

# Light:

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

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

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## CONTENTS.

Notes by the Way . . . . .	73	Manifestations in a Private Circle. . . . .	50
Dr. Peebles' New Book. . . . .	74	Successes with Planchette . . . . .	81
'Spirit Teachings' . . . . .	75	Subjective and Objective Experiences . . . . .	82
'Letters from Julia' . . . . .	76	Mr. Allan Fisher . . . . .	82
'Work in the Spirit World' . . . . .	77	Spirit and Matter . . . . .	83
Are we Supernaturalists? . . . . .	78	Thomas Lake Harris. . . . .	83
Catholicism and French Mysticism. . . . .	79		

## NOTES BY THE WAY.

We incidentally referred to the very odd remarks of a gentleman after one of Dr. Hodgson's statements at the Psychological Research Society, concerning Mrs. Piper. The gentleman was Mr. St. George Lane-Fox, and a printed letter of his is now before us. The tone and tenour of it may be inferred from the following glimpses:—

There are, I believe, a large number of individuals who have chosen to style themselves 'Spiritualists' and have evolved among themselves a theory of 'the other life' which every true believer must accept. This 'theory' seems to be that our bodies are animated by an independent and detachable concrete entity, a sort of lump of spirit, &c.

I would go even further and say that, even apart from any endeavour to explain a future life in another world, this conception of a permanent spirit entity underlying our individual existence is worse than useless: it is a pernicious delusion, &c.

We are quite content to set forth these glimpses. People who talk like this, and who cherish the state of mind indicated by these utterances, can no more be true psychical researchers than they can be eagles.

'Modern Astrology' for February is by no means a cheery print. One of its Articles begins with this paragraph:—

According to the table in 'Kabalistic Astrology,' 1898 is governed by Mars, in the cycle of Mercury. A mixture of Mars and Mercury is not a very peaceful combination, and the signs of the times indicate a terrible year of warfare, strife and fraud. The United States, governed by Mercury, will feel the martial element surging through it, if this particular cyclic system has any real value.

Apart altogether from Mars and Mercury, we are sorry to say that this would be not a bad guess.

A novel feature is a sort of astronomical *cade mecum* for the month, chiefly turning on prosperous and unprosperous days, with an indication of the astronomical reason in each case. Here again, however, is an easy field for guessing. Certain predictions which follow are mostly in harmony with the doleful general predictions for the year.

We find in this number the following restatement of an old doctrine concerning the influence of the moon:—

It is a fact well known to most gardeners that the trees which are planted, and the seeds which are sown, in the decrease or wane of the moon never thrive, and it was long ago observed by the ancient philosophers that her occult influence extended even to matters of general business.

Let those, therefore, who would have any pursuit or undertaking successful observe the course of the moon, and above all things begin nothing of consequence in the decrease, for long experience has proved that there does not exist half the chance of success to any pursuit during that time, and that, on the contrary, affairs and speculations of every kind which are begun in the moon's increase, have a far better prospect of success, allowing for natural obstacles, than at the opposite period.

It may be added as a singular corroborative fact, that nearly all the unsuccessful publications which are continually appearing, and as constantly failing, are ushered forth to public notice whilst the moon is in her decrease, and the successful periodicals on the contrary. The astrological reason is, that the moon signifies not only the community at large, but also those changes in popular opinion which are, apparently without motive, so constantly occurring.

We find it rather difficult to swear to the truth of that statement concerning publications: but it might be worth while to make notes of these things;—as to successful and unsuccessful ventures, we mean.

Writing in 'The New Unity,' 'E.P.P.,' whose studies are always attractive, has some deep but perfectly clear thoughts concerning the monistic conception of the human being; that is to say, the human being regarded as a whole and a unity, all alike the product of evolutionary processes, through heredity. Gifts undefinable have come down to us as the hard earnings of ancestors. Breathing itself is the result of 'long processes of conscious effort, which now has become unconscious and instinctive.' 'An instinct in us is simply that which was an exercise of choice and will in some antecedent form of life.' Habits are 'results of laborious efforts carried on through hundreds and thousands of years.'

And now we are learning that body and mind (or, shall we say, flesh and spirit?) are close partners in this tremendous process of development; and, in the light of it, as 'E.P.P.' reminds us, Paul's affirmation has a mighty meaning; 'Know ye not that your bodies are the temples of the Holy Ghost?'—

The new psycho-physiology declares that the body is not a prison house for a soul, but that it is a product of eternal evolution, and sacred in all its correlated functions. The modern teacher does not say to his pupil, you may abuse or degrade your body, but by all means save your soul; but he assures him that both body and soul, as a single entity, are his heredity from God.

However strong the body may be, and, however healthy, any course of thought that is corrupt will degenerate the physical functioning; while, on the other hand, depraved physical action will as certainly create intellectual decay and moral incapacity. Take the habit of dishonesty, which at first it may seem possible to strictly confine to the intellectual and moral life, yet it will be found that truth-vertion involves of necessity certain irregularities of nerve action and brain control. The liar, although less apparently, yet quite as truly, enters upon a process of physical degeneration as the drunkard. We are led by this to a new definition of sin as that course, of either life or thought, which breaks up the activities of body or mind.

'All's right with the world,' by C. B. Newcomb (Boston: The Philosophical Publishing Company; London Agents: Gay & Bird. Price 7s. 6d.), is perhaps the most readable of the many books that 'Mental Science' and 'Christian Science' have given us. The writer steadfastly turns his face from sermonising and lecturing, and goes in for the most vivacious kind of intellectual and spiritual gossip, full of poetry and shrewdness, controlled by the brevity that is the 'soul of wit.' Perhaps Mr. Newcomb may shrink from the word 'gossip': but gossip is good, and we only wish we had more time for

it. What an advantage the immortals must have in this!—happy immortals! If we had space for the mere headings of Mr. Newcomb's forty-five Chapters, our readers would see what chances there were for glorious gossip. However, here are a few of these headings:—'The horizon of natural law,' 'Morbid tenacity,' 'Counterfeit bodies,' 'Vicious virtues,' 'Virtuous vices,' 'Antidotes to worry,' 'Mental microbes,' 'Sympathy as a vice,' 'Thought vibrations,' 'Suicide: is it worth while?' 'Poverty as a disease,' 'Mental dyspepsia.' These are all very thought-provoking, and we can only say that the short, crisp little chapters and paragraphs are immensely illuminating. If they are occasionally somewhat paradoxical and upsetting, they are perhaps all the more worth considering. We should like to give a specimen or two. Here are the contents of the first page and the last:—

What is 'Nature's law'? Is it not simply the horizon that limits our knowledge of to-day?

To-morrow we will have climbed higher—we will have a more elevated view—we will restate the law.

Yesterday we discovered gravitation. To-day we are discovering magnetism. Yesterday the bit of metal fell to the ground. To-day it rises to the magnet in obedience to an occult law of levitation which has apparently transcended for the moment that of gravitation.

We must not be too arbitrary in our definitions. We need not hurry to reach conclusions.

In the end we shall doubtless find that spirit governs every element and is absolutely free of limitation.

This seems to be a good working hypothesis to-day, and we find every encouragement in its application.

So let us not overvalue what we have called 'conservatism,' or cling too tenaciously to the conclusions of past thinkers.

The path will open as we progress, like the trail through the forest or the alpine pass, which discloses but a few rods of its length from any single point of view.

Press on! If necessary, we will find even the pillar of cloud and fire to mark our journey through the wilderness.

A higher intelligence than the mortal sees the road before us. We do not have to strive for good, but only to go forward and possess it. Good awaits us at every step.

Nothing but fear can blind us.

There are guides and wayside inns along the road. We will find food, clothes and friends at every stage of the journey, and, as old Rutherford so quaintly says:

'However matters go, the worst will be a tired traveller and a joyful and sweet welcome home.'

In the Richmond 'Free Church Calendar,' the following beautiful verses appear, in memory of the Dowager Countess Russell, a member of that brave little Church:—

At last thy radiant path, all sweet and pure,  
Found fitting close in perfect peace secure;  
No haste to go, no anxious wish to stay,  
No childish terror of the untried way.

In the far North, where, over frosts and gloom,  
The midnight skies with rosy brightness bloom,  
There comes in all the year one day complete,  
Wherein the sunset and the sunrise meet.

So, in the region of thy fearless faith,  
No hour of darkness marked the approach of death;  
But ere the evening splendour was withdrawn,  
Fair flashed the light along the hills of dawn.

The following appears in a late number of the 'Light of Truth':—

Old Mr. Philip Wisser of No. 1721, South Second-street, St. Louis, died the other evening at 7.25 o'clock.

At exactly the same hour the family clock, which was in his room, stopped, the minute hand marking twenty-five minutes past the hour.

Mr. Wisser was eighty-two years old and one of the best known German-Americans of St. Louis. He had been taken suddenly ill while in the bathroom, and his daughter, Mrs. Louisa Wetzel, and his grand-daughter, had carried him to his bed. Three minutes later he expired.

The old clock, which for twenty-five years had ticked off the hours, like a good and faithful servant it was, he had wound up on the morning of the same day. As the daughter closed the dead man's eyes she became aware of an unusual stillness in the room. Looking up she found that the clock had stopped.

Later in the evening she and Mr. Wisser's niece, Miss Barbara Ehrhard, examined the works carefully. The springs were half coiled and nothing seemed to be the matter. They replaced it on the shelf where it will remain, its hands pointing at the hour and the minute the old man died.

'We will always keep that clock,' said Mrs. Wetzel, 'and shall make no attempt to set it going again.'

'It was father's companion as much as anything inanimate could be. He always wound it, and I do not remember it stopping before.'

'What do I think caused it to cease ticking? I do not know. But this I do know—that it stopped the minute, yes, the second, that father died.'

There have been other instances of this kind, and, ten years ago, 'My Grandfather's Clock,' was a song that had a great vogue, and everywhere could be heard its refrain:

Ninety years without slumbering,

Tick, tock, tick, tock;

The days ever numbering,

Tick, tock, tick, tock;

But it stopped short, never to go again,

When the old man died.

