

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 898—VOL. XVIII. [Registered as] SATURDAY, MARCH 26, 1898. [a Newspaper.] PRICE TWOPENCE.
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NOTES BY THE WAY.

An Article in 'The Spectator,' on 'Does anyone wish to see a ghost?' does not reveal any improvement in this paper's knowledge or tone in relation to Spiritualism. It is freely peppered with vicious little sneers and insinuations: but it is decidedly useful as showing how deep and widespread is the anxiety to get more evidence. The Article admits a 'revived interest in Spiritualism,' and points out that this revived interest is owing to growing anxiety on the subject of a future life—an anxiety which springs from a painful sense of doubt.

The doctrine of the resurrection of the body has much to answer for. It has done much to kill faith in the independent life of the spirit. 'The Spectator' sees at last the point we have often urged. It says of anxious inquirers, 'It is of no use to plead Christ's Resurrection to such persons, for the more they believe in it and in his supernatural character the more they doubt whether a prerogative which attached to him . . . was not a result of the very circumstance, the inherent divinity or direct mission from above, which separated him from all human beings.'

Precisely. The resurrection of Christ, as a 'supernatural character,' so far from being a help, is really a death-blow to our hope of resurrection. The only route to a resurrection is ours;—the persistence of the spirit-life beyond the incident called 'death': and the only proof of that is the proof we continually insist upon.

'The Spectator' says that proof is greatly desired. Very well. Stop sneering and putting on these superfine airs, and come and ask for light. If that remark is thought to be harsh, let the reader judge from a specimen. 'The Spectator' says, of certain anxious people:—

They want to know that they will live again, and not merely to believe, can see no road to such knowledge except actual perception—one calls it 'seeing,' but that is a very limited and inaccurate word—of a spiritual person who is dead yet alive, gone yet present, disembodied yet sentient. That, and no other, is the reason why so many Christian minds are conscious of an interest in Spiritualism of which they cannot rid themselves, and which makes them lenient towards very evil pretenders, and tolerant of some of the most intolerable idiots that this world produces.

These last words betray ignorance and animus of a very ugly kind: and people who want evidence must learn to cure themselves of the scornful spirit they suggest.

One writes:—'I am a soul in darkness, eagerly seeking the light, and longing for the power to work and to help others; but a soul in darkness cannot give light to those around, for the darkness is so great that the soul in question is not quite sure that it is a soul;—perhaps only a body with ephemeral faculties that will perish with the death of

the body. Nothing but certain conviction that man has a soul that survives the death of the body will give comfort; and the conviction will not come.' Thousands upon thousands would give the same account of themselves; and many of these would be 'the well-beloved of the Father,' in precisely the same sense that Jesus Christ was. The Christ of Nazareth's consciousness of the Unseen, and the tired Londoner's failure to at all realise it, are very greatly matters of temperament, associations, and experience. But even Christ had his hour of dense darkness, wherein he could only cry, 'My God, my God, why hast Thou forsaken me?'

It is highly probable that the writer of the words we have quoted needs the painful training of doubt. A certain spiritual struggle may be necessary for the purposes of evolution. We do not say, in the conventional way, that the struggle has been 'appointed,' but the struggle itself shows the natural need of it for the purposes of development.

But does not the longing suggest something? We might almost ask whether the longing does not prove something. Nature's hungers and thirsts are always prophetic. It is true that some die of hunger and thirst, but this dismal fact does not touch the question. Nature prophesies aught, all the same. We are not at all sure that 'a soul in darkness cannot give light.' A soul in the darkness of ignorance and unconcern cannot: but a soul longing and aspiring can. That was a mighty saying: 'Out of the depth have I cried unto Thee.' That cry came because of 'the depth,' and not in spite of it; and, truly, great soul-making goes on there. For the rest, why not try to do without 'certain conviction'? That is for the very fewest. Give God and the Unseen the benefit of the doubt. Said one of the ancient Hebrew poets: 'I will hope continually, and will yet praise Thee more and more.' It is the 'hope' that gives the 'praise.'

'The Western Mercury' says: 'The cult of Spiritualism has taken a remarkable hold in Barnstaple and district. To such an extent is it prevalent that the vicar of the parish, the Rev. W. Richards, thought fit to preach a sermon on Sunday night exclusively dealing with the absurdities, uselessness, delusions and dangers in connection with "so-called Spiritualism." Good, distinctly good. These vicars up and down the country are uncommonly useful to us. The people will be sure to think that where there is so much smoke there must be fire.'

