mere coincidence. I have, for some time, been interested in the question of prevision, and during the past two years have had some remarkable instances of foresight occurring to a friend and patient of mine.

On Saturday she had a prevision of the Paris disaster, with the names of eight of the victims, and also an intimation that about two hundred deaths would result in a temporary building from fire in Paris. The same evening she had a prevision of the shipping accident near Aberdeen, the full name of the one steamer being given and the first letter of the other, as well as the statement that eleven lives would be lost. These accounts were written on a letter card, which was posted on Sunday, and bears the post-mark May 3rd, 12.15 a.m. Before being posted the letter card was attested by two gentlemen and myself.—I am, sir, your obedient servant,

A MEDICAL MEMBER OF THE PSYCHICAL RESEARCH SOCIETY.

[We have the pleasure of a personal acquaintance with the writer of the above letter, and he has kindly permitted us to examine the postal letter-card to which he refers. The fire in Paris occurred on Tuesday, May 4th, and the card, which was posted on the preceding Sunday, not only foretold the disaster, but described the building, and gave the names of several of the victims. It also attributed the accident to the lamp of the cinematographe,—and the authorities came to the same conclusion, after a searching inquiry.—ED. OF 'LIGHT.']

WORK IN THE SPIRIT WORLD.

BY HENRY FORBES, NEW YORK.

(Continued from page 212.)

Full of meaning are the following words, also copied from N. Sawyer's 'Explanations of Swedenborg':—

Man's entire ignorance of every condition of spirit life leads him to commit as many errors in his progress toward spiritual manhood as he does during his brief sojourn here in the rudimental state. Arriving in the spirit world, and finding himself in every respect a man as before, and finding the world he then inhabits not entirely unlike the one he has left, he naturally concludes the road to happiness in both worlds must be in the same direction, but having mistaken the direction, he is equally unfortunate there; and as wealth and power have been the predominant objects sought for here, they are, by the great masses, as eagerly sought after there. All the wealth which they desire is procured by the psychological means above mentioned, and power is also, in some measure, derived from the same source. The individual who has the most taste, skill, and judgment, combined with a correct ideal, displays the greatest amount of wisdom, and is accordingly looked up to there the same as he is here.

What must have been the psychological states of spirits entering Hades during the Dark Ages and the succeeding centuries—the frenzied horde that met death whilst pursuing that wild pilgrimage under the fanatic leadership of Peter the Hermit; the myriads swept out of their physical conditions by the devastating plagues; and the uncounted thousands sacrificed in the desperate conflicts of unbridled emotion waged in the name of religion? The following description by Swedenborg of the glimpses he obtained will convey some idea:—

Great numbers of the rich and noble lodged there (in the 'southern section') in subterranean houses with guards at the entrances in dread of robbers. There, too, was a great city inhabited by myriads of spirits, and full of churches and monasteries. Into it ecclesiastics brought all the treasures they were able to collect by artifice, and hid them in labyrinthian crypts. On these treasures they set their hearts, confident they could never be destroyed. I was amazed at the art displayed in the construction of the crypts, and their extension without end. . . . In the west dwelt those who had lived in the Dark Ages, for the most part underground, one progeny beneath another. They rarely spoke with those who lived in succeeding centuries, being of a different disposition and not so craftily wicked; for, as in their times there was no contention with Protestantism, there was less of the cunning of hatred and revenge.

Upon such states as these, apparently so substantial, yet nothing more than collective dreams, huge aggregations of visualised thought-images, corresponding to the ideas brought by the spirits from their earth life, did Swedenborg see the angels make onslaught. The work was thoroughly done, but the seer leaves his readers in ignorance as to the means whereby it was all accomplished. Probably concentrated will-power was the potent force used. Whatever was the method, however, to the poor creatures who were thus rudely awakened from their spiritual torpor, it all seemed like the veritable Judgment Day such as they had been taught on earth to expect.

It is a great fact of spirit life that persons, the purity and goodness of whose lives have fitted them to participate in the realities and associations of the true spiritual life, are often held away by psychological fetters as well as by ignorance from the heritage which is justly theirs by reason of their spiritual achievements. These are those of whom Swedenborg speaks as being in Good but not in Truth. Before the angels began their work of annihilation such spirits as these were rescued from their delusions,

conveyed to 'suitable places' to be instructed, and 'were afterward received into Heaven':—

This done, there were great earthquakes. The Babylonians then perceived the Last Judgment was at hand, and were seized with trembling. Those in the south, and especially in the great city, were seen running to and fro, some with the intention of flight, some of hiding in the crypts beside their treasure, and others with whatever valuables they could lay hands on. After the earthquake a flood burst from below, and overthrew everything in the city and surrounding region. Then followed a vehement east wind, which laid bare every structure to its foundation. All were then led forth from their hiding-places and cast into a sea of black waters, &c.

This violent method of sweeping spirits away from their false environments is probably not resorted to except as an extreme measure—a sort of heroic treatment. Usually they are influenced through their inner nature to break away from psychological spells by the power of their own volition, just as people are helped by their spirit guardians to abandon the 'poms and vanities' of mundane life.

The 'sea of black waters' described by Swedenborg is the state of nothingness which is the condition of unspiritualised spirits when their thought externalisations are not present—their *proprium*. No doubt many clairvoyants are able to testify to its reality. The medium around whom gathers the circle mentioned above has several times described the same thing, though she has no acquaintance whatever with the writings of Swedenborg.