As far away back as we can remember, stories of the kind have come our way. Can any of our readers, from their own experiences, give us confirmations?

### DR. PEEBLES' 'THREE JOURNEYS AROUND THE WORLD.'\*

It may seem a curious thing to say, but it is just the truth, that, taking a preliminary glance through this handsome and delightful book, we caught ourselves quietly bubbling over at intervals with a happy little laugh. The book is not exactly a humorous one, and, anyhow, on harking back, we discovered it was not humour that had made our dull London pot bubble over. No; it was simply the presence of sunshine, animation, the sense of freedom, the seeing faculty, pluck, energy, alertness and splendid capacity for enjoyment, everywhere visible in the book.

A second and slower saunter through the book impresses us with its variety, its masculine sense, its richness of information, its virile style, its eminent readability. It is absurd to want invented fiction when one can get such romance of veritable facts. There seems something for everybody here. It is true that portions of the volume appeared many years ago, but, as Dr. Peebles says, 'Truths never perish, and Oriental nations change slowly.' The new fact is that Ceylon and India are at last returning the compliment, and sending missionaries to us. 'The impudence of the heathen!' say some. Not at all: we are extremely glad to hear from them. Our British bread is made from wheat grown in almost every part of the world. So let us have free trade for the mind and soul.

Dr. Peebles, of course, naturally had his particular bias. He is a rational Spiritualist, first and last. So here we get glimpses of some remarkably enlightening sights, customs, superstitions, abominations, and truths, making us thankful enough, on the whole, for what our blend of Rationalism and Spiritualism has done for us. Clearly, if the East has still something to teach the West, the West has a good deal to teach the East.

We shrink from the task of quotation. We should not know where to begin and where to end. It is such excellent gossip that it is all eminently quotable. We will escape from our dilemma, our *embarras de richesses*, by simply commending the book very strongly to our readers. It ought to become a favourite book for a presentation, with its excellent printing, its interesting pictures and its rich index.

Two things we regret. The book has no index and no London publisher. But, as to this last, we learn from an announcement in our advertising columns that Mr. Morse (Osnaburgh-street, London) has copies on sale.

MR. ARTHUR LOVELL has, we hear, removed from Hampstead to 5, Portman-street, Portman-square, W., where he continues to carry on his 'Ars Vivendi System of curing disease and promoting Bodily and Mental Vigour.'

PARIS.—'LIGHT' may be obtained from Mons. Leymarie 12, Rue du Sommerard.

\*'Three Journeys Around the World; or, Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt, and other Oriental Countries.' By J. M. PEEBLES, A.M., M.D., Ph.D. Boston: 'Banner of Light' Publishing Company.

## SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF  
W. STANTON MOSES.

## THIRD SERIES.

[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stainton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of 'Teachings' by saying that as much of the matter which has now come into my possession has already appeared in 'Spirit Teachings,' 'Spirit Identity,' and in former numbers of 'LIGHT,' the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPEER.]

No. LXXV.

APRIL 9TH., 1874.—(Continued.)

When we come to estimate the character of the religion which bears the name of Mahomet, we must withdraw much of the admiration which he bestowed on the early revelation which he received. The baleful influence of Ishmael is shed over all, and even the pure truths are obscured by the errors which surround them. The great central idea of Islamism is Monotheism. In this respect it was a protestation and reaction from the polytheism which surrounded Mahomet. The early teachers, Adam, Noah, and Moses were recognised in the true revelation of Mahomet as prophets of God—the one true God. This was truth, even as we have proclaimed it to you. When, falling away from this, Mahomet depicted the Supreme as an Infinite Despot, an Inflexible Autocrat, who created some souls for heaven, and some equally for hell, he promulgated a blasphemous fable. When he taught that God was One he did well. When he taught further that He was a mere Despot, cruel, cold, inflexible, pitiless, he borrowed somewhat of his own character with which to habituate his God.

Mahomet never recognised the true brotherhood of humanity which we proclaim to you. Else would he not have insisted on the duty of enforcing true belief by the sword, nor would he have sanctioned the hideous barbarities of slaughter which disgrace his name. All true believers were for ever separated from the unbelievers, and any cruelty from the former to the latter was held to be justified. This belongs to the Ishmaelitic control, as does the idea of Omnipotence divorced from Love which he calls God. The true faith as to angelic and spirit guidance belongs to the early period, and though it has been debased it has suffered less than other truths. Mahomet could never throw over that part of his creed.

But when this has been said all, alas! that is good, has been told. The cruelty that disgraces the Mohammedan creed is traceable to its founder. The base notions which have debased women into the slaves of men's lust is due to the same source. The condition of women in Turkey now is but the natural outcome of Mahomet's acts and belief. They are mere toys, puppets, slaves without souls even, save when they have purchased immortality by subservience. They are hideously treated, and their wrongs cry to heaven against their lords. Of the same nature is the idea of heaven which Mahomet framed. When he had to depict the joys reserved for the blessed in the Paradise of God this gross sensualist could devise no greater than the ceaseless enjoyments of unbridled passion in the society of forty Houris; so far had his bodily passions crushed out his soul's aspirations. A vast harem, pandering through eternity to quenchless lust—this was Mahomet's idea of

the dwelling-place of his God. You will understand from this how foul to spirit eye is the teaching of this arch-sensualist; you will see how we mourn over his direful fall. To you, and to all who are chosen, as all in some sort are, for God's work, he stands forth a bitter evidence of pollution by yielding to bodily lust: of measureless fall from a pinnacle of glory to a profound abyss of woe. Heed it, oh! heed it! For be assured that no such foul plague-spot sears the soul as that which has eaten into it from this source. None is so ineradicable, none so leaves a blighting, blasting influence behind. Flee it, as you would a plague-stricken man in time of pestilence. Flee it, if you would not mourn with bitter tears over lost opportunities, a defiled spirit, and a ruined life. Cultivate the spirit, not the body. We may say this, for you will remember how we have insisted on due and proper care for the body as the shrine of spirit. But flee bodily lust and unbridled appetite and indulgence of all kinds. Cultivate self-denial, not licentiousness; temperance, not indulgence; the spirit rather than the body. You little know and little heed the drag that you put upon your soul by weighing it down by over-care for this world and for that part of yourself which belongs solely to it. Do not mistake. We have so frequently insisted on the necessity for due care of the body and on the paramount duty of discharging duty in the earth life, first of all, that we may say, equally strongly:—Do not rest in earth alone or even principally. Do not let earthly work claim all. Do not be troubled by earthly aims and considerations solely. Do not neglect to cultivate that part of you which is spiritual and eternal. Above all, beware, beware, how spirit is quenched by bodily passion, by entire devotion to earth and body, and the unspiritual. You may not need to be warned against open bodily, earthly, worldly instincts. You may not need to realise that there is something required of you more than any mere half-hearted acquiescence in spirit truths, even a hearty and cordial co-operation and a wise and conciliatory propagation of them. You may not rest in this world, you may not cast in your lot with it, you may not make an abiding place in it, or a permanent interest in its concerns. We have other plans for you; and if you do not imitate in some degree the dread sin of Mahomet we shall be able to operate. Ours to act, yours to heed. Ours to influence, yours to receive, subject to your reasonable judgment. We do not interfere *then*, but we do interfere when we see danger of earth and the earth body obscuring the mission which is of God, and the spirit body which is undying.

May the All-Wise God, Who sends us to you, Whom we equally with you adore and obey, enable us so to guide you that you may be preserved from grievous error. May He inspire truth through us to you, and may He graciously accept the homage and duty which we bring. Ponder our words, and pray for help. They are truly inspired and fraught with all important truth. Their consequences are vast, their issues extend to the end of time.

+ I. S. D.  
+ RECTOR.

## LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members, Associates, and friends of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 p.m. for 7.30 p.m., on Friday, February 18th, when an address will be delivered by Mr. J. F. Collingwood, on 'Limits Proper to the Inquiry Known as Modern Spiritualism.' The subject is one of considerable interest, and should attract a large attendance.

LONDON (OXFORD-STREET).—'LIGHT' is kept on sale by Nichols & Co., 23, Oxford-street, W. (near Tottenham Court-road.)

## LETTERS FROM JULIA.

These letters, which appeared for the most part in several numbers of 'Borderland,' are now before us in a dainty little book, to which reference has already been made in 'LIGHT.' I accept them as real letters from Julia the spirit, expressing her thoughts as accurately as they could be expressed, in automatic writings. Coming from the spirit land, and looking at things from that point of vantage, they are intensely interesting. The subject-matter contained in them provokes thought and criticism: and had our hand been used, instead of that of the medium whom Julia selected, our interruptions would probably have been quite as frequent, though not taking the same form, as Mr. Stead's.

The summary of these communications is the insistence on *love* as paramount in all thought and action; to obtain which it is absolutely necessary for every individual to have a private place; and to have a portion of time set apart for retirement thereto. The insistence on leisure, if only for five minutes each day, or periodically but at regular intervals, strikes us as the most valuable of all the suggestions Julia makes. Not that it is original—far from it; but it is put in a striking manner, as it contends earnestly for the saving of the Soul, which in these days of money-grubbing and materiality, is absolutely *lost*. I am sure that many friends who may not see the book will be pleased to see some extracts. But all should read the book itself. It is published at 2s. by Grant Richards, Henrietta-street.

Mr. Stead on receiving the message I have mentioned naturally remarks to Julia:—

'This is what all religions always say, and will the mere saying of it again do any good?'

Julia rejoins:—

'What all religions say is true. But what I say is a little different. Not to what all religions have said but to what materialised religions say now. . . . For what I say is that the Soul has Divine powers, but if you will but find your Soul, and develop its Divine potency, there is opened before you a new Heaven and a new Earth, in which Absence is not, nor Death, and where the whole Universe of Love is yours.'