But, so far as we have seen, these reverend gentlemen are rather poor creatures. The most active of these lately is a Mr. Fleming, of Warrington. Here is a specimen of his amazing twaddle:—

I must thank Mr. Marklew for affording me an opportunity to deal with—not the shepherd's crooks, but with Sir William Crookes. Mr. M. seems to use him as a walking stick, carrying him with him continually, and holding him up to our view on every occasion. He cannot be vexed, then, if we examine this gentleman in order to see what value we may in all honesty place upon his testimony. He is a very shaky authority, Mr. M., and I'd advise you to take his name and the name of his companion mentioned above and buy the two

of them quietly some day for your own sake. From Mr. Marklew's standpoint Sir W. Crookes is a moon in the midst of all other scientific stars upon Spiritualism. But O Moon! thy light is uncertain and thy rays have become darkness.

The only use of such drivel is to show us how much we have to do. If that is the kind of thing which emanates from the teachers, what have we to expect from those who are only learning?

The American National Convention has ordered a census of American Spiritualists. It ought to know its own business best, but, at the best, we hardly think the result will be worth the trouble. Probably, the result will be misleading. What is a Spiritualist? We observe that post-cards filled with names are asked for. Whose names? Apparently the names of people believed to be Spiritualists by the writers of the cards. But that can be only imperfectly done.

Then, beyond this group, there are the multitudes who believe and say but little,—whom no post-card could catch: and yet, probably, these are the majority. 'Spiritualism' is, happily, a vague or wide word; so is 'Spiritualist.' We had better leave these words vague and wide; and, while not caring to count our flock, rejoice in the assurance that it is a generous and a well inhabited fold.

'Pastor Quiet's' 'Kindly Light in Prayer and Praise' (Germantown, Pa., U.S.: Swedenborg Publishing Association) is a book of the loveliest little meditations and poems, all aglow with our new spiritual version of old Pantheism, and all as tender yet as strong in their aspiring as anything we know. It is a rare book for private use, as 'mediator between God and man.' The main thought of the book is,—God is here, and in everything. The all-pervading feeling is,—I must find Him, and trust Him, and try to be like Him. The ever-present hope is,—He will reveal Himself and take me nearer to Him by and by.

Mr. J. E. Phillips' 'Vedānta Philosophy: An Examination of Vivekānanda's Karma Yoga' (London: J. E. Phillips, Solon-road, Brixton), is the record of a grave disappointment. 'Karma Yoga' teaches the realisation of God 'through works performed without attachment,' and Mr. Phillips thought that 'without attachment,' meant without any sort of base cleaving to the idea of merit or to the payment of reward. He found, however, that it meant—without special affection; that any attachment to family, city or country is wrong; and that works of mercy done under such an influence are useless. It seems impossible to believe that any spiritual teacher could put forth such hopeless foolishness, but Mr. Phillips gives a cataract of chapter and verse.

Of course, the ideal is the reverse of that here set forth as Vivekānanda's. The non-attachment needed is separation from self, not from the Brotherhood. But Mr. Phillips shall speak for himself as to this. The passage is rather long, but it cannot be condensed:—

It is a sign, significant of much, that the East has opened her gates, and the forces of her loves and wisdoms, and their opposites, flow towards us, and already touch our shores. Her treasured stores of Poetry and Philosophy—long and sacredly guarded, as from profanation—descend from their ancient cisterns clean and sweet, into this western wilderness, and many stoop, and taste, and drink, and rise refreshed with purer hearts, and clearer eyes, and hands more ready to the universal service. If the brute force of England conquered, and still holds India in subjection, her love-spirit in its thought-form yet renders reverence. They that hold the love-spirit; those that serve in the use-spirit; and they that follow the mind-light, inquiring as they go, mingle together from East and West, seeking the *Central radiative Life and Light*—born into the world for its reconstruction in order that they may offer, in worship, their all of wealth and fragrance, and go forth from its presence, each to his appointed service.

Christ taught that whosoever would do the will of God,

should know of the doctrine. The truth of Christianity is evolved in the practice of it. The practice of Christianity is to live for the common good. Those who live in the theory, apart from its practical application, invert the truth, and transform it to a weapon of offence. While the truth of Christianity fails from the sectarists, it unfolds through those who serve it in thought and deed. There are, at this present time, three forms of energy through which its spirit specially moves to unfoldment and manifestation; the movement of *Culture* to serve and express itself through *Labour*; the uplift of associated *Labour* to discover the law of its unity, and to clothe its aspiration from presented and influent culture; and the uplift, emergence, and demonstration of *Woman* for the purification of the race and the solidarity of its peoples. These are they who, in the decline of exterior forms and limitation faiths, realise the *Divine through works of attachment to the race, and non-attachment to their disinterested individual interests.*

If it is true that 'Karma Yoga' reserves for these 'its stored-up bitterness,' 'Karma Yoga' is not from above but from beneath; and its author is living in a world that is sheer illusion.

THE SPIRITUAL REGENERATION SOCIETY.