That spirits remain very long in this dreadful state of utter blankness is not likely. Those of them who are of sufficient mental and spiritual development to be reached by missionary spirits from the higher life are led forth to be instructed and trained; others imagine themselves into all sorts of places, such as prisons, dark caverns, dense forests, impassable mountains, and the like, where they tarry in hopeless despondency. It may be asked why these wretched souls are permitted to remain in such pitiable states. The inspired Whittier gives the answer:—

Though God be good and free be Heaven,
No force divine can love compel;
And though the song of sins forgiven
May sound through lowest hell,
The sweet persuasion of His voice
Respects the sanctity of will.
He giveth day: thou hast thy choice
To walk in darkness still.

That which dwellers in the sphere of love and wisdom look upon as of the foremost importance in connection with man is the conservation of the individuality, which consists of certain tendencies, and the will-power to so control them as to bring them into harmony with the activities of the great Unit of Life, of which each soul is but a fragment. Rarely, if ever, will high spirits disturb the sacred autonomy of selfhood, though there is considerable evidence to support the conjecture that sometimes a special effort is put forth, in cases where the wilfulness is peculiarly pertinacious, to break it down by confronting the spirit so unfortunately constituted with obstacles beyond its powers to overcome, thus compelling it eventually to adopt that course indispensable to spiritual advancement, the surrender of self. In this connection, the tradition of ancient Greece concerning Sisyphus is significant. That person was a famous outlaw, bold and cunning, whose wilful lawlessness extended even to deliberate treachery towards the gods themselves. When he reached Hades the gods forced him to push a huge stone up a steep hill. As the stone approached the summit, however, it would slip away from him and roll back to the bottom. Thus was all his labour undone, and he was compelled to begin again what proved to be an endless task.

All this the 'gods' could accomplish by means of suggestion and thought projection; but when Sisyphus, out of the depths of despair, cried for help, we may be sure it was forthcoming. Immediately the stone, if it did not vanish, would lose its weight, and the wayward soul, when the top of the hill was reached, would find himself greeted by kind and capable friends waiting to aid him to pass through the ordeals that were still between him and his destination.

(To be continued.)

OUR CONTEMPORARIES.

An important difference between the objects of Spiritualism and those of Occultism is noticed by M. Michael, of Antwerp, writing in 'Le Messager,' of Liège. He says that 'while Spiritualism studies the means of entering into *rapport* with invisible Nature, especially with the beings that inhabit it, Occultism specifically occupies itself with natural theology, with the science of Good and Evil, and with the perfecting of the human will by prayer, sacrifice and ecstasy.' M. Michael thinks that if this distinction were more generally perceived, there would be less quarrelling.

M. Albert Jounet, in a recent number of 'La Curiosité,' describes an important experiment he makes to prove that mind-force can act on matter. He uses the Zoomagnetometer of Lafontaine, which is a copper needle suspended in a hermetically closed glass jar. Under this needle he places a card with the letters of the alphabet on it, and then, by the mere power of his will, he causes the needle to rotate, so as to point successively to the letters of the alphabet, and thus spell out the sentences he thinks of. This is an experiment well worthy of the attention of men of science, but it is so contrary to received ideas that it is probable that no scientific man will take any notice of it.

The current number of 'La Lumière' contains an interesting analysis of Spiritism in Paris, by Dr. Thomas, taken from 'La Chronique Médicale.' It seems that 'there is hardly any question to-day of Kardecists and non-Kardecists'; for that classification of Spiritualists 'is out of date.' There are four principal kinds of Spiritism, Dr. Thomas says: 1. Scientific Spiritism, which is represented by such men as De Rochas, Richet, Dariex, and Baraduc, who generally object to be called Spiritists; 2. Philosophical Spiritism, represented by Léon Denis, Metzger, Bouvéry, and Erny; 3. Mystical Spiritism, which Dr. Thomas dismisses contemptuously as mere sentimentality; and 4. Religious Spiritism, of which M. Van der Naillen seems to be a leading light, and which appears to have a distinctly Catholic flavour. Theosophy is the most active competitor of Spiritism at present, Dr. Thomas says; and it is greatly against French Spiritualism that it is broken up into cliques, each of which follows some particular leader, and combats the Spiritualists who follow other leaders.

'Lucifer' speaks feelingly and sensibly of the death of Mr. J. C. Staples, late General Secretary of the Australian Section. He died of a painful and lingering disease, and 'Lucifer' says: 'It is, therefore, with gladness that we have to announce that our friend was permitted to abandon his worn-out body on April 1st, and pass on to the rest which he has so well won.' The writer then improves the occasion by denouncing the present fashion of mourning for the dead, and on the whole we agree with him; but we think that Theosophists would be going to an extreme if they follow his advice when he says: 'Let us have flowers, and white horses, and happy music at funerals.' We have flowers at funerals at present—but 'happy music'? If Theosophists are so pessimistic in regard to this world, why should they not put on mourning when a little Theosophist is born? 'There is no death,' says the writer. That is what we have been saying for the last fifty years, and perhaps with better right; for, after all, Theosophists have only theory and assertion to go upon, while we have concrete facts.

'The Grail' is the name of a new little Theosophical monthly magazine. It is devoted to Theosophy of the Judgeite type, which appears to make up in emotionalism what it lacks in erudition. The design on the cover has a Roman Catholic suggestion. The descending dove and the cross are there without disguise, and the heraldic nondescript in the chalice bears a strong resemblance to the 'bleeding heart' so familiar in Roman Catholic symbolism. The Judgeite Theosophists

seem to place a great value on the 'Brotherhood Suppers' which they give to the poor. It is an excellent thing to feed the hungry, but the use of that avenue to men's hearts is a little equivocal. It is generally associated with the very meanest form of proselytism, and recognised as a way of making converts who in all human probability will be hypocrites. The Theosophists evidently take a much 'higher' view of the plate of meat, potatoes, bread, tea, and so on, which we are informed costs only threepence-halfpenny. The leading article in the first number of 'The Grail' is all about these suppers, and in it we are told that they are 'an initiation for all who come, and for evermore they know the inner meaning of the word Brotherhood, for they have "been there." And that piece of knowledge, once awakened, never dies; it always spurs its possessor to repeat the experience, knowing what to aim at; when the experience comes again, it is instantly recognised.' One can imagine a poor hungry wretch exclaiming, as he sat down to 'repeat his experience,' 'That's the kind of Theosophy for me!'