The doorway into the Infinite is the Soul, and the Soul is lost. When you have no time to think, no time to pray, you have no time to live. Therefore you must before all else make time.'

And again:—

'The whole of the evils that afflict society arise from the lack of seeing things from the standpoint of the Soul. . . . You must find time to live. At present you have lost your Souls, even partly by the strain of trying to find them. I mean that much of the so-called religious life and works, while good in their way, constitutes no small addition to the pre-occupation of time which renders Soul-Life impossible. It is possible to lose your Soul in church as well as the exchange. If you have not leisure to be alone with your Soul—it does not so much matter whether the rush and whirl and pre-occupation is ecclesiastical or financial—the Soul is lost, and there is nothing to do but to find it again.'

And bravely and truly Julia contends for this leisure, for the closet, with the door shut, thus leading to the inner spiritual communion which is the true life of the Soul. Here in 'secret silence of the mind' would she cultivate *love*: love for all, for God is love; and inasmuch as we love are we partakers of the Divine nature.

But Julia wants more than this. She has several messages, which are bent on the establishment of a 'Bureau of Communication' between the living and the dead:—

'Some sort of office, with one or more trustworthy mediums. If only it were to enable the sorrowing ones on the earth to know that their so-called dead live nearer than they did before, it would help to dry many a tear and soothe many a sorrow.'

But, dear Julia, are not fears and sorrows the ground in which finest characters are formed? Are not the poets' sweetest songs those which are touched by fiery fingers? I am aware that these remarks may be construed so as to shut out all further dissemination of Spiritualism as the great healer and consoler to the bereaved ones. But it is not so. I simply point to the *closet* and the leisure therein previously referred to, to claim the key where Spiritualism can unlock the doors of the Soul, and introduce it to holier communion than could be attained from any 'Bureau of Communication' between the living and the dead.

Julia, of course, is not infallible. She has only been a learner in spirit life for five years, but she herself sees difficulties in the working of this bureau—evils likely to result from it, and even begs us note:—

'That it will be quite as often people on our side who want to enter into communication with people on your side, for evil and not for good.'

And then she herself points out some of the people who would seek to communicate for their own hurt:—

1. 'People whose independence and character and self-reliance have been sapped by the extent to which those who have gone overshadowed them. They will seek to be guided still, and if they succeed, it will do them harm. . . . Death leaves them room to develop.'

2. 'The merely curious . . . mere busybodies . . . not serious . . . would throng the bureau,' &c.'

3. 'There are those, who are by no means so few in number, who will wish to perpetuate a sinful relationship . . . this is possible, and is done. There is a possibility of the resumption of relations which you believed had been severed for ever by death . . . therefore, the bureau will not be unmixt good.'

And yet Julia contends that:—

'What is necessary is to recognise that the Borderland is as important (at least) to cross as the Atlantic, but that it is not any more safe. . . . It will practically abolish the conception of death which now prevails in the world. You have become mere materialists. We must break through the wall of matter . . . and the bureau will make a way for the light from beyond to shine through. That is enough to justify the facing of any risks.'

But it seems to us that this Borderland light is shining through. It comes to us most genially in the holy hush of the chamber, when the door is shut; when there is leisure and calm; and the angels enter the open door of the Soul. It comes to us all, through books and the experiences refined by the old investigators' observations which have sifted the wheat from the chaff. To have an open bureau such as Julia contends for, even if it were possible—which I doubt—would be a source of untold mischief; and for mourners in their early grief to be exposed to deception of any kind would do more injury to Spiritualism than all the so-called exposures which have bid fair sometimes to blot out the good which *family* bureaux have now securely established. Julia seems to forget that we are in this world, where love is not the easy life to live that it is where the atmosphere of the spirit-love-life suffuses every spirit. And it seems to me that our lesson here is to learn to exercise love in our *present* surroundings; and to gain too much help from Borderland would emasculate the Soul.

Further, spirit communications have not yet established their authority or accuracy sufficiently for us to be led away by them from the Master's teachings. Here Julia would agree; for her description of spirit land in the presence of the Master and His ineffable love is, as she says, *beyond* description. If so, it is beyond transmitting through any Bureau of Communication between the living and the dead; and we must continue to win our way by *strife*.

Spiritualism is not for all. I know I am not supported in this view by many old Spiritualists; but I have not studied the development of Spiritualism for forty years without seeing that some natures here *cannot*, and some *should not*, seek communion with the dead. When the spirits seek us it is another matter.

Julia, in one message, speaks of the possibility of sitting quietly and *willing* a spirit to appear. Rather savouring of necromancy this, and showing how many pitfalls surround the would-be Spiritualist. Supposing it possible to summon a spirit before you—whether in or out of the flesh—it would clearly be often inconvenient and absolutely wrong. We should have a repetition of Samuel's complaint, and the utter unreasonableness of the whole thing would be manifest.

Julia is absolutely right when she contends for leisure to cultivate *love*; and for love as the substance of spiritual life. She is illogical when she forgets the necessary training of earth, and overlooks the necessary difficulties of life which it is our business and discipline here to surmount.

Many Spiritualists, as well as many men of the world, omit the seeking both of *leisure* for spiritual culture and the exercise of *love* as the beauty of holiness. Mediums, too, of all people, are most jealous in the exercise of their gifts of

the spirit; and to them the claims which Julia so well puts forth for *leisure* to save the Soul would be most opportune.

Religious life and spiritual life must be conjoined if the latter is so to progress as to make the spiritual bureau a possibility. We are a long way off that yet. Julia must learn to hasten slowly, for

'God never is before His time,  
And never is behind.'

But I commend the little book most cordially to the careful thought of every Spiritualist. MORELL THEOBALD.

### 'WORK IN THE SPIRIT WORLD.'

By HENRY FORBES.—NEW YORK.

Your readers who have seen the articles containing an account of the 'Work in the Spirit World,' in which I have been engaged, cannot fail to note the striking similarity between the experiences so graphically and earnestly described by Mr. Thomas Atwood in his recent address before the London Spiritualist Alliance, and those that have come to us. To me this similarity is very strong evidence of the reality of the work; and if the work is real, it surely is not necessary to dwell upon what must be plainly apparent to every thoughtful person; namely, its tremendous significance and importance. If it really is true that persons in the flesh possess the means to disseminate the light, the love, and the strength of the heavens among disembodied beings whose spiritual growth was neglected while on earth, and who, as a consequence, find themselves helplessly abiding in various degrees and kinds of wretchedness in a state of existence for which they often are utterly unfitted, we have only to consider the spiritual condition of multitudes passing through death in order to recognise the extent of the opportunities for good presented to those willing to devote themselves earnestly and thoughtfully to the work.

For several years we have been holding two sittings weekly for this purpose only, and our experience during that period has convinced me that it is hardly possible to exaggerate the importance of this particular branch of practical Spiritualism, while its possibilities extend beyond the limits of human conception. I may add that when our medium's development began, we had no idea of the purpose of the invisible operators so powerfully influencing her; and it was largely by means of their instruction that we at last came to understand what was expected of us.

It is remarkable how closely Mr. Atwood's plan of procedure corresponds with the one we have been led to adopt. Our sittings are opened with an invocation, which is followed by an address in which we very often make use of the same scriptural texts selected by Mr. Atwood. The spiritual significance of the parable of the Prodigal Son we have many times expatiated upon. Also we have spoken of the Good Shepherd, with his crook of love, searching not for the lost sheep, but for those that have temporarily gone astray.

Our experiences concerning the truly magical power of prayer also agree with Mr. Atwood's. Verily the fervent prayer of an earnest man availeth much. I confess that the realisation of this momentous truth has been almost forced upon me; for it has been difficult to free myself from the still prevalent scepticism of these unspiritual times. Never shall I forget the request of one poor soul brought to us to be enlightened. Controlling the medium, he cried out in great terror, 'Where am I! In a moment of time I was hurled into this bottomless abyss of impenetrable darkness!' We spoke words of comfort to him, and advised him earnestly to ask for help from the one Infinite Source of Love and Power. This, however, he seemed powerless to do, so paralysed or atrophied were his spiritual faculties, but turning the face of the medium close to mine he said imploringly, 'Won't you pray for me!' It is not possible to describe the pathos of that request.

Very helpful, also, to spirits in darkness is the suggestion that the one most dearly loved and cherished by them is at hand, ready to aid them in their spiritual growth and to greet them when they reach the portals of the Higher Life. 'Do you know who that person is?' we say to them; and usually there is an immediate response—'Yes, that is my mother, or my wife.' Upon one occasion an Irishman spoke up, 'That's the good old mother; she wouldn't desert her

boy!' One poor soul—who had committed murder during a bar-room brawl—when we spoke of his mother, begged us, in a whisper, not to let her know anything about the matter.

Very suggestive are Mr. Atwood's remarks regarding 'the awakening brought by the human voice carried into the dark spheres by the machinery of the unseen world,' and impressed upon the consciousness of poor souls dwelling in the gloom of their own ignorance and perversity. Often have we been urged to speak and to fill our words with all possible earnestness and enthusiasm, 'even though it may sometimes seem that you are addressing only the empty air.' 'Give them the best you have,' one bright co-worker advised us. The following, taken from my note-book, are some of the experiences resulting from our addresses:—

'While we were addressing the invisible audience—delivering the message of hope and love—the medium could see that we were surrounded by an immense throng. Away in the distance, as far as her vision could reach, she saw swarms of spirits. Those nearest appeared to be more intelligent and better clad than those in the background, who were rugged and unkempt, some of them almost concealed from view by heavy black clouds. We urged them to organise into companies and prepare to march out of their present gloomy conditions, suggesting that they call themselves "Pilgrims of the Light," and promising that the way would be shown them when they were ready to make the start.