A society under this title has lately been formed for the development of the spiritual side of man, all the members of which must be total abstainers from flesh food, alcohol, tobacco and narcotics. The promoters formulate no other restriction as to membership, and Spiritualists of all shades of opinion, Theosophists, and all who are willing to strive for the unfoldment of spiritual truths and a high state of soul development are invited to join in the movement, which is felt to be somewhat in the nature of an experiment.

An inaugural address was delivered to the members and friends on Tuesday, March 8th, by Mrs. Chandos Leigh Hunt Wallace, at her residence, 4, Albany-terrace, Regent's Park, N.W., under the title of 'The Spiritual Regeneration of Man.'

Mrs. C. L. H. Wallace is a Spiritualist of long standing. Many years ago she was well known as a highly-gifted professor of the art and science of magnetism; but of late years her energies have been devoted to the physical side of life, and the promotion of health in everything connected with the human frame and its surroundings.

The chair was taken by Mr. Thomas Atwood (the hon. secretary of the society). Upwards of eighty ladies and gentlemen were present, and among the company we noticed many of the leading London Spiritualists.

A short programme of vocal and instrumental music and recitations having been gone through, Mrs. Wallace proceeded to deliver her address, a report of which will be published shortly.

At its conclusion several questions were asked and replied to. The chairman then made a short statement as to the method of procedure of the new society. Officialism will be noticeable by its absence, and beyond the very necessary appointment of an honorary secretary nothing will be done in that direction. It is not intended to ask members for any subscription fees. Branches will be established and meetings held in members' houses. The incidental expenses (at present defrayed by the promoters) will, it is hoped, be met out of the profits arising from the sale of literature published by the society.

Purity of life, brotherly and sisterly love, and a sincere desire for mutual soul progress are the main objects in view. Phenomena of the highest class will be welcomed and psychometry and clairvoyance classes and circles established.

Mrs. C. L. H. Wallace has issued invitations for a further meeting at 4, Albany-terrace, on Tuesday, 29th inst., at 7.30 p.m., when she will deliver the full lecture of which her recent address formed part. Any readers of 'LIGHT' wishing to be present should communicate by letter with Mr. Thomas Atwood, 4, Albany-terrace, N.W. (*Communicated.*)

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W. STAINTON 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. LXXVII.

MAY 5TH, 1874.

The sitting was good on Sunday: and I was better for it.

That was our object; but frequent sittings would be injurious to you. An occasional one will be useful, and the results in every way better.

Imperator could not come?

No, he is unable when you are thus, except at risks and with trouble. Nor would he be able to control well.

Chom's control is different?

Yes, he is impressional. He does not attempt to govern the organism as the Chief does. Nor does he lull your spirit to absolute rest. He quickens your natural power, excites the dormant sense of spirit vision, and suggests explanations of what is being done. The Chief replaces your intelligence absolutely by his own. Your spirit is unconscious.

Then is Chom's like the power of a mesmeriser?

Yes, it is analogous, but superior. He removes the bar from spirit sense. Under his control you are clairvoyant and clairaudient. The words uttered by you are the suggestions of the controlling spirits, who convey the impression to you through Chom, who establishes a mesmeric control over your spirit. So all present are enabled to impress on you the ideas they desire so far as you can receive them. What would be incomprehensible to you in your present phase of being cannot be conveyed, only what is comprehensible by your intellect.

Then, in effect, Chom interprets through me to the circle. How far do the ideas come from me, and remain with me?

The ideas do not come from you at all, save when the natural explanation is in your mind; otherwise it is the suggestion of Chom or of some spirit who wishes to speak. The description of what is being done is given by you, as you would describe anything you see by natural vision; only that you see them by clairvoyant vision, more or less clearly according to your mental and bodily condition. So also clairaudience makes you to repeat what you hear from us, and you hear more or less distinctly in proportion to your state of mind and body. Nay, more, that state governs the control which Chom is able to establish. It is more or less perfect according to your state. When sickness or trouble besets anyone in the circle, more especially yourself, the air would be turbid to your vision, and the control would be less perfect.

That is why I see figures so often veiled and indistinct?

Partly, but not altogether. Sometimes spirits do not wish to reveal their faces, and spirits not in rapport with you, or those on a widely different plane, would always be indistinct to you.

When I describe the scent coming down apparently from the ceiling, I do not really see spirits up there, do I?

Oh, yes, what you see is real, not the real existent

spirit, but the representation conveyed through the control to your spirit vision. What you describe is so far real that it is the impression conveyed to your spirit by those who are operating on it. The scent is real, and the spirits who produce it do actually shower it down from above as you see.

That was the spirit of Judge E. that stood by me the other evening?

Yes, friend, it was he who impressed his words of greeting on your spirit. What you heard was his word. Many spirits, especially Mentor, aided him in making known what he wished to say. In all these cases the work is not the work of one, but of many.

You have said so before. Those luminous masses—are they spirits, or what?