SPIRITUALISM AND CHRISTIANITY.

The Rev. Heber Newton, an Episcopal clergyman of considerable repute in New York, has been preaching a very rousing sermon on our subject. If we do not look smart, these onlookers will beat us as propagandists. Here are some extracts from the sermon:—

Whatever may be the truth of Spiritualism, there are certain truths which are coming to the world through Spiritualism. The source of the knowledge may be valid or may be invalid—the knowledge itself seems to me valid.

It is a fact concerning Spiritualism that through it the conviction of the life to come is taking a new hold of man's mind and heart. Myriads of men are to-day rejoicing in a firm and positive conviction of the reality of the life to come who but for this movement would have been left in the doubt which overshadows vast masses of men to-day. This faith has become so vital that it renews the early Christian joy in the presence of death. Instead of impugning the sources of this renewed faith, let orthodoxy make more real to those who abide within its folds this ancient and fundamental and vital faith of men. It is not merely that men have become convinced that there is a life beyond the grave, but they have become convinced that that life is near to us in the flesh, and that at proper times and under proper conditions it is possible that there should be intercommunication between the two spheres. A deep hunger of the human soul this, which finds manifestation in the most pathetic experiences our earth records.

It is truth which is embodied in the records of the very beginning of our Christian religion—in those wonderfully gracious and charming stories which embalm the memory of the sacred experiences of the disciples through which they came to believe their Master was alive, and that he had manifested Himself to them. A truth this, which ought never to have passed out from the Christian consciousness, but which has strangely escaped it; so that we find ourselves to-day in this singular position, theoretically believing in the possibility of intercommunication between those who live in the flesh and those who live out of the flesh, and yet utterly sceptical toward every experience which is an expression of this belief.

There is a body of thought that is coming to the world in this way. In connection with it the old theology no longer appears. You never hear anything of the fall of man, or the election or the non-election of individuals, of an endless hell, of the resurrection of the body, and of hosts of other doctrines which are interwoven in the traditional orthodoxy of Christianity. No spirit of whom I have ever heard, real or professed, has ever come back to the world teaching these doctrines. The theology of the other world is a Broad Church theology. It is making for freedom and reason. It is either subverting the old doctrines or reconstructing them. At times it seems violently anti-Christian, but, when analysed, the anti-Christianity is merely anti-Calvinism or anti-ecclesiasticism, or anti-supernaturalism. The record of 'M. A. (Oxon's)' communications through 'Rector' tells how an old-fashioned High Churchman was educated against his will into a Broad Churchman. Even if this be, after all, nothing more than the unconscious self at work in theology, it is still a mighty verification of our liberal movement. If the deeper sources of our mysterious personality are thus making for the new thought, we may be sure that that new thought is a true thought.

LETTERS TO THE EDITOR.

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

Professor Crookes on Thought Transference.

SIR,—In an article under the above title in your issue of the 1st inst., Mr. Newton Crosland displays a limitation in his faculty of drawing an inference similar to that which he, in my opinion, somewhat unjustly attributes to Professor Crookes. The fact that he, Mr. Crosland, has had evidence of a disembodied spirit acting as a sort of carrier pigeon for the transference of information from one person to another does not justify the inference that thought can be transferred in this way only. Neither does the fact—I believe it to be a fact—that one embodied spirit can impress its thought on another embodied spirit at a distance preclude the possibility of disembodied spirits acting as the agents of transmission. The radius within which thought can exert an influence is not confined to the auric sphere of an individual. The distance to which it can extend is only limited by the power of the transmitter and the sensitiveness of the receiver. I have known a case where an influence was traced by a spirit from a gentleman who was being operated on, to the operator, through over a hundred miles of intervening space. It was by tracking the influence that its source was discovered. Probably the etheric vibrations produced by a strong but transitory desire would be so dissipated, somewhere between their point of origin and their objective, as to elude even an angelic detective; but in the case referred to, the effort was prolonged and the path, therefore, unbroken.

Here we have in one case both an embodied and a disembodied spirit at work, and why should not both be facts?

It is true we 'cannot have Spiritualism without the spirits,' but wherever we have human beings we have spirits, and unless there is some fundamental difference in spirits, they must have the same faculties, and if the same faculties then similar uses can be made of them.

So far from thought-transference on the mundane plane telling against the spirit hypothesis, it is, to my mind, one of its principal buttresses.

Spiritualists should give greater attention to this subject, and sensitives in particular should realise that many an unseen shaft, winged and poisoned by intense and foul desire, is directed against them.

In order to protect mediums and to get the best results from mediumship, it is incumbent on all Spiritualists to guard against the transference of thought from low minds, which seek only their own selfish or immoral ends. At present, unfortunately, thought-transference is seldom heard of except when it is given as an explanation of alleged fraud. Then we all believe in it. 'AKASA.'

SIR,—It is seldom that I venture to trespass on your columns, but the article in your issue of May 1st, signed 'Newton Crosland,' attracted my special attention. Your correspondent evidently knows very little of the philosophy of thought-transference, or he would not have written so hastily and disparagingly of Professor Crookes and his views.