'One man seemed to be especially interested in our remarks. The medium watched his earnest face as he listened; and when we had finished speaking he turned to us with the question, "How do you know that all you say is true?" We answered that we derived our knowledge from wise and loving beings whose great desire it was to aid their less advanced brothers to reach the bright portals of the Higher Life. Then he faced the crowd and called out in a loud voice, "Say, you fellows in the rear, can you hear what is being said?" Turning to us again, he remarked, "I couldn't go and leave all those poor fellows behind—they've got to come with me!" With that, he began to address the others. He seemed a natural orator, and spoke as one inspired—which was without doubt the case. Occasionally he would address his words to some particular group, pointing his finger at them to attract their attention; and marvellous was the effect. Those who a moment before had been dull and listless were now all activity; and the medium could see that they were forming into ranks. While this was going on, however, the time for the sitting (always exactly one hour) expired, and the vision was withdrawn.'

'During our address, the medium was suddenly controlled by a young fellow of the street rowdy order. Speaking in the style peculiar to New York rowdyism, he exclaimed, "What's all this talk about?" We answered him kindly, but he did not seem fully to comprehend our words, and after we had finished remarked, "Say, you've got what's called an 'eddication,' haven't yer! What's it all about, anyhow!" We succeeded in fitting our language to his comprehension, and he then displayed considerable interest in the remarks. The medium could now see that we were surrounded by many besides himself of the same class.

'In answer to a question as to whether they were not weary of their present condition and occupation, he said: "Well, now, boss, to tell you the truth we are kinder sick of it—but what can we do!" He was advised to ask that the angels might be sent to guide them to a brighter place. He answered: "I don't know how to do that; but if you will say the words, I will repeat them." This was done, and in a short time the medium noticed a light approaching in the distance. The spirit also saw it, and we suggested that he should muster his comrades together and lead them towards it. He adopted the suggestion with great energy, hustling the others into line and treating those who hesitated with almost amusing roughness. One who seemed inclined to skulk, he grabbed by the collar, saying: "Here, you, don't you try to sneak away!" As soon as he had succeeded in gathering his companions together, and while they stood ready to make the start, the scene was withdrawn. Our part of the work had been accomplished.'

(To be continued.)

### A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ , to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.

SATURDAY, FEBRUARY 12th, 1898.

EDITOR ... .. E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c.

## Light,

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '— & Co.'

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

### ARE WE SUPERNATURALISTS?

'The Literary Guide' which, under the tempting guise of smart reviewing, carries on a vigorous and vigilant campaign against everything that is not Agnostic, has just treated us to an instructive Article on 'Supernaturalism and Science.' We call it instructive, not because it is informing, but because it reveals a source of error and confusion which is as common as it is curious.

It all turns upon the meaning attached to the word 'supernatural.' The only word used by Skeat, as defining it, is 'miraculous:' but 'miraculous' only adds to the haze: and we all remember Carlyle's bludgeoning of the poor little people who protest that 'a miracle is a violation of the laws of Nature.' Of whom, the great intellectual slogger very properly said: 'Whom I answer by this new question: "What are the laws of Nature?" To me perhaps the rising of one from the dead were no violation of those laws, but a confirmation, were some far deeper law, now first penetrated into, and by Spiritual Force, even as the rest have all been, brought to bear on us with its material force.' 'But is it not the deepest law of Nature that she be constant' and that none of her rules can be contravened? True, cries Carlyle; 'and now of you too I make the old inquiry; "What those same unalterable rules, forming the complete Statute Book of Nature, may possibly be." That is excellent: and we commend to 'The Literary Guide' people this old suggestion as to our very limited knowledge of the laws of Nature and her 'complete Statute Book.'

'The Literary Guide' (and we confess we are only using it as a peg, as representing a class which demands attention from us) is very hard on Spiritualists and Theosophists, though we are consoled by finding that we are included amongst Christians and the abettors of 'other mythologies' for attack. Taking us in the lump, 'The Literary Guide' is good enough to say that we ought to be treated by 'advanced thinkers' as 'their one and eternal antagonist.' That rather amuses us, and for this simple reason,—that we have quite come to the conclusion that we are the 'advanced thinkers.' Things are indeed getting very mixed. But it is the fault of our Literary Guides; and we think we can tell them why. For instance: they continually try to stick on our backs the label 'Supernaturalists:' but nothing could be more unenlightened. This is a common error which is worn so thin that any one, with a very little trouble, can readily see through it. In truth, we see through it so distinctly that we can see 'The Literary Guide' through it, and can recognise the fact that though we seem to be on different sides, we are, in the main, brother-believers.

We are no more supernaturalists than Darwin was: only we have wrought in different spheres. He studied

pigeons and sensitive plants and worms; and we study man as a living soul: but, with us, the living soul is as natural as pigeons and sensitive plants and worms; and, if there is a Heaven, it is as natural as London: and God is as natural as man. It is only Carlyle's old question over again about Nature's Statute Book, and how much right the pert little people, who are so proud of their bits of 'Science,' have to limit it or—shut it.

'The Literary Guide' people will therefore see that we are on its side of the counter when it says:—

Among the numerous parties which are engaged in the various religious controversies of the present day, two main groups may be observed. The first is distinguished by its maintenance of some form of belief in the supernatural; and the other contrasts with it in rejecting the supernatural, and in basing its speculations about things both high and low upon wholly natural grounds.

Most people know that we have a perfect monomania for basing, not only our 'speculations,' but our knowledge, 'about things both high and low upon wholly natural grounds.' We therefore cordially agree with our critics when they say:—

The origin of man's moral and intellectual faculties, the origin of animal and vegetable species, the origin of life itself, have all been brought down from the clouds of supernatural mystery to the solid ground of nature. Science has shown the possibility of including all these phenomena within the sphere of evolution, and it has also shown that it was nothing more than the ignorance of man that led him to consider them as the work of supernatural powers.

Here, again, 'The Literary Guide' does not appear to know that we are ardent Evolutionists, and that this superb doctrine has given us one of our keenest hopes and surest suggestions concerning immortality, or, at all events, concerning the persistence of the man after the dissolution of his 'muddy vesture of decay.' 'The Literary Guide' contrasts us with Rationalists: but we are Rationalists, as all good Evolutionists are. We admit that the 'intuitions' upon which some rely are the products of evolutionary processes. We will even admit that belief in God is the product of evolutionary processes. What then? Does that prove the baselessness of belief in God? We think it proves the very opposite. Are evolutionary processes simply great persistent insanities, fulfilling themselves only in an absurd wind-bag of delusion?

But have not all the great truths, ay! and the great sciences, come in the same way? What was Astronomy at the beginning, or Chemistry, or Mechanics, or the Science of Government,—ay! or the very planet itself?

Says 'The Literary Guide':—

Not until the various stages of the belief in God began to be revealed by anthropological research did it begin to dawn upon the mind of the believer that even his belief was only one of these stages, and that it had its roots in the first crude imaginings of the untutored savage. It seems impossible now to deny that the idea of God has evolved from early notions of spirit-life.

Well; and what did the idea of Astronomy or Chemistry, or Mechanics, or the Science of Government evolve from? Are they less valid or less precious because they have their 'roots in the first crude imaginings of the untutored savage'? On the contrary, are they not all the more surely grounded because they have marched on with man himself in his own evolving?

But now as to these same 'early notions of spirit-life.' We know now, says 'The Literary Guide,' how the notions arose. The explanation is our old friend—Sleep and Dream. 'In the phenomena of sleep the savage obtained his first notion of a spirit that could wander away from the body. In his dreams he hunted and danced, and met the spirits of the living and the dead.' And that is how men came to believe in the life beyond! All we have to say is that the people who talk like this are themselves talking in sleep and dream.

We will, however, part with them in our character as comrades and brother-believers, and simply say that their conclusion is ours:—

While science has been accomplishing this destructive work, it has also been laying the foundations and supplying the materials for a new, living, and lasting structure. The foundations are human experience, the materials are human knowledge, and the whole is being built by the master-hand of Reason. Rationalism now preaches the evangel of science—faith in the powers of man to work his own salvation, and hope for the future that will leave the dark days of superstition far behind. It is no vain intuition that places the golden age in the days to come.

#### CATHOLICISM AND FRENCH MYSTICISM.

Our contemporary 'L'Initiation,' which has a wide programme, embracing most of the interests of psychic thought, from the speculations of the occultist to the latest experimental research, has recently given space to an article of unusual length, from the pen of Dr. F. Rozier, which is exceedingly interesting, because it shows so distinctly the trend of a certain school of French mystic thought in the direction of the Church. It is, of course, a tendency that may be denied, or, perhaps, rather will be explained, by those who most exhibit it, but it exists all the same, and it is of sufficient moment to be worth noting. By certain peculiarities in his terminology Dr. Rozier connects with Martinism, but he is especially concerned with Catholic hagiography and the transcendental importance and evidential value of some of its experts. He gives at full length the life of Christina the Admirable, translated from the annals of the Bollandists, a narrative which bears all the extravagant marks of monastic marvel-makers and is not wanting in repulsive elements. It is characterised, however, as perfectly authentic by Dr. Rozier, who philosophises upon it at great length, and makes evident by many parallels and many citations his large acquaintance with transcendental phenomena, as recorded in the lives of mediæval saints. Nor is the writer concerned merely with sustaining the credibility of a narrative which must offer points of difficulty to the least questioning of pious believers. That narrative is part only of a complex thesis by which this Catholic and Mystic seeks to explain an event which last summer plunged all Paris into mourning, and may be said truly to have moved the pity of Europe. We refer to the fire and holocaust of the Bazar de la Charité. The mystery of this dispensation has been a special subject of discussion in several French occult journals, and this long after it had ceased to give a text to the cynicism of French freethought. What was the quality of the Providence which permitted an immolation of ladies conspicuous for their piety, at the very moment when they were engaged in a signal act of goodwill? There is no need to cite the answer of the unbeliever and materialist: charitable gathering or Black Mass, the occasion is indifferent to blind law, and the blindness of the law is shown by the fact that such a tragedy was consummated, not at the Satanic gatherings which are vouched for by M. Huysmann, or even at the insolent revelation of Leo Taxil, but at the Bazar de la Charité. That is strong in its way, though it is not acceptable. So also the solution offered by the theosophical review 'Lotus,' namely, the doctrine of Karma, has a certain side of strength, but that also is not acceptable, at least, to Dr. Rozier. He prefers the explanation of Père Ollivier, delivered from the pulpit of Notre Dame, which regards the catastrophe as an expiation. But, to use Dr. Rozier's expression, the solution of the *impitoyable Dominicain* requires to be 'attenuated' by a mystic, for it is 'exposed brutally' by the literalist. The explanation, put shortly, is crass enough in all conscience: France has prevaricated; men have grown wicked; God needs victims; those victims, because they are pure and saintly, are now intercessors for *la patrie*. By an appeal to the solidarity of the Church militant and the Church triumphant, the Church assaulted by prevarications and the Church perfected in righteousness, it might be possible to blur the harsh outlines of such a concept. This, however, Dr. Rozier does not attempt. His attenuating instrument is the occult