They are rather the atmosphere, or aura, which surrounds the spirit itself. What you see is either the aura or the influence which the spirit has collected, and which enables it to manifest objectively. When your spirit gaze is clear you see what the material vision cannot see. Then you are able to see the spirits themselves. Generally it is only the aura that surrounds them, or the influence which enables them to act. This is partly drawn from the circle and the air, and partly is brought with them. This is what you see when the scent is thrown down—not the spirits themselves, but the aura round. When you see a column of light standing near you, and feel the aura mingle with your own, then it is a spirit-form that stands by.

The Prophet's light—is it similar?

It is the influence condensed and intensified. It is unlike the larger lights in this respect, that it is usually made entirely from elements existing in your bodies and in the air. We are not able to communicate more. Cease. May the Supreme guard us and you.

+ RECTOR.

No. LXXVIII.

MAY 13TH, 1874.

Can you tell me whether what Mentor wrote last night was true? Mentor confessed to control.

It was not so; Mentor was not with you. I myself was present, but the Chief was not with you. Nor was any statement correct.

Personating spirits?

Yes. False and misleading.

Surely it must be very bad for the medium?

Bad and dangerous; we have said so.

Was it Prudens who wrote?

No, he was not present, nor did I permit any of your band to speak. It was untrue throughout. The spirit who influenced you was not of us.

Then why did you let it seize on my hand?

The spirit was not vicious, and would do no harm.

Are those spirits of Mr. — unchanged?

Yes.

They seem to write sensibly enough sometimes?

Yes. They are not foolish, but untruthful. Beware of such; avoid them. They are not malignant. But you will derive no benefit from such; nor is it well to encourage them. They are undeveloped, and delight in mystifying and in communicating vain and untruthful messages. No good is to be obtained from such. Cease.

+ RECTOR.

No. LXXIX.

MAY 17TH, 1874.

I am distressed about Mr. —. Can it be possible that those spirits can drive him to such straits as he is now in? Can nothing be done?

Friend, it is a grievous thing that such power should be

obtained by false and deceiving spirits. It is a deplorable case of the evils wrought by the adversaries. We warned you long ago that discredit would be brought on our work if it were possible. This is one of the attempts. For the present judgment is in abeyance. The mesmeric power established by these deceiving spirits over the willing mind has at length resulted in complete overthrow of the judgment. We grieve. We shall not cease to endeavour to grapple with the foe, but can do nothing at present. We can but wait, seeking for the moment when the paroxysm shall have worked itself out. We have for this purpose set a watch which will be able to seize any opportunity that may present itself.

I am glad of it. Ought he to be under control?

We trust not. Gentle, loving care is what is needful for him. But he cannot have it in his present state, for his tormentors would not permit it. It would be well that he should be near those who could tend and care for him. Alas! alas! he remains for you, and for all who can read the warning, a monument of the danger of meddling with holy things in an unchastened spirit. He coveted the gift of mediumship. Day and night he brooded over it, and longed and dwelt on it until he drew to himself those who established a control over him. At first mere deluding spirits, they soon grew into agents of the adversaries. Now they have so established their possession that the poor medium is maddened by their machinations, and his reason totters. His power of discrimination between right and wrong is lost. Nay, so complete is the glamour that the most complete inconsistencies do not strike his mind. He will credit any story, however foolish, even as the mesmerised subject believes all that the mesmeriser tells him. Moral consciousness, mental balance, bodily health are gone. Well for him if the hand of God's ministers can rescue him from the toils of the destroyers! Well if we can prevail to drag him out of the pitfall into which his vanity and folly have plunged him. Well if we can save him in spite of himself. We can but watch and wait the issue, which may be madness, or an illness of the body, which will enable the ministers to draw near to him. It may be that guardians who for some time past have been near him may avail to avert the full force of the blow, even yet. But we fear, we fear.

How dreadful! He has no relations or friends that I know of—I can do nothing.

You are powerless. You must leave him in prayer in the hands of those who can watch over him. It is a solemn and awful example, and points with dread force the moral of the warning we have so often given. He who pushes himself unbidden into the work becomes too often the medium of evil, the tool of the adversaries. He who meddles, meddles at fearful risk. He becomes the prey of spirits who hover on the confines of matter, and whose influence makes for evil.

But he was not a bad man?