I do not wish to appear presumptuous, but I may say that I have some definite knowledge of the laws of thought, and I am confident that the power to transmit ideas to the minds of our fellow-beings is by no means confined to spirits, as your correspondent supposes. It is altogether wrong to say that the 'mind cannot exert a silent potency beyond a few inches of the range of its own atmosphere.' The late Mr. James Burns and myself frequently corresponded with each other by thought alone, and so strong was our intellectual sympathy that we used to write automatically through one another's hands, and this at a distance of three hundred miles! Thus there is nothing new in Mrs. Besant's theory of astral travelling, or Mr. Stead's automatic writing under the influence of embodied beings. We have passed through all that sort of thing long ago. If Professor Crookes is working under a delusion in believing in the possibility of thought-transference, then Mr. Newton Crosland is working under a greater delusion in supposing that all the manifestations of telepathy are due to the influence of 'our beloved dead.' The more we associate, either mentally or physically, with an individual, the more closely do we become *en rapport*; and whether he go to Jupiter or Mars, we shall

receive, in degree, the inspiration of his consciousness, and be more or less intimately aware of the conditions under which he lives. As certain physical bodies repel one another, and others attract, so with our mental being. Mental states are not by any means dependent on physical laws. We can mentally shake hands across the sea, so to speak, with anyone with whom we are in deep sympathy, and as thought is substance, so it is possible for the brain of one man to receive impressions from the brain of another. I regret that Mr. Newton Crosland's forty years of Spiritualism have not enabled him to acquire a more definite knowledge of the power of mind over matter. If he will study Professor Crookes' theories and facts a little longer, he will come to the conclusion that that gentleman is not the deluded individual that he imagines him to be.

HORATIO HUNT.

SIR,—I am of the same opinion as Mr. Newton Crosland with regard to the subject of thought-transference. It is not due to the action of the mind, nor is it due to the vibration of a thought atmosphere that thought is transmitted from one mind to another, but it is due to spirit-action, spirits being, as Mr. Crosland observes, like our earthly postmen and messengers, 'occupied in conveying thought and impressions from mind to mind'; and this is how what are called coincidences are brought about.

I remember, in the early days of Spiritualism, Mr. Howitt narrating a case that occurred, which aptly bears out Mr. Crosland's contention. A party were holding a séance, and it was asked of the communicating intelligence whether it could go to a certain person and ascertain something on which they were in doubt. An affirmative answer was given, and a pause ensued. The spirit soon returned and gave the information required. On inquiry being instituted it was ascertained that the party referred to were holding a séance at the time, when the control suddenly changed and the question was asked, and on being answered the previous control was resumed. The distance was considerable—some three or four hundred miles.

Dreams, too, I believe to be caused by spirits, perhaps not in all cases, but in most, and a good deal that is attributed to clairvoyance I consider the result of spirit-action. As Longfellow says: 'The spirit-world around the world of sense floats like an atmosphere.'

Eastbourne.

ROBERT COOPER.

SIR,—Permit me to assure 'Vir' that he is under a misapprehension. The phenomena of thought-transference are entirely different from those of trance, clairvoyance, and clairaudience, and belong to a different order of operation. 'Vir's' tests are incomplete, and beside the mark. My position remains unassailed.

The doctrine of thought-transference as propounded by the Psychical Research Society is a subliminal fable.

I do not for a moment dispute 'Vir's' facts, and a casual observer might fairly think that a strong case had been made out in opposition to my views; but to 'Vir's' inferences there is this fatal objection, that at the time he performed his experiments he had no lucid clairvoyant at his elbow to tell him by what instrumentality his desires were realised—an advantage which I enjoyed in abundance.

I wish I could reconcile my experiences with the hypotheses of the Society for Psychical Research, as I should be spared some trouble, and I never argue for the sake of disputation. I should always rejoice to surrender my most cherished beliefs at the summons of a great opposing truth.

If we knew one-tenth of what our guardian angels and ministering spirits can do for us, we should be lost in amazement.

With the Editor's permission, I will give in an early number a remarkable incident in confirmation of this statement.

NEWTON CROSLAND.

The Subliminal Self.

SIR,—We were told recently that the theory of the Subliminal Self, as an explanation of psychic phenomena, 'stinks in the nostrils of all Spiritualists.' It ought to do worse; it should be rejected by them with horror and aversion. For, let us see where its acceptance would lead us.

I imagine most Spiritualists are at one as to the following propositions: First, that spirit is the sole reality; what we call matter being but its temporary manifestation, a crystallisation of spirit, as it has been called. Secondly, that the Universal

Divine Spirit is immanent in and interpenetrates all creation. Thirdly, that the Universal Spirit and its human offshoots, so to speak, are identical in essence.

Two questions now arise: What is meant by the so-called Subliminal Self, and how does it act? If I understand aright, it is said to be that portion of the spirit of man which, not being hampered by the limitations of sense, is altogether superior to the normal self. Not clothed with the 'muddy vesture of decay,' it has absolute power over matter; is independent of time and space; can read the future, and, in short, possesses the attributes of its supreme source—omnipotence and omniscience. Truly, a colossal power and of surpassing beneficence, *if it made for righteousness*; but, so far as we know, its influence is unmitigated evil. Deception and lies are its instruments, and its object is to mislead humanity on the most vital and sacred subject.

Now, such a conception of the Sublimated Spirit of man leads to one inevitable conclusion. That the universal soul is evil and not good—a theory which may commend itself to devil-worshippers, but which will be rejected by Spiritualists, who believe absolute good to be the primal cause and final goal of the race.

M. C. P.

I, H, V or W.