doctrine of elementals, the larvæ of Paracelsus and Eliphas Lévi:—

'The world is peopled by a multitude of beings, invisible for the majority of mankind, but admitting of classification into three chief categories: the good, the bad, and the indifferent. The last may be put to uses of all kinds, according to the will which commands them. The evil are nourished by our vices, our blasphemies, our crimes, and hence they excite us to these in a thousand ways; the more we obey them the greater is their empire over us. When human perversity has become unusually diffused and intensified, their number and their strength is multiplied proportionally; they grow insatiable and irresistible. These evil beings are also eager for blood, and as far as possible they foment wars and occasion catastrophes of all kinds; to them human sufferings are a banquet. . . . The blood and the sufferings of the just and virtuous among men are, however, a deadly poison for them, and hence the consequence of a catastrophe in which a great number of good persons perish is the destruction of crowds of these astral dwellers, and enforces the flight of those who survive.'

The application is obvious. The wickedness of France and of the world has multiplied the larvæ and evil demons; the holocaust of the Bazar de la Charité has insured some respite, but not apparently for long, as we possess Dr. Rozier's engagement that they are bound to return, because the causes that attracted them previously are still at work. This is how we are to understand the necessity of the expiatory victim, and the life of Christina the Admirable, whose soul relinquished the body and passed into Paradise, but again, and of its own free act, reassumed the mortal part, so that by her supernatural example souls might be won to Christ, instructs us that such victims are voluntary, at least, occasionally, and instances of this kind may not have been wanting at the Bazar de la Charité. 'Thus,' says Dr. Rozier, 'do the iniquities of man engender consequences which are at times terrible; we may term them Karma with Theosophists, but whereas the Theosophical Karma is fatal and can only be effaced by accomplishment, we Christians, the alleged devotees of a ferocious and avenging God, depend upon the providence of God to alleviate its consequences, which otherwise are more than we could bear.'

The occult doctrine of elementals, and especially that phase to which reference is here intended, is a ghastly and repellent speculation; Dr. Rozier very properly forbears from dwelling on its details, or indicating what it really involves; but it will be understood by students of certain untranslatable treatises, which we owe to Paracelsus. It must be said that mediæval demonology of the orthodox type has accredited such views in a measure; but the expiations of the just, and the renunciations of the saints in the light of the science of larvæ and the transcendental physiology of the blood, are not likely to be welcomed by a Church which, though she may be open to impeachment from many sides, cannot be accused of explaining what is sublime by what is atrocious; and, as already indicated, the utterance of Père Ollivier is susceptible of interpretation in a manner which accords better with the Church's own doctrine, while it interlinks at the same time with the higher aspects of Christian mysticism. But, after all, it is the *rapprochement* which is significant, as it seems to indicate in no uncertain manner that at least one section of French mysticism is endeavouring, after a manner of its own, to find rest in the Church. A. E. WAITE.

#### CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

There was a very large attendance at the Conversazione held on Monday evening last, in the Banqueting Room, St. James's Hall, when Mrs. Besant gave an eloquent Address on 'Theosophy and Spiritualism.' We shall publish the address at length in next week's 'LIGHT,' and shall give at the same time, in the form of a supplement, an admirable

#### PORTRAIT OF MRS. BESANT,

which we have in course of preparation, from an excellent photograph by Sarony. The portrait will be printed on fine paper, so as to be specially suitable for mounting and framing. We anticipate a greatly increased demand for our next issue, and friends who desire to secure additional copies would do well to give us timely notice.

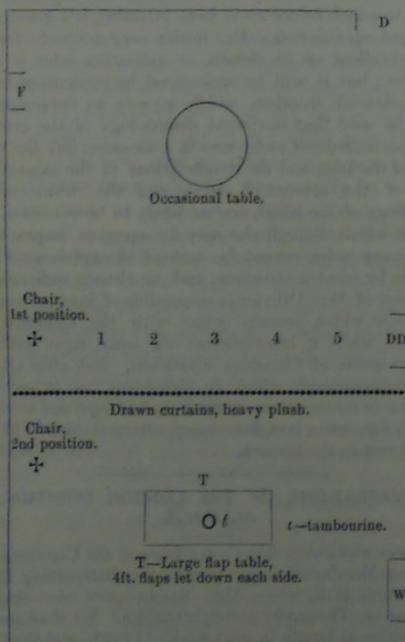
## MANIFESTATIONS IN A PRIVATE CIRCLE.

REPORTED BY F. W. THURSTAN, M.A.

We have now the results of three more meetings of our little circle to record. Besides the regular sitters—Mr. and Mrs. T. and myself—we have had at each meeting two additional sitters, different each time, but selected from persons very sympathetic with Mrs. T. In this way my report this time will have the advantage of the testimony of fresh witnesses, whose attestations to its accuracy I shall endeavour to secure, especially as the physical phenomena have rather increased in strength.

The first of these meetings was held on Friday, December 10th. It was quite an extemporised one. Mr. and Mrs. T. had come with me to the meeting of the Society for Psychological Research, in order to hear Dr. Hodgson's address about Mrs. Piper. All through that address the raps came so loud on the floor, and on the back of the chair close by Mrs. T., that I was much afraid our neighbours might be wondering what she was doing. The raps seemed to be emphasising the remarks with approvals here and there. At any rate, as the power was evidently in great form and as my rooms happened to be very close at hand, we determined to adjourn there and see if our friends would hold further converse with us on the auspicious occasion. We invited our friends, Mrs. N. C. and her daughter Miss P., who happened to be sitting in our party, to join us, and they readily consented.

We arranged our room as usual, drawing the curtains between the two parts, and sitting in the anterior part round a small table. 'Nellie' controlled, and in her usual way tried to harmonise the party by her remarks. Loud raps were heard on the floor of the room, which 'Nellie' announced were those of our old friend 'Peter,' who had come down especially to hear the continuation of Dr. Hodgson's remarks, and had been emphasising the points in order to bring thereby increased conviction to the minds of the audience. 'Alexander' also rapped, to show the difference of his method from 'Peter's.' 'Annie's' raps also indicated her presence, and some loud, startling raps came from some new presence.



- D—Door from passage.  
 DD—Door to adjoining room.  
 F—Fireplace, blazing firelight.  
 1—Position of Mrs. T. before curtain.  
 2— do. F. W. T. do.  
 3— do. Mrs. N. C. do.  
 4— do. Miss P. do.  
 5— do. Mr. T. do.  
 W—Window.

It was then announced that 'Akbar' was present, and would try to manifest along with others in the adjoining half of the room, which, it must be remembered, has no means of access from outside. Accordingly we all stood in a line facing the curtain, holding our hands against it. In order to make what followed clearer, I have sketched a rough plan of the room and the relative positions of things.

As Mrs. T. felt trembling all over, she requested me to hold both her hands in mine as I stood next her. We soon felt the curtains moving, and several of us began exclaiming that we were being touched in various parts of our bodies. As I laughingly remarked that 'Akbar' seemed holding a regular 'durbar' inside, I felt myself playfully but smartly tapped on my forehead, which was quite half a foot away from the curtain, and yet no visible hand was apparent. As I have noticed this phenomenon several times in the course of our experiments, I am inclined to think the tap was caused by some stuff, half way between matter and electric force, meeting probably some force projected subjectively through my brain from the inner consciousness. Then the chair marked in the diagram to the right of Mrs. T., began moving automatically from its first position to its second—some five or six feet. This it did in a series of glides with short intervals between. The cold breeze was now very distinctly felt by all, and the blowing of the curtains. Suddenly a loud sound, as if the heavy four-foot flap of the table inside was being raised up and let fall again heavily, was heard and startled us all. Then the tinkling sound of the tambourine on the same table was distinctly heard by all, as if it were being moved. All the while I was holding firmly the hands of Mrs. T., and the articles in question were far beyond her reach, and in front of the two strangers, as may be seen from the diagram.

After this the phenomena behind the curtain fell off, and 'Clare,' controlling Mrs. T., told us to resume our places at the occasional table—standing over it without touching it, in order to see whether it could be raised under these conditions. This we did, and in order to distract attention and give our unseen friends an opportunity to practise slate-writing, I asked Mrs. T. to hold a book-slate with me up in the air while we talked. In a short time the table evinced some vigorous life by giving an occasional jump and loud cracks.

Then we all sat down, and for a while Mrs. T. held the slate on her lap. Of course these were not very strict test conditions, but our object as regards slate-writing, at present, is to let our new band practise, not perform. On this occasion 'Nellie' came in a delighted way to say she had succeeded in writing her name on the slate. Shortly afterwards, on concluding the proceedings, we discovered 'Nellie' written large on the slate, with the crumb of slate pencil left inside. We sat all through the meeting in the light of a blazing fire and low gaslight. Appended is the corroboration of our two visitors:—

I have read the MS. you have prepared for 'LIGHT.' Both my daughter and myself can testify to the manifestations you have described. There are some additional details, which it might interest you to know were observed by me. With regard to the blow which you felt after your remark about the durbar, I can add that I also received an impression, at the same time, on my right hand nearest you. Both my hands were spread out on a level with your head. I both saw and felt the sudden bulging of the curtain against my right hand, and was conscious that a blow from the inner side had been struck in close proximity to it upon your forehead by a vigorous hand.