His great fault was vanity, and his mind was ever unbalanced. He had not courage and simplicity of purpose to do his duty when it was unpleasant, but wasted his energies, frittered away his talents, and lived a sluggish life, dissipating amid pleasures, a busy idler. For such a sure end comes. The adversaries seize on them, and their ruin is rapid. Steady and earnest work would have left him less time to busy himself with us, and his work then for us might have been wise and good. He was but a hindrance to us as it was. He did harm rather than good. He was unwise and ill-balanced. You are learning to see the truth, that it is not always a blessing to be brought into contact with spheres; that no blessing God gives but has its attendant curse. Every good gift of God may be turned to evil by man's

perversity. And this no less than others; nay, more so, for the blind man deals with unknown powers, and is the victim of forces whose potency he cannot gauge. None should seek for mediumship but those who are selected, and round whom a protecting band ministers. For these alone are safe in the work, and they only as long as, with honest and true hearts, they seek to do the work of God to His honour. Self-seeking, self in any form, vanity, pride, ambition, these are fatal snares. Even as the Prophet of old must be pure and sincere as the receptacle of the Divine afflatus, chosen and anointed to the work, so now must be whom the Lord chooses—and such alone is blessed—he pure, sincere, honest, earnest, free from taint of selfishness and pride. Such are chosen and protected and blessed according to their desert.

You told me this at the very first.

We warned you, as was our duty. You heeded our words. He whose sickness vexes you heard the warning, but he heeded it not. We saw even then the danger, and we spoke our warning, but in vain.

You must cease. You need rest. It will be necessary. You must so arrange. We tell you of this that you may know; otherwise it may fare ill with you. We have powerful spirits operating on you in order to help you to keep up.

Cease now. May the Lord guide thee and keep thee.

+ I. S. D.

THE QUEEN'S BELIEF IN A SPIRIT WORLD.

Our readers will be interested in the following items which we quote from the 'Daily News' of the 17th inst.:-

The Queen, as is well known, is a strong believer in the reality and near presence of the spirit world. A writer in the current number of the 'Quiver' states that Mrs. Oliphant's 'Little Pilgrim in the Unseen' was of great interest to the Queen, who, since the death of the Prince Consort, has had a special liking for writings dealing with the mystic and unseen:-

'She believes that it is given to our departed loved ones to watch over those who still struggle with the temptations and sorrows of the earthly life. It has been the great consolation of her bereaved years that she felt that the Prince was watching over the events of her life. During her retirement at Osborne, immediately after the Prince Consort's death, the Queen found "her only comfort in the belief that her husband's spirit was close beside her—for he had promised that it should be so." This was told to Dean Stanley by the Queen's half-sister, the Princess Hohenlohe. The belief that the spirits of the dead are hovering about those whom they loved on earth may be the reason for her Majesty's dislike to second marriages, especially the re-marriage of widows.'

It might have been added that belief of this kind in the spiritual world was one of the links which bound together her Majesty and the late Poet Laureate in affectionate sympathy. In one of his published letters to the Queen the poet wrote: 'If the dead, as I have often felt, though silent, be more living than the living;—and linger about the planet in which their earth-life was passed—then *they*, while we are lamenting that they are not at our side, may still be with us; and the husband, the daughter, and the son, lost by your Majesty, may rejoice when the people shout the name of their Queen.' Sentiments such as these were sure of arousing an echo in the heart of the Queen. Writing to Lord Tennyson on one of the anniversaries of her wedding day, the Queen described it as a day which she can never allow to be considered sad: 'The reflected light of the sun which has set still remains! It is full of pathos, but also full of joyful gratitude, and he who has left me nearly thirty years ago, surely blesses me still!'

LONDON SPIRITUALIST ALLIANCE.

A social meeting of Members and Associates will be held in the French Drawing Room, St. James's Hall, on the evening of Friday, April 15th. Further particulars will be given in next week's 'LIGHT.'

THE 'SOCIÉTÉ D'ETUDES PSYCHIQUES'
OF PARIS.

A statement appeared recently in a London daily paper, which apparently was taken from a paragraph in the 'Débats' of March 3rd, concerning the resignation of the president of the 'Société d'Etudes Psychiques' of Paris. The 'Débats' published a rectification of this statement two days later, but that correction has not yet been made in the English Press.

The retiring chairman, Dr. Tisson, head physician of the St. Joseph Hospital, interviewed with regard to the circumstances referred to, says that the Society was instituted by the private initiative of some ecclesiastics of liberal tendencies desirous of examining psychic phenomena, apart from any official participation on the part of the Church. Originally the Society was limited to professed Catholics, and was a religious body. It was decided, however, to admit non-Catholic scientists and laymen in order to facilitate opportunities of research. This led at the time, about two years ago, to the resignation of eight ecclesiastical members who disapproved of association with professed non-Catholics. The recent resignation of M. Meric was but a formal confirmation of the above protest. Yet Dr. Tisson, who himself proposed the nomination of M. Meric, describes the action of the latter as discourteous. He should not have accepted the nomination simply with the object of using it for the purpose of making a manifesto. The resignation has, however, had no effect on the Society or on its policy, which remains unchanged. The inference suggested, that the occultists wished to seize the direction of the Society, was met by a proposal, moved by 'Papus,' that the committee should in future be composed of three ecclesiastical and two lay members. Canon Brettes, of Notre Dame, has been elected chairman, supported by the erudite Father Bulliot. These gentlemen, and the majority of the ecclesiastical members who remain in the Society, belong to the more liberal French Catholic party, said M. Gaston Méry, of the 'Echo du Merveilleux'; who, while recognising that the Church condemns all evoking of the dead, wish to study psychic phenomena in a scientific manner; they desire to learn to distinguish between supernatural and supra-natural (extra-natural) phenomena. M. Meric, on the other hand, represents the more narrow and authoritative Italian faction, who condemn all contact with unorthodox doubters. Canon Brettes, on the contrary, is perfectly sincere in his desire to reconcile the Church with science.