SIR,—Not less curious than the inscription of the 'mystery name' on a stone in an old English church, recorded by your correspondent, 'I.O.M.A.,' and ingeniously connected by Mr. Gilbert Elliott with the dream, is the occurrence of the same (apparently) in the writings of the Chinese philosopher, Lao-tsin: 'He whom you look at and cannot see is called I: he whom you listen to and cannot hear is called Hi: he whom you seek with your hand and cannot touch is called Wei. These three beings are incomprehensible, and together they make but one. The highest is not more brilliant, the lowest is not more obscure; it is a chain without interruption, and which cannot be named.' 'M. Remusat observes on this passage that the three characters which form the word I, Hi, Wei, have no sense; that they are simply signs of sounds foreign to the Chinese language, whether pronounced as a whole or only in their initials, I. H. V., which the Chinese cannot isolate in writing; and he demonstrates that the name I-Hi-Wei, or I H V, is identical with the name Jehovah.' (De Lamennais' 'Essay on Indifference,' quoted in Gibson's 'The Abbé de Lamennais,' p. 64.)

C. C. M.

Spiritualism in Paris.

SIR,—The recent letters in 'LIGHT' on 'Spiritualism in Paris' remind me of an experience which I had in that city in the winter of 1893. My daughter and I made the acquaintance of a young French officer, who was certainly the most enthusiastic Spiritualist I have ever encountered. Canon Wilberforce would have strongly disapproved of this young man, who attacked phenomena, at the start, as an agreeable 'pastime,' and attended his first séance with the laudable view of bowling out '*ce diable*,' the medium. However, during this séance a near relative, from whom Lieutenant C. had recently heard, and whom he believed to be in perfect health, appeared to the clairvoyante, giving his full names and particulars of his death, which he stated had taken place in a distant part of the world. A few days later, the officer received tidings bearing out in every detail what the medium had told him, and this experience led to a thorough investigation of phenomena and a study of the best works on the subject. Lieutenant C. told us that a great number of his comrades were Spiritualists—among them the colonel of his regiment—and that there were numerous private séances held in Paris, one of which he regularly attended. Like many French Spiritualists, our acquaintance was a disciple of Allan Kardec, and one evening, when we were in the midst of an animated discussion, he, strenuously upholding Re-incarnation against my objections, suddenly became restless and uneasy, as if in pain. I asked if he felt ill, and he replied, 'Ah! no, madame, it is not that; *it is my wife!*' 'Your wife!' I cried, in amazement, 'I thought you were unmarried; besides, there is certainly no wife of yours in this room.' 'No, no, you do not understand,' he said, with a sharp twinge of pain, 'it is my wife in a former incarnation. A jealous woman, of the most terrible kind, was Madame; she cannot bear to see me enjoy the society of ladies, and often pinches and knocks me about when I am with them. *She is here now!*' I am certain

Lieutenant C. was sincere in this belief, and it would be interesting to know if other Re-incarnationists have similar experiences. If so, the expression '*single blessedness*' must bear a deep significance for them, and the theory of Re-incarnation will not gain in attractiveness for unbelievers.

M. C. P.

Appearances on Photographic Plates.

SIR,—With reference to a paragraph in your 'Notes by the Way,' in 'LIGHT' of May 1st, discussing unexpected appearances on developing photographic plates, an experience of mine may throw some light on the subject.

In the early fifties I exposed a plate (wet collodion process) with the subject, 'Reapers in a Cornfield,' and on developing I was astonished to find, in addition to the negative of the cornfield, a full-length portrait of a lady appearing on the plate quite distinctly among the corn stooks, a portrait which I had taken some time before in my studio. In those days the price of plates of large size was a consideration, so all photographers were wont to clean off the films from the glass of such negatives as were no longer wanted, the process being to soak the plate in hot water and soda, finishing with putty powder, so as to leave it perfectly clean, and ready for use again.

My explanation of the re-appearance of the portrait was (and still is) that glass of certain makes is sufficiently porous to absorb the sensitising agents into its texture, and that under some circumstances the first picture is capable of being again developed.

Of course I do not suggest that this accounts for 'Spirit Photographs.' This peculiar make of glass seems to be a mere accident and of rare occurrence. During my forty-five years of photographic experience I have but once come across it, but at all events it corroborates Professor Barton's statement that 'he found that the images which appear undoubtedly arose from the remains of previous images.'

Glen Barrahan, Castle Townsend.

J. J. COGHILL.

The Seizure of Mr. Craddock.

SIR,—Having acted as Mr. Craddock's hon. manager in London for some few months, and having also had nine séances (which over one hundred people attended) at my own house, perhaps you will kindly allow me to explain a few things in connection with his recent reported exposure. Having read the report, I wrote to Mr. Craddock, saying how sorry I was to hear it, but at the same time that I was not going to brand him as a 'fraud' before I had heard his defence; and as I had up to the present time placed implicit confidence in his mediumship, I hoped he would defend himself to the utmost of his ability; that he was not the first medium who had been 'grabbed' and accused of imposture, but that he must do as all *genuine* mediums had done—give some free séances here under *strict test conditions*; and to write and let me know if he would do so, and if he agreed to my proposal I would help him all I could. I have since learned that Mr. Craddock refuses to give any test séances, except under such conditions as are not at all likely to convince people who believe him to have committed one of the most mean and cowardly frauds possible. All I can say with regard to my share in his séances is, that what I have done I did thoroughly believing I was doing a good work in opening my house for the benefit of those people who were unable to see any of the higher phenomena through his mediumship elsewhere; and I can truly say that had I had the least suspicion that everything was not *genuine*, I would never have allowed him to enter my house. If he has deceived others, I know I have the most cause for complaint, for I not only put every confidence in his genuineness as a medium, but I treated him as my guest and friend; and I am sure both my wife and every one who came to our house tried to do all they could for his comfort. All my séances were held under the best conditions I had at my command, and I took every opportunity of trying to see for myself and others that we were not being deceived. To satisfy them as well as myself, I even asked him to allow me to examine what he brought with him in his portmanteau (and at a time when I am sure he little expected it), and I can truthfully say that he had nothing at all suspicious in it. I have also gone into his room at all hours, and he never, to my knowledge, even locked his door. When at my house he always wore the same suit of clothes that he arrived in (the trousers