C.M.N.C.  
 E.L.P.

At the next meeting our experiences were of an exceptionally interesting character, but my report of these must be held over for another week.

(To be continued.)

ASSISTANCE TO MRS. DALE.—Mr. W. L. Hull, 228, Old Christchurch-road, Bournemouth, writes to acknowledge, with thanks, the receipt of 2s. from Mr. E. A. Bowden and 2s. 6d. sent anonymously, and adds that Mrs. Nelson, Mrs. Boswell-Stone, and Messrs. Whitley, Smith, and Lowenthal have sent to Mrs. Dale direct.

TRUTH is quite beyond the reach of satire. There is so brave a simplicity in her, that she can no more be made ridiculous than an oak or a pine.—LOWELL.

## SUCCESSSES WITH PLANCHETTE.

It is now nearly three years ago that I was first introduced to the subject of Spiritualism. Being at the time on a visit to Nottingham on business, and seeing in the city an announcement of a meeting for the following Sunday at the Masonic Hall, I determined to attend, and found that a Mrs. Stansfield was to occupy the platform. After a trance address and invocation, Mrs. Stansfield proceeded to give clairvoyant descriptions of spirits present, and, being a perfect novice in such matters, I was much surprised that in many cases the descriptions were recognised. During the following week I sought an interview with the president of the society, a Mr. Stubbs, I believe, who very kindly placed at my disposal 'Spirit Teachings,' by Stainton Moses, which I read with considerable interest. Light seemed to dawn in my mind. My business detaining me over the next Sunday, I again attended the hall, with interest and with open mind. On this occasion a Mr. Galley, from Blackpool, was the clairvoyant, and he gave some very remarkable descriptions, most of which were recognised at once, and I was myself fortunate in receiving particulars of a spirit, said to be with me, who gave his name, with particulars of the time of illness and demise, but, not having personal knowledge of the matter, I was unable to confirm them before returning to London and interviewing his mother.

I determined now to investigate the subject further by forming at home a family circle, consisting of my wife and three children, namely two boys, a daughter eleven years of age, and, of course, myself. Having procured a planchette, we commenced, and at the second or third sitting there was written: 'My dear friend, I am here to-night to say that I have risen.' No name, however, was vouchsafed. At the next sitting the following was written: 'I have come again to tell you that, whenever I communicate with men, I rise higher.' And the name of 'Tanner' was given, being the name of the spirit who had appeared at Nottingham. Other particulars were also given, sufficient to convince me of his identity.

This same spirit described another who was present, who represented herself as being my mother, this being proved to my satisfaction after replies to a number of questions which I had put. At another sitting the name of 'Rosebud' was given, but not recognising this name we inquired where she had lived. She gave an address where we remembered had lived a little girl who had departed this life about three years previously, and on asking for further particulars the correct name was given that we had known her by, with the information that children entering the spirit world were often re-named after flowers. I may say that this child was a scholar at a Sunday-school (Harcourt, Canonbury) of which I was for a period absentee visitor. Knowing that this child's grandfather, with whom she had lived, had mourned her departure in no small degree, I made bold one day to inform him of her visitation, and both for his satisfaction as well as my own, I desired him to give me some questions which I might put to her with the object of proving her identity, which he accordingly did; and, much to his astonishment, they were correctly answered, no member of the circle having a knowledge of the facts.

I was exercised in my mind at this time as to whether the writing was not probably due to unconscious action on my part, but this incident, with the following, proved to my mind the fact of there being an outside intelligence. At one of our circles 'Rosebud' wrote that her great-grandfather was very ill, and that her grandmother had been to visit him that afternoon, and among other particulars she mentioned that she herself had been present at the bedside with her grandmother, and had magnetised the patient to relieve him. Desiring to test as far as possible the truth of this information, I sought an interview with the grandfather, who at once admitted that the account of the great-grandfather being seriously ill, and of the grandmother's visit, was perfectly correct; and I may add that we were entirely ignorant of these facts.

As time passed we got into communication with other spirits, all of whom proved to be intelligent and of a truthful character. On asking to be given rules for daily life, the following was given: 'Pray and sing praises to the Creator

of all things.' 'Be kind, loving, truthful, and gentle to your neighbour. Be merciful. Have faith in God.'

We invariably found that the writing was most successfully obtained when my daughter and myself had our hands upon the planchette. Our spirit friends assured us that domestic animals which had belonged to us in earth life came into our possession again when we passed to the spirit world; that children in the circle attracted spirit children; that even children in the spirit world have duties to perform and are never idle; that we are often able to benefit low spirits by speaking kindly to them and directing them to the Almighty Father; and that our prayers benefit the dark ones and are also helpful to our progressive friends.

I do not know whether the following experience is unique or no. For a short time in the course of our investigations we invited two spiritualistic friends to attend our circle, and on one occasion a member of the circle was partly entranced, which caused us to dissolve it for a time, and although we sat for, I think, several months we could never get any writing until our patience was rewarded by hearing from a young spirit, who informed us that she had been asked to come and see us, as our old spirit friends were forbidden to come again in consequence of having sought to control without having first obtained our permission; and, further, this was the rule of the spirit world, which I may say has been confirmed by other spirits; and it applies not only to the actual spirit who tries to control, but to the whole of the spirits who may be present on the occasion. I should like to hear whether any readers of 'LIGHT' have had a similar experience.

Time seems to be kept in the spheres as well as on earth, for we have often been asked to tell our spirit friends when such an hour had arrived, as they had then to leave, having other appointments.

The spirits on one occasion came and informed us that, being the birthday of one of them, they had brought some presents to show, which they had that day received, and after the gas had been lowered at their request, my little daughter clairvoyantly described a stand on the table, a doll in a chair, and in the hand of one of the little spirits a white bird which she was caressing. They also both showed themselves sufficiently distinct for my daughter to be able to give a full description of them with their dresses.

On telling a spirit girl that I was sorry that her mother was afraid to hear anything about her, she wrote: 'Tell Ma not to be afraid of me, because I am always with her, and am still her little girl.'

Strange as it may appear, on thanking one of our little spirit friends for her kindness in coming to us, and asking whether by any means we could not make her a present, she wrote: 'Please give me the little black-and-tan puppy which belongs to you in the spirit world.' On thinking, we remembered having lost some years previously a very young puppy, and asking for further information, we were told that all our departed pets were being taken care of. We of course presented the dog with great pleasure, it being news to us that we were able to give presents in this manner; we have since heard that the dog is in the possession of its new owner.

On one occasion a spirit told us that she could see and hear angels talking and singing, and on inquiring the nature of their song there was written:—

'Come, thou stranger; welcome here!  
Free from sorrow, pain, and care, &c.

On asking for further particulars I was informed that welcome was being given to a spirit that had just passed from Earth—one who had been a good minister. His name was refused, it being required to be kept secret. At other times hymns of the spirit world were given, with many interesting particulars of the life there.

In conclusion, I venture to think that, so far as I have proceeded, the communications have been of a very satisfactory nature and have proved helpful to us.

36, St. Paul's-road, Canonbury.

J. McLELLAN.

If a man deserve praise, be sure that you give it to him, else you not only run a chance of driving him from the right road by want of encouragement, but you deprive yourselves of the happiest privilege which you will ever have of rewarding his labour.—RUSKIN.

## THE CONDITIONING OF SUBJECTIVE AND OBJECTIVE FORMS OF EXPERIENCE

BY DIVERSE DISCRETED MODES OF PERCEPTION.

BY 'QUESTOR VITÆ.'

(Continued from page 69.)

It is because most human beings are essentially personal in their interests that most communications come from communicators in personal states, and assume a personal form and character. It was from the same reason that 'revelation' assumed a personified and romanesque form in past ages. This conditioning action cannot be obviated till man's inner degrees and modes of perception are unfolded, and the personal mode transcended in the recipient-responding instrument or human-receiving telephone. The message must become tinctured, tinted, coloured by the qualities and faults of the human receiving instrument, in its passage and exteriorisation through him.

This law again conditions the perception of discarnate communicators in personal states, when the latter are 'switched on' to a human embodied receiving instrument (in whom inner degrees have not been unfolded by action exerted from higher states). The consciousness of the communicator extends along the vital circuit of relation (as is the case between a human sensitive and his exteriorised double), but in reaching through the physical brain or nerve cells of the recipient sensitive, it becomes translated down, or conditioned down, to the mode pertaining to embodied perception. The brain serves as a converting relay in that case, and the experiences occurring by that means in a lower, discreted mode, which do not pertain to the normal consciousness of the discarnate personal communicator, are abnormal, secondary, sub-conscious, and do not emerge into his normal consciousness and memory. The consequence is that most of these personal communicators, while in relation with the brain of a sensitive by means of a magnetic vital circuit, cannot distinguish their state. They think sometimes that the organism used is their own; or that they are incarnated in that body. They often show that they do not know that they have died. Their communications deal with earthly matters and personal associations and interests merely. They do not display that higher interests have evolved in them. Their consciousness functions *pro tem.* on the earthly level. Even after discovering that they have died, their communications with regard to their experiences in inner states are necessarily translated down into the earthly forms or symbols pertaining to the embodied consciousness of the medium used.