The real division occurred two years ago, says 'Papus,' when the Abbé Bessonies, of Notre Dame des Victoires, withdrew, taking six or eight members with him. This is the same man who supported 'Taxil' (who since then has been issuing a 'comic' obscene parody of the Bible). He founded a secret Catholic society called the 'Laburnum,' of which 'Taxil' and Hacks were officers. He contributed articles under the pseudonym of Gabriel sous la Croix, against Freemasonry, to a paper entitled 'La Franc-Maçonnerie Demasqué,' published at 8, Rue François Premier. In these he maintained that occultists worshipped Satan.

M. Meric has joined these previous secessionists, and together they have founded the Académie des Sciences Psychiques, which will be restricted to Catholic members, and will be under ecclesiastical leadership.

Dr. Tisson regrets that so far no scientific results have been achieved by the original society. They have not the necessary funds to publish reports of their proceedings, nor to send scientific committees to investigate such curious phenomena as, for instance, the reported appearance of images of the Virgin in the eyes of the visionaries of Tilly. Also he would much have wished that the Society might have examined into the exteriorisation of motricity, movement of objects without contact, &c., as presented in the presence of some subjects, and thus acquired some information with regard to the possibilities associated with supra-(extra) natural force present in some human beings.

Q.V.

COST OF THE APPROACHING CONGRESS.

Contributions are earnestly invited to a fund for meeting the expenses incident to the approaching International Congress, which are estimated at £250. Remittances may be forwarded to Mr. B. D. GODFREY, Secretary of the Alliance, 110, St. Martin's-lane, London, W.C., and cheques may be made payable to the Treasurer, Mr. H. WITHALL. The following sums have already come to hand, and are hereby gratefully acknowledged:—

	£	s.	d.
'Bidston'	10	0	0
'F. S. A.'	10	0	0
'A Friend'	10	0	0
Mrs. Coates	10	0	0
Miss Marten	5	0	0
Miss New	4	0	0
Hon. Mrs. Forbes	1	1	0
Miss Spencer	1	1	0
The Misses Finlay	1	0	0
Rev. J. Page Hopps	1	0	0

THE HIGHER CHEMISTRY.

It is only in France that it is possible to specialise the study of the occult sciences by devoting a magazine to each of them. Alchemy has been the last to be represented, but at length it possesses its organ. We are, indeed, somewhat tardy in recording the fact, for 'L'Hyperchimie' has already published some twenty monthly numbers. Judging by the single copy which we have seen, and in which we have been much interested, it seems devoted to modern experiments in transmutation, such as those vouched for by Dr. Emmens, rather than to the mediæval literature, so rich in dark oracles. Until the fact of transmutation, if it be a fact accomplished, has been placed beyond doubt, a magazine discussing the question more or less exclusively occupies a difficult position, but the enterprise under notice does not interpret its title too strictly, and includes biographical sketches of leading French occultists, one of those subjects on which it is always useful to be informed. Pending the accomplishment of the *magnum opus*, we wish our contemporary success in the field of tentative inquiry.

NEW PUBLICATIONS.