being lined), a flannel day shirt, but no drawers or vest, and black, or dark, socks; and he never went into the séance-room without wearing laced-up boots. Whenever we were about to hold a séance I always expressed a wish to our visitors that they would examine the house, not only the séance-room, but everywhere else they felt disposed; and on each occasion, I believe, some availed themselves of my offer to do so. On your intimating to me that dark séances were unsatisfactory, I prevailed upon Mr. Craddock's control to allow a little light, and when I got that permission I always had a faint light until the sitters or control wished it to be extinguished. I intended to *increase* the light each time had the séances continued at my house.

When I first heard of the reported exposure I intended to wait until I had heard all sides before writing to you, but I thought some people might say I wished 'to run with the hare and hunt with the hounds.' Such is not the case; I only wish to act fairly to all parties. I have a duty to perform to those people who were at my house and attended the séances, as well as to the medium, in whom I had put entire confidence. In conclusion, I can only say I am a Spiritualist at heart, and a thorough believer in the teachings of Stainton Moses. I have also tried to gain all the information on the subject in my power by the perusal of all the best works concerning Spiritualism, but I certainly have never read or heard that the spirits required to reduce their medium to a state of nudity before being able to materialise, which appears to have been the case with Mr. Craddock. If he still wishes to pose as a *genuine* medium, it is his duty to give a free séance or séances under such conditions as shall preclude all suspicion of fraud. I may mention that I hold in my possession all the letters received from Mr. Craddock regarding our séances here, and also receipts for £21 5s., moneys paid to him by me for séances held at this house since last August.

17, Winslade-road,
Brixton Hill, S. W.

D. D. MOLISON.

SIR,—Some of my friends in London have expressed surprise at my silence on the exposure of Mr. Craddock in Manchester. Why they should do so I cannot understand, inasmuch as I was *not there*, and consequently took no part in the séance whatever. I hold that every séance is to be taken on its merits; hence indiscriminate zeal on my part was not necessary in an affair of which I was not an eye-witness, and which does not affect my experiences where other conditions secured better results.

The crucial difficulty is the seizure of the medium, *outside* the cabinet, and almost nude.

The same fairness that I claim for Mr. Craddock I now claim for the exposers. There is every appearance of fraud by the control of Mr. Craddock at the moment of his arrest. Whether the controlling influence was the operating will power of the adverse element in the circle, the subliminal consciousness of the medium, or an adverse spirit influence, or the inevitable collapse of the materialised spirit into the medium, it has upon the face of it the *appearance of fraud*, and in the interest of both medium and sitters ought to be rendered (either by sufficient light or sure test conditions) impossible.

Of course we have the other alternative of wilful and conscious fraud, which, I think from the impression that prevails, may be, in his case, ruled out of court altogether, as it is well known that he was under control when grabbed, a fact that is not in the least discounted by the statement that he struggled at the time. If it is inevitable that a form grasped at a séance either shoots into the medium or the medium into the form, as contended in Mrs. Mellon's case, then the philosophy of the grabber is altogether wrong, and that mode of exposing the *modus operandi* of materialisation is as absurd as that which would cut the bellows open to see where the wind comes from, and results in exposure, not of fraud on the part of the medium, but of ignorance of psychic science on the part of the grabber. If fraud-made conditions are brought to a séance, then fraudulent results will follow. Even the grabber should not expect to gather grapes from thorns, nor figs from thistles. Otherwise I frankly confess that I do not like the Manchester exposure, and I think it a shame and a pity for such things to be. I have had many séances in a fair light, and with the medium secured in the cabinet in case of darkness, and I have never willingly consented to pitch-dark conditions. The interest of both medium and sitter lies in fraud-proof conditions, and *both*

have a right to be protected from deception. Nor yet do I believe in placing implicit trust in the 'dear sperrits,' as we have been fooled as well as inspired by their presence.

I can assure you, sir, that the affair has caused even more pain to Mr. Craddock than to those who believe themselves to have been duped; whilst in the interest of the medium, who should always sit under safe conditions for *himself*, and the sitters, who have a just right to know that they are not being imposed upon, and in the interest of those good spirits who would minister to us to our good, all conditions that leave room for fraud should be avoided as we would avoid a trap-door—in a word, where the wickedest, the cruellest, and the most callous fraud possible could never exist; and it is only under such conditions that we can tell if the manifestations be

'Airs from heaven or blasts from hell.'

HENRY LLEWELLYN.

SIR,—Since the character of a fellow Spiritualist and that of his guidance are at stake, I trust you will allow me space for a brief reply to your note in last issue as to the charge of fraud against Mr. Craddock.

The word 'fraud' is in apposition to the word 'genuine,' and a charge of fraud must be sustained by comparison with a *genuine* manifestation under *identical* conditions.