When speaking through a temporarily materialised representative form they cannot bring the experiences of their normal discarnate state of being into physically embodied consciousness. The two degrees are discreted. Their normal state is shut off and closed to them *pro tem.* They cannot even gather up the memories pertaining to their past earth life, unless these are suggested to them, because their true self-consciousness and memories are discreted. Those who are repeatedly projected here, like the 'guides of the cabinet' of materialising mediums, and acquire consecutive experience in that state, develop an alternate secondary personality, similar to the secondary personalities exhibited in the case of subjects suffering from psychical derangements. These cabinet guides who appear regularly at the same medium's sésances, and make commonplace remarks and stupid jokes, and even display rudeness and intolerance, are generally projections from selves in the somnambule sleep state which intervenes between the physical and psychical deaths. Representative forms projected from that state can evidently know nothing with regard to true spiritual states. The experiences so constituted do not emerge into their normal consciousness and memory.\* They are awakened temporarily into a state of active somnambulism, effected through the medium of their double, and lapse back again into sleeping

\* These projections being effected from inner states to outer states, are in converse order to the analogous cases occurring here on this plane, by intramission. In the latter case the abnormal personality is an inner one. In the former case the abnormal personality becomes an outer one.

somnambulism. These 'cabinet guides' pertain to the same life chain or hierarchy as the medium, and represent its inner links. Their quality may, therefore, be gauged by the characteristics of the medium.

Materialised forms often take up the recollections of their previous similar experiences as if no interval of time had elapsed between those experiences; thus displaying that those experiences do not emerge into their waking consciousness, or that their normal consciousness is quiescent during the intervals.

An operator external to the subject is the pre-condition of these experiences, as it is in the analogous but subordinate hypnotic and mesmeric phenomena here. Equally so is the supplemented stimulus of an interiorising vital circuit, mediated through the subject, the pre-condition of the exteriorisation of a representative double, as in mesmeric projections here.

The experimental bearing of the study of the phenomena of suggestion and mesmerism, on the comprehension of mediumistic phenomena, will be apparent in these remarks. Indeed, it is evident that the former phenomena are but a subordinate sequential mode and representation of the latter; consequently it follows that it will be by the study of the former that we shall arrive at the true meaning of the latter.

The fallacious unreasonableness of the theosophical attitude of dissuasion and condemnation of such comparative experimental research is so striking that the inference of your contributor, on p. 319 (1897), that 'it arises from a lively fear that their theories should be proved to be wrong,' appears to be a natural conclusion to draw.

### LETTERS TO THE EDITOR.

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

Mr. Allan Fisher.

STR,—I sincerely hope that the letter of Mr. Langmead, who signs himself 'A Spiritualist,' about myself, may not be the means of bringing to me the usual shoal of letters (but that invariably happens when my address is given in 'LIGHT') as I neither employ a private secretary nor, indeed, have the time to devote to replying to the various effusions I receive. Your correspondent must be very guileless if he imagines that I come to London to convince *him* that I possess a marvellous healing power, simply by laying on of hands. I had been eight days at Morse's Hotel, during which time I have treated and cured all that applied personally. The large number that had written me were duly notified of my arrival in London, and those who came were cured. Many, however, appear to forget the common courtesy of acknowledging my letters, although, to benefit *them*, they put me to expense.

I am simply astounded that any gentleman calling himself a *Spiritualist* should write that 'seeing is believing.' I am quite sure that the majority of true Spiritualists will resent *this* expression of their belief; for have we not very many instances in Spiritualism in which *we cannot see*, yet we accept the fact? Take, for instance, a clairvoyant giving descriptions of spirit friends to a non-seer! The comparison is not by any means a strained one, and perhaps I may the better illustrate it by referring to a sitting I had *in corp.* with a well-known medium, Mr. Vango. When his control took my left hand in his he immediately dropped it, exclaiming, 'I see a great lot of electricity around you, you appear to have a box of electricity about you.' And he is not the only medium who has voiced such a statement. Yet I expect Mr. Langmead would reject such a statement.

Personally, I trust that some of the friends cured will take up this correspondence (if continued in your paper), as I have neither the time nor the inclination to devote to it myself. 'The works that I do, *they* bear witness.' They stand entirely upon their own merits. The many friends I now have are entirely secured to me through the cures I have been instrumental in effecting, for 'by their fruits ye shall know them.' I consider that Mr. Boddington, of the Battersea Society, has tersely expressed my sentiments; he says: 'He will undertake to help or cure all diseases,' and that is perfectly correct. In some chronic cases several

treatments are required, whilst in many others one treatment is sufficient. No sufferer can be in the same room with me without obtaining a benefit, even though I may not touch him. Fully a hundred times I have been made conscious of benefiting people simply by shaking hands, and, like the Nazarene of old, I perceive that a virtue goes from me to the *dis-eased*.

There are many who can cure diseases in a small way, and if, instead of standing idly by and looking on, they would arouse themselves to the occasion, they would be able to help their fellows and make their own surroundings more harmonious—there is plenty of work for all. As a healer I stand alone, and entirely on my own merits.

I am staying at Mere, Wiltshire, for a few days' rest and change.

ALLAN FISHER

(Brain Specialist and Divine Healer).

STR.—You were wise in your issue of November 13th, to invite your readers to investigate the claims of Mr. Allan Fisher. But to do so fairly and impartially is another matter. The Battersea Society has tried: but when the healer 'receives instructions from his spiritual advisers' to forsake meetings specially arranged to meet his convenience, the matter assumes a very different complexion. After considerable correspondence and constant evasion, when asked to fix a date, we at last heard that he was in London. I wrote immediately requesting that he would bring matters to a conclusion by definitely stating when we might expect him. The reply was that he would come to our hall on the following Sunday—if at all possible; and this after two or three weeks' correspondence. However, we determined to leave no stone unturned in order to meet his wishes. We gave him *carte blanche* to do as he pleased with the meeting. The result distinctly disproves his repeated assertions that he can *instantly* cure any disease. That he has the power to heal is probable; he would be a very poor weak mortal who had not the power to heal someone. I feel that it is but right to make these statements to your readers, who would easily be misled by his correspondence upon the subject. His constant evasion of fixing a date points to the fact that he is *not* willing to submit his pretensions to reasonable test, preferring casually to stroll into a hall unexpectedly, so that no special cases could be provided for him to deal with. I invited a lad, partly paralysed down the right side, to attend for healing, because I knew he was susceptible to magnetic influence. He stated that he felt stronger after half an hour's manipulation as he always does after magnetising. But he is still paralysed for all that. Attributing Mr. Allan Fisher's failure to possible nervousness or to the many conditions which hamper spiritual phenomena, we publicly gave him a hearty invitation to be with us on the following Sunday and suggested the formation of a healing circle to enhance his power. He accepted; stating at the same time that he thought he could move mountains under such conditions. We provided the mountains in the persons of two or three sufferers. But Mahomet did not come to the mountains. Two days before the advertised time of meeting he had a 'call' to Wiltshire. I understand that Mr. Fisher will be in London again in the course of a week. He stated that he could cure the lad previously mentioned, in two weeks. We will not confine him strictly to the terms of his advertisement to cure *instantly*. If he can cure him in a month we shall be fully satisfied as to his *bona fides*, and will gladly publish a fair and accurate report. If he does not care to treat publicly, opportunities shall be found for him to treat the lad privately. Spiritualists will readily understand that we should prefer to prove his ability rather than be forced to an unwelcome conclusion.

H. BODDINGTON.

#### Spirit and Matter.

STR.—I notice that you quote with approval a paper in your contemporary, 'Mind,' in which the writer seeks to prove the identity of spirit and matter, suggesting from analogy of the physical forces and also from modern theories of the constitution of matter itself, that spirit, and indeed all else, is of like nature, being at bottom but a question of vibration which is the 'underlying cause of all things.'

Now, Sir, as an earnest student of the spiritual in its many revelations, may I not with some dismay inquire whether such a suggestion as above is not a bald and blank materialism

—of a sublimated nature, if you will, but none the less the thing itself?

For of matter we know nothing but vibration; of the ether, of which matter is evolved, no more; and now we are to be told of spirit even as the other two! Where, then, is left the freedom of the soul? For freedom means exactly what a vibrating or any other measurable existence has not, that is, something outside the rule of law, in short, the supernatural.

And a belief in this last seems to me the only meaning of the word 'spiritual,' without which faith I certainly should shrink—on all other but scientific pounds—from the investigations to which your journal is so ably dedicated.

For, cowardly as it may be, I cannot cheerfully conceive myself to be but a mechanical part of an unflinching evolution even though that process be one nobly moral. T.A.L.

#### 'Speaker' and his Experiences.

STR.—A good many of us who are public speakers will sympathise with the writer of the pathetic paragraph which you quote from 'The Two Worlds.' I have not spoken to spiritualist audiences, but I have to every other kind of audience to which he refers, and his protest is sorely needed. It is a sad reflection in view of many present day ideas, that people often seem to part with conscience when they act collectively, and what ought to be everybody's affairs is found to be nobody's. Audiences ought to realise that they have no more right to pick a man's brains for nothing than they have to pick his pocket. Either he is worth hearing or he is not. If he is, then he is entitled to enough payment to cover his expenses and leave him a margin of profit for shoelace and voice lozenges; if he is not, they should not make him think he is by asking him to come and speak to them. Societies who love to label themselves 'advanced' are usually far more behind than other people in these elementary principles of social justice, and labour organisations will denounce with righteous indignation the capitalist sweater, but will complacently ask one of their own order to travel from one end of London to another, talk for an hour amid clouds of tobacco, and possibly go home near midnight in drenching rain, and all for a vote of thanks. A friend who has lectured for them tells me the new Ethical Movement—essentially a middle class movement—is getting much of its work done in the same way. If it is so they ought to repent before it is too late. Any audience of eight or nine hundred people could afford to pay their speaker enough to make it worth his while to think his best thoughts and speak his best words for them. New organisations, struggling to live, cannot do this, but audiences of well-to-do folk, with their organisation established and paying its way, ought to be ashamed to do anything but this. FREDERICK ROGERS.

Thomas Lake Harris.

STR.—I have no desire to discuss with Mr. Oxley the teachings of Mr. Harris, but he has fallen into a few vital errors, which I feel sure he will be pleased for me to correct.