- A Branch of Laurel.' By A. B. LOUIS. A story of Demon Possession. London: Bliss, Sands & Co. Price 3s. 6d.
- 'The Temple,' for March. Among the contents are a complete essay on 'Principles of Nature and of Life, &c.' U.S.A.: Temple Publishing Company, Denver, Colorado. Price 10c.
- 'Intelligence,' for March. The contents are: 'The Attributes of God'; 'Evolution in Science'; 'Animal Flesh as Food'; 'The World of Thought,' with editorial comment, &c. London Agents: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 1s. 6d.
- 'Coming Events,' for March. The contents are: 'The Horoscope of Mr. Gladstone'; 'Fate of the Nations'; 'M. Emile Zola'; 'Speculations'; 'Nostradamus and his Prophecies'; 'Birthdays—Good and Bad'; 'Lightning'; &c. London: W. Foulsham & Co., 4, Pilgrim-street, E.C. Price 4d.
- 'The Theosophical Review,' for March, contains articles on 'Bardaisan, the Gnostic'; 'The Sufferings of Animals'; 'Browning's "Rabbi Ben Ezra".' 'The Comte de St. Germain—Political'; 'Problems of Ethics'; 'Together in the Death Hour'; &c. London: 26, Charing Cross, S.W. Price 1s.
- 'The Theosophist,' for March. The contents are: 'The Immortality of the Soul in the Light of Theosophy'; 'Hereditry'; 'Occultism and Theosophy'; 'The Unknown Physics'; 'Mystic Fire'; 'Bengali Folk Lore'; 'How to Impart a Mantra'; &c. London Agents: Theosophical Publishing Society, 26, Charing Cross, S.W. Price 2s.
- 'Review of Reviews,' for March, opens with a frontispiece-portrait of Ibsen, who celebrates this month his seventieth birthday. The subject of the Character Sketch is Lord Salisbury. The Book of the Month is Zola's 'Paris,' which is copiously illustrated with portraits of the originals of Zola's characters, to whose identity a key is published. Among the other features of the 'Review' are a copious collection of caricatures, and a curious prediction, based on the prophecies of Daniel, that the Turks will disappear from Palestine this Easter, &c. London: 125, Fleet-street, E.C. Price 6d.

LONDON (ELEPHANT AND CASTLE).—'LIGHT' is kept on sale at Mr. Wirbacz, 18, New Kent-road, S.E.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, MARCH 26th, 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 Psychical, 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.

THE CONGRESS.

We hope there is no need, we believe there is no need, to persuade or convince any of our readers in relation to the Congress. A very strong sense of duty urged on those who are mainly responsible for it; and, when it was decided upon, a very strong sense of the fitness of things led them to plan out the proceedings of the Congress on a scale in some appreciable degree worthy of our Cause and of the great centre where it is to be held. The first thing resolved upon was that this thing should not be done in a corner, but that, whether London cared for it or not, London should hear of it. This involved, and involves, the expenditure of a considerable sum of money,—considerable for us. But, so far as we know, no one for an instant hesitated. In the central, handsome and commodious rooms of St. James's Hall, then, it was decided that the meetings should be held. As all the world knows, this Hall is in the very centre of London, and is easily reached from every part of the City and its suburbs. But we must pay for it.

The movers in this spirited business have gone steadily on, fully convinced that good Spiritualists everywhere would respond to their appeal as soon as it was made. Thus far they have walked by faith, but they are now wishful to walk by sight. A good and steadfast friend lately suggested, in these pages, that twenty-five persons ought to be easily found who would give £10 each. That is an entirely reasonable suggestion, and we shall be glad to have it acted upon. But, if our friend will not mind us saying so, two hundred and fifty sovereigns would be as welcome as twenty-five £10 notes. We have faith in numbers: we like numbers: there is warmth and there is strength in numbers. But why £10 notes and sovereigns only? Why not smaller sums, even down to sixpence? It would be one of the happiest days in 'LIGHT's' life if it had to publish a supplement, containing the names of the hundreds upon hundreds of people who desire to put their hands to this enterprise. But that is only a dream. The larger sums will be needed.

So much for finance. But we do not want money only: we want interest, energy, fire and steam. We have already a magnificent programme. There is a liberal education in the papers down on our list; and we are in no doubt about our audiences. They will be there all right. But we are arranging for overflow meetings, and we should not wonder if some of these boiling-over meetings were the best. Then there is the courageous climax—the great gathering in the Large Hall. The finale at the Portman Rooms, on the occasion of the Conference in 1895, was a notable success, but we intend to improve upon it. There will be ample

room for two thousand people; and we are sure it will be 'good to be there.'

Now what does all this require? Just a little sympathy and zeal on the part of *all* who are free to take any part in this spirited effort. Nothing more. The central body of workers, few in numbers but resolute in spirit, have the matter well in hand, and fairly see their way through every detail, to the last 'Good-bye'; but they are working, providing and spending in faith, and we are as confident as they are that their faith will be justified by other people's works as well as their own.

But, beyond that question, 'What does all this require?' there lies a deeper question: '*What does all this mean?*' In London, perhaps more than in any place in the world, our Cause is scouted, our faith is taken for foolishness, our claims are derided, and our hope is counted as an idle dream. *And yet we know that what we say is true.* Those few last words tell it all. The world is scornful and we are confident; and this concerning a subject the magnitude and importance of which no one can over-estimate.

A human being is naturally militant, and prone to stand up and fight for his testimony; and surely, if ever anything justified pugnacity, our Cause would. The world gives the lie to what, in our eyes, is a transcendent truth. What cravens and traitors we should be if we did not go out of doors and tell the world what we think about it! In days of old, men were stoned, imprisoned, crucified for such a Cause as ours; and now we only propose to do our fighting by singing our happy song of faith in an unmolested Hall in Babel's streets, and challenging the world to come and hear.