Now it has been shown that on every occasion where the spirit is violently seized and lights have been suddenly turned on, the captive has been or become the medium. Charges of fraud against the medium on this account have long been withdrawn by intelligent investigators, but the guidance has been blamed. This also may be, and in my opinion is, grossly unjust. The guide's first care is to preserve the life and health of his medium when such brutal acts are perpetrated. 'Dr. Graham,' on a previous occasion of violent interruption, removed Craddock through two walls twenty yards down the street; the possibility of which phenomenon is sustained by the cases of Mrs. Guppy and others—but the reason of it is incomprehensible. With such facts in view, and confessing, as we are bound to do, that we are in total ignorance of the conditions that govern a single rap on the table, is it just or logical that we should fly to the words fraud and cheat for a solution? Of course, I address you as a Spiritualist, and not a Psychological Researcher!

In the present case I find unanimous testimony that abundant drapery was used by the forms on the Monday, and the same on the Tuesday *before* the light was struck. I find equally abundant testimony that not a particle of drapery or robing was found foreign to Mr. Craddock's bare necessities. If this be so, I claim it as proof positive that genuine materialisations took place. Whether an organic body re-clothed an ethereal spirit cannot be proved or disproved, but in the present state of our knowledge I protest most emphatically against this depriving of possibly innocent men of their fair fame on such evidence as has been used in this case.

I have studied these phenomena for three years (for the past year once and twice a week), *conducting* the séances myself under every psychic and physical condition. I have also given ten years to the study of the principles of Natural Philosophy. I have conducted on four occasions for Mr. Craddock, and I record my perfect confidence in his honesty and integrity, and in the wisdom and virtue of his guides. BRIAN HODGSON.

Hon. Sec. of the Birmingham Spiritual Evidence Society.

[We have given Mr. Brian Hodgson's letter simply as a matter of fairness to Mr. Craddock. But we have no desire to discuss with our correspondent the questions which he has raised. One thing is abundantly evident—that if, whenever a medium is caught personating a materialised spirit, Mr. Brian Hodgson's explanation is to be set up as a sufficient exculpation of all concerned, spirits and medium alike, then all pretenders may in future prosecute their nefarious work with impunity! The only remedy is for honest mediums to sit under conditions which preclude the possibility of deception; and we hope that Mr. Craddock will, after this experience see the wisdom of acting on this suggestion.—ED. 'LIGHT.']

TO CORRESPONDENTS.

WE desire to acknowledge communications from Mr F. W. Thurstan, M.A., 'Spectator,' G. H. Lock, A. E. Waite, James Coates, and 'I.O.M.A.' We hope to be able to print them next week.

SPIRITUALISTS' LYCEUM CONFERENCE.

The seventh annual Conference of the British Spiritualists' Lyceum Union was held in Bradford on Sunday last, the 9th inst. As a prelude to the actual Conference meeting there was a public tea and entertainment on the Saturday afternoon and evening, while after the business meetings there was a great public demonstration in the Victoria Hall on the Sunday evening.

The meetings on Saturday were held in the Temperance Hall, Leeds-road. Tea was served at 5 p.m., and some two hundred persons partook of the repast. The entertainment was well attended, and the efforts of the various performers were heartily appreciated, the excellent tableaux and capitolly-played comedietta, 'An Alarming Sacrifice,' presented by the Halifax Spiritualists' Dramatic Society, being greatly enjoyed. During the entertainment short and suitable addresses were given by Messrs. Chiswell, Wallis, and Morse, whose remarks were in each case heartily received.

Mr. W. Mason, of Burnley, as president of the B.S.L.U., opened the Conference on Sunday morning, seventy-three delegates, representing forty-six Lyceums, being present, besides a large contingent of visiting friends. The opening invocation was given by Mr. Wallis, of Manchester.

The usual routine business having been transacted, the reports of the secretary, treasurer, and district visitors were next dealt with. It appeared from the secretary's report that there are ninety-seven Lyceums in existence. Returns were only received from seventy-one, by which a membership of 3,686, and a roll of 669 officers, were shown. Sixteen new Lyceums have been opened during the past year, while seven were closed. Financially the Union is in a good position; its balance in hand from all sources showing at £81 2s. 10d. in the statement of accounts presented.

Mr. H. A. Kersey reported the sales of the 'Manual,' 'Songster,' and 'Book of Words' for the past year, which showed a good demand for each. The Conference agreed that all district visitors when not representing a Lyceum or a district council, should be accepted as delegates, with a right to vote, and to be paid travelling expenses when attending the annual Conference.

The Conference re-affirmed the spirit of a resolution urging the subject of Temperance upon all Lyceums, in accordance with a motion passed at Liverpool in 1891, at the instance of Mr. Urban Smedley. Mr. Alfred Smedley's motion on the same subject was ruled out of order; that gentleman, however, cordially accepted the substituted proposition and made an able and forcible speech in its support.

The Conference also decided to have produced a new set of physical exercises, and to have a scheme drafted for a uniform method of naming groups for banner and badges, so that the present discord in such matters may be removed. It was also decided to procure six thousand medals for distribution to Lyceumists next year to commemorate the Jubilee of Modern Spiritualism, and upwards of £10 was privately subscribed towards that purpose.

Quite a keen rivalry was shown for the Conference meetings next year, Walsall, Dewsbury, and Accrington striving their utmost to obtain the meeting for *our* Jubilee year. The result was that Accrington was successful. A few unimportant changes were made in the Executive and Publishing Committees, and the election for president resulted in the unanimous selection of Mrs. Greenwood, of Sowerby Bridge, for that important position. The usual votes of thanks closed a very successful Conference.

At night a meeting, attended by some 2,500 people, was held in the handsome Victoria Hall. The children of the united Bradford Lyceums, to the number of nearly two hundred, were massed on the capacious platform, and their singing was a very pleasing feature. Addresses were delivered by Mr. S. S. Chiswell (Liverpool), Mr. W. Johnson (Hyde), Mr. T. O. Todd (Sunderland), Mr. J. J. Morse (London), and Mrs. Greenwood, the president elect. An excellent string band rendered efficient aid to the various vocal numbers. The entire proceedings were eminently successful.