First (though this is a mere detail), Mr. Harris's principal writings are not 'public and marketable,' and, therefore, 'subject to criticism.' Almost all since 1867 have been privately printed for the Brotherhood; and the most important of them I do not suppose Mr. Oxley has ever seen.

Second, Mr. Harris never foretold 'the great destruction of the human race, save and except himself and votaries.' He says that only those can survive who have attained a certain degree of physical and spiritual regeneration; and of those who are advancing in this path, there are many who have never heard of his writings. I am not aware that any of Mr. Harris's readers ever worry themselves as to whether they will survive or not; they are content simply to do their daily duty as it lies before them, and leave the issue to God. It may interest your readers to know that Theosophy teaches a similar crisis of destruction; though they place it ages hence in the middle of the 'Fifth Round,' and teach that only those developed spiritually, either in good or evil, will survive. A pleasing prospect, truly, of a race of Satans!

Third, Mr. Oxley's final paragraph is excruciatingly comic. He accuses 'Respiro' of having threatened to kill him by occult means. He seems to think that 'Respiro' is

an Adept of the Left-hand Path, a Mahatma of Black Magic. I can imagine 'Respiro' saying to himself—as Louis Napoleon said when told the Rev. M. Baxter had proved him to be the Antichrist—'He does me too much honour.' I can imagine, also, how the officials of 'a certain detective department' laughed in their sleeves when they heard the accusation. Mr. Oxley need be under no apprehension whatever: the Brotherhood really could not spare him; he is much too amusing. E. W. BERRIDGE, M.D.

48, Sussex-gardens, Hyde Park, W.

### SOCIETY WORK.

193, BOW-ROAD, BOW.—On Sunday last Mr. Sloane occupied the platform, and gave a trance address on 'Progression through the Spheres,' which was well received, after which Mr. Sloane gave excellent psychometry.—H.M.

MERTHYR SPIRITUALISTS' SOCIETY.—Messrs. Scott and Muxworthy ably conducted last Sunday evening's service, with the assistance of Mrs. Billingsley, who kindly gave a few clairvoyant descriptions at the close.—W.M.H.

BRISTOL.—On Sunday next we expect a visit from Mr. Oaten and Miss Johnson, of Cardiff, who will conduct meetings both morning and evening. We hope our friends will assure them a cordial welcome.—A. H. CAM, Sec., 60, Wine-street.

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD.—On Sunday last Miss Marsh's clairvoyance was thoroughly successful. Next Sunday, at 7 p.m., Mr. and Mrs. Webb will occupy our platform. Every Friday, at 8 p.m., physical experiments.—J.R.

EAST LONDON SPIRITUALISTS' ASSOCIATION, LIBERAL HALL, FOREST GATE.—Our social evening proved a great success. Our circles are well attended, and always conducted by a good medium. Mr. Ebbs and Mr. Rowe occupied our platform on Sunday last.—J. HUMPHREY.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday next, at 11 a.m., public circle; at 3 p.m., children's Lyceum; at 6.30 p.m., W. E. Long; at 8 p.m., members' general assembly, when all candidates for election must attend.

EDMONTON SPIRITUALIST SOCIETY.—On Sunday last, in the absence of Mrs. Bartell, we were favoured with an interesting address by Mr. Dalley's control, upon 'Does Man Survive the Death of the Body?' Next Sunday, at 7 p.m., Mr. Savage, address.—A. G. DALLEY, Cor. Sec.

2, FORD'S PARK-ROAD, CANNING TOWN, LONDON, E.—On Sunday last Mr. Bell gave an address on 'The Real and the Ideal.' Several questions were asked at the close. Sunday next, Messrs. Adams and Boddington, on 'Salvation.' 'LIGHT' is on sale at all our meetings.—D. J. DAVIS, Sec.

SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last Mr. Bradley conducted our service, his control giving an excellent address on 'Be not deceived: God is not mocked; whatsoever a man sows, that also shall he reap,' followed by excellent psychometry. Next Sunday, at 7 p.m., Mr. P. A. Smyth.—M. E. CHAPLIN, Sec.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last the guides of Mrs. Hillier gave an able address, also clairvoyant descriptions, nearly all of which were recognised, followed by psychometry. On Sunday next, at 6.45 p.m., Mr. Walker, of Edmonton, trance address and clairvoyance.—H. BROOKS, Sec.

ANTI-VIVISECTION HOSPITAL FUND.—We are requested to announce that a musical entertainment and sale of work will take place at Chelsea Town Hall, King's-road, Chelsea, on Tuesday, 15th inst., in aid of this fund. Miss Genevieve Ward, Miss Ellen Bowick, and other artistes have kindly consented to give their services. There will also be conjuring and palmistry. Doors open at 2 p.m.—MISS TAUNTON.

33, GROVE-LANE, CAMBERWELL, S.E.—On Sunday last a short address on 'Methods of Communication' was given by Mr. Funnell, and some interesting specimens of automatic writing were exhibited. Mrs. Holgate was controlled by a former co-worker, a minister of the Gospel, who expressed his sorrow at the erroneous teachings of orthodoxy in contrast with the newer spiritual light he had since received.—H.F.F.

WELCOME HALL, 218, JUBILEE-STREET, MILE END, E.—On Sunday last Mr. J. T. Dales gave an address on 'The Planets,' showing their influence on persons, characters, and dispositions through the twelve signs of the Zodiac. The address was highly appreciated by the audience. On Sunday next, at 6.30 p.m., Miss Marsh, clairvoyance and psychometry. Every Thursday, at 8 p.m., a public séance will be held.—E. FLINT, Sec.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last the subject of 'Ideal Suggestion' was dealt with by Messrs. Brooks,

Jones, and Emms, and ably summed up by Mrs. Jones, under influence. Healing by Mrs. Emms, also under control, and clairvoyance by Miss Constance. On Sunday next, at 11.30 a.m. and 7 p.m. Tuesday, at 7.30 p.m., members' social. Wednesday, at 8 p.m., circle, for members only.—J.B.

CARDIFF SOCIETY OF SPIRITUALISTS, ST. JOHN'S HALL.—On Sunday last a good address was given by the guide of Mr. George Harris upon 'Sowing and Reaping,' in which the perfect analogy which exists between the physical and spiritual realms, in the matter of reaping results which are the appropriate and inevitable outcome of that which has been sown, was clearly presented. Next Sunday, at 11 a.m., Mr. George H. Bibbings, 'Lest We Forget'; at 6.30 p.m., 'A Bloodless Revolution.'—E.A.

EAST LONDON SPIRITUALISTS' ASSOCIATION (formerly Stratford Society of Spiritualists), WORKMAN'S HALL, WEST HAM-LANE, E.—Despite the inclement weather on Sunday last, our hall was filled to welcome Messrs. Whyte and Peters. Mr. Whyte's subject was, 'Spiritualism: What Good will it do for Humanity?' and was dealt with in his usual earnest and eloquent manner. Mr. Peters' clairvoyance was exceptionally clear, every description being recognised. Next Sunday, Mr. and Mrs. Whyte and Mr. Peters; Mrs. Glendinning and Madame Cope have kindly promised to sing. 'LIGHT' can be obtained by applying to the hon. sec., Mr. McCallum, after any of our meetings.—THOMAS MCCALLUM.

BATTERSEA PARK-ROAD, TEMPERANCE HALL, DODDINGTON-GROVE.—In the regrettable absence of Mr. Allan Fisher, who promised to be with us, Mr. Robinson, of Hackney, gave a practical example of healing power. Some of our budding clairvoyants were considerably surprised to see the magnetic aura, like a luminous haze, spread over the patient during treatment. Mr. Adams dealt with the recent Warrington debate. Mr. H. Boddington read various extracts from 'LIGHT,' and commented thereon. Mr. Wyndoe also gave a brief address. Next Sunday, at 7 p.m., Mr. and Mrs. Clegg. Thursdays, at 7 p.m., choir practice; at 8 p.m., developing class. For the following weeks we have a good array of speakers: Mr. Peters, Mrs. Russell Davies, Mr. Swindlehurst, Mrs. Place, and 'Evangel' will be with us in the order given.—H.B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—There was a good attendance at these rooms on Sunday evening last, when the inspirers of Mr. J. J. Morse were heard to exceptional advantage in dealing with the *modus operandi* of the phenomena of slate writing and materialisation. The utterances of 'Tien' always command the interested attention of his hearers; but we have never listened to a more intensely interesting discourse than that of last Sunday. The presentation of such matters before a public audience must always be a difficult task, but the consummate ability, knowledge, and power of resource manifested by 'Tien' upon this occasion enabled even the 'casual inquirer' to understand many, if not all, of the matters dealt with. To the Spiritualist this discourse was of immense value. Prior to the address Mr. Morse read a short poem. Next Sunday, at 7 p.m., Miss MacCreadie, short address, followed by clairvoyance; solo, Miss Samuel; violin obligato, Miss Fletcher.—L.H.

### NEW PUBLICATIONS.

'L'Initiation.' Paris: Chamuel, 5, Rue de Savoie. Price 1fr. 'The English Mechanic and World of Science,' for February. London: 332, Strand, W.C.

'The Lyceum Banner,' for February. London: J.J.Morse, 26, Osnaburg-street, N.W. Price 1d. monthly.

'Il Mondo Secreto,' No. 1, Gennaio, 1898. Giuliano Kremmerz, Presso Errico Cas, Viale Principessa Elena, N 17, Naples. Prezzo del fascicolo lira una.

'Mind,' for February. Among the contents are: 'Psychology and Physiology'; 'Is there a Fourth Dimension?'; 'Food for Mind and Body'; 'Has Spiritualism a Future?'; 'The Good in Hypnotism'; &c. New York, U.S.A.: The Alliance Publishing Co., 19 and 21, West 31st-street. Price 1s.

### TO CORRESPONDENTS.

'F.A.B.'—No room for insertion in this week's issue.

'A.B.'—Your communication is valuable, and shall have our early attention. Thanks.

'E.W.B.'—We are very reluctant to open a discussion on the question of which you write.

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