[We are indebted to the courtesy of Mr. J. J. Morse, editor of the 'Lyceum Banner,' for the above report.—ED. 'LIGHT.']

LONDON SPIRITUALIST ALLIANCE.—The Treasurer gratefully acknowledges the contribution of 10s. by Mrs. Butler, to the fund for the lighting and furnishing of the new offices, 110, St. Martin's-lane, W.C.

THE CHIROLOGICAL SOCIETY.—The President, Fellows, and Students of this society will hold a reception at 9 p.m. on May 19th, at 175, New Bond-street. Particulars may be obtained at 4, Park-row, S.W.

SPECIAL NOTICE.

We shall be obliged if our friends will kindly note that all communications intended for 'LIGHT' or for the London Spiritualist Alliance should henceforth be addressed to 110, St. Martin's-lane, London, W.C.

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.]

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, N.—On Sunday last 'Evangel' answered questions from the audience. Next Sunday Mr. Sloan will give the address, at 6.45 p.m.—C. D. C.

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.—On Sunday last Mrs. Spring's guides gave a short address on 'Materialisations, and How to Obtain Good Results.' Next Sunday, at 7.30 p.m., Mrs. Spring.—W. SMITH.

MRS. CLARK, 102, CAMBERWELL-ROAD, S.E.—At the above address, the meeting on Sunday evening last was well attended. Mr. Vango, medium, gave clairvoyant descriptions which were in all cases recognised. Many old Spiritualists were present, besides several earnest inquirers.—E. A. B.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday Mr. Ronald Brailey gave us an address, in answer to questions from the audience, which was highly appreciated, followed by clairvoyant descriptions, which were all recognised. Next Sunday, Mr. Veitch. Mr. G. H. Bibbings on Thursday, May 20th.—THOS. MCCALLUM, Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS, FOREST GATE BRANCH, LIBERAL HALL, OPPOSITE FOREST GATE STATION, E.—On Sunday last, Mr. Ranfree in the chair, Mr. Butcher's guides gave an excellent address, which was thoroughly appreciated by all. On Sunday next, Mr. Ronald Brailey.—J. HUMPHREYS, Hon. Sec.

NORTH LONDON SPIRITUALISTS' SOCIETY, FINSBURY PARK, 14, STROUD GREEN-ROAD.—On Sunday morning last, in the park, Messrs. Emms, Brooks, and Jones addressed the meeting. In the evening, at the hall, the subject was, 'Mediumship and Development'; trance addresses and clairvoyance through Mrs. Jones and Mrs. Garlick. Next Sunday, in the park, at 11.15 a.m.; in the hall, at 7 p.m.—T. B.

BATTERSEA PARK OPEN-AIR WORK.—On Sunday last Messrs. Adams, Boddington, and Veitch (president of Stratford Society), and Mrs. Boddington kept a good audience interested in our facts and philosophy. Unfortunately the police have stopped our selling literature in the park, so we have to be content with free distribution only. Next Sunday, at 3.30 p.m., near the band stand, Battersea Society and friends. Short addresses.—H. B.

TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—Out of twenty-seven descriptions given by Mr. Peters last Thursday only four were not immediately recognised. On Sunday evening last the counter attraction of a large demonstration in the park proved almost fatal to our meeting in the hall, but before the meeting closed a very fair audience had mustered. Violin solo by Mr. Lucas, beautifully rendered. Next Sunday, in the hall, at 7 p.m., the usual workers will discuss 'The Uses of Spiritualism.' Thursdays, at 8 p.m., Mr. Peters, clairvoyance. No admission after 8.30.—H. B.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning last Mr. R. Beel opened upon the subject, 'Heaven and Hell,' followed by questions and discussion interesting to inquirers. In the evening the guides of Mr. W. E. Long delivered an address, 'Spirits in Prison,' showing the lessons to be drawn from the record as to Jesus preaching to such. On Sunday next, at 11.15 a.m., Mr. W. E. Long. 'The Church of the Spirit'; at 3 p.m., children's Lyceum; at 6.30 p.m., Mr. W. E. Long, trance address. On Sunday, 23rd inst., at 6.30 p.m., Mrs. Bliss; early attendance is imperative.—R. B.

CANNING TOWN (ORIGINAL) SOCIETY, SANSPAREIL TEMPERANCE ROOMS, 2, FORD'S PARK-ROAD, TRINITY-STREET.—Last Thursday Mr. Sloan, in spite of indisposition, delivered an excellent address. On Sunday last a large audience welcomed Mr. Peters, who gave some wonderful psychometry to many strangers. A description was given to one of our Socialistic friends of a gentleman, whom he recognised as William Morris. On Sunday next, Mr. Davis, on 'The Love of Humanity.' The Lyceum children will also take part during the evening. On Thursday, Mr. Veitch, at 8 p.m.—A. H.

SPIRITUAL ATHENÆUM, 113, EDGWARE-ROAD.—Last Sunday evening Mr. Tindall's guide gave a trance address on 'Occultism and Magic: White and Black, in all Ages.' Next Sunday he will deliver the third lecture of the course entitled 'Occultism and Christianity; The Bible an Occult Book.' I should like to add that when my present course at the Spiritual Athenæum is over I wish to deliver a series of trance lectures on Occultism and Mystical Christianity if any lady or gentleman can give me the use of a large room. My guide seeks to explain the real meaning underlying the dogmas and symbols of the Churches, believing that in the spirit and not the letter will be found a basis for true spiritual union and progress. All who would help may address A. F. TINDALL, A.T.C.L., 15, Lanark-villas, Maida Vale.