Then there is the sense of chivalry. Men hate or despise. All the more reason to take poor Truth in, and shelter her and stand by her. For some, it is not easy to do this: and we know that many have to pay a heavy price for harbouring Spiritualism. That is one of the best reasons in the world for a Congress. 'Iron sharpeneth iron: so a man sharpeneth the countenance of his friend,' says the wise old Bible. It does one good to hear another say, 'And I believe it, too!' It makes assurance doubly sure to mark how happy the hidden treasure makes others. Let those of us who are strong, then, remember the weak. Let those who do not want for company, remember those who do. Let those who are content—who are, as the old Hebrew prophet said, 'at ease in Zion'—ask themselves what a chivalrous spirit demands of them, and come with us, to 'the House of our Testimony' and 'to the help of the Lord against the mighty.'

Even higher still, and in a calmer and finer region, is the pure love of truth—a holy passion which indeed makes man but 'a little lower than the angels,' and compared with which all the ordinary objects of human pursuit are vulgar, and all its winnings poor. And closely connected with that is the tender incitement of thankfulness. Many of us have believed in Spiritualism as the result of cool experiment, and with such it is a scientific conviction; but to others it has been a veritable salvation; and these are they who can say, 'It has planted my feet upon the rock, and put a new song into my mouth.' It has been life from the dead, and made the bitter journey sweet. And does that suggest nothing, in the way of duty? What it has done for us it may do for others. That is our crowning motive: and, in the light of it, we summon every earnest-hearted Spiritualist to our Congress, as one of the most hopeful and inspiring missionary efforts of our day.

NOTICE.

THE JUNIOR SPIRITUALISTS' CLUB.—Owing to the serious illness of a deeply respected member of the above club, the committee desires to intimate that the concert and ball announced for Tuesday next is unavoidably postponed. All tickets that have been paid for in advance will be redeemed on application to the hon. sec., Mr. H. Roden Rumford, 26, Osaburgh-street, N.W.

March 26, 1898.]

WILL-FORCE.

EXPERIMENTAL RESEARCH INTO THE DIRECT
INFLUENCE OF MENTAL WAVES UPON
A MATERIAL OBJECT.

BY ARTHUR LOVELL, AUTHOR OF 'ARS VIVENDI,' 'VOLO,' &c.

(Continued from page 140.)

THE PROVINCE OF SCIENCE.

A few years ago, and, in fact, even now in certain quarters, genuine science had no more impassioned, inveterate, and bitter enemy than the self-styled representative of 'Modern Science,' *par excellence*. He constituted himself the sole arbiter of knowledge. He was the despot, to offend whom was to commit the unpardonable sin. But in the last few years he has had so many slaps in the face, not to mention knock-down blows, that he is rapidly recognising his true sphere in life, which is that of finding out what is hidden, not of denying that there is anything hidden simply because he cannot see it. 'Strictly adhering to this idea of science, we cut off very sharply an immense portion of what has been called science by the scientific man. Take, for instance, the attitude of what has been called "modern science" towards the world of occultism—that is, what Tyndall called "the subsensible world." It has been one long cry of derision and scoffing. Now the tables are turned, and it is the fashion to admit what then it was the fashion to deny and denounce as "unscientific." Science proclaimed such and such a thing impossible. Science, indeed! It was not proclaimed impossible by science, which is but a Latin word meaning *knowledge*, but by the very opposite of science—crude ignorance and arrogance. If such and such a fact can, and does occur, the province of science is not to deny, but to find out exactly *how* it occurs.' ('Volo').

M. D'Odiardi has struck me as one of the genuine, unsophisticated specimens of the real scientific spirit. Instead of denying their existence, he succeeds in registering unseen forces acting within and around us, with which, ignorantly or otherwise, we have to deal every minute of our lives.* On the skilled manipulation of these forces depends our success or failure, our pleasure or pain, our happiness or unhappiness; therefore, the more we know of them, the more are we likely to benefit ourselves as well as the whole human race. If we can be made to realise, by ocular demonstration, that our states of mind are continually building us up or pulling us down, common-sense tells us that it is unwise to indulge in them indiscriminately, and then to blame somebody else for effects the causes of which we have set in action ourselves. Remember always that it is your own organism on which these feelings and moods impinge. Suppose, for example, that a person is under the influence of violent hatred or jealousy. We will say A hates B. Very well. B is undoubtedly affected by this violent emotion projected from another organism, but it does not end here—or, for that matter, it does not begin here. The organism of A is in a state of violent commotion every time he is thinking of B. I am referring now to the ordinary person, not to the advanced occultist, or what is called 'The Black Magician,' who, though evil, has trained himself to be a master of the art, and can launch out a current without its recoiling upon himself, at all events for a considerable time. The ordinary person is by no means a black magician, but indulges mental moods simply because he cannot help them. If he can realise that hatred or anger actually lowers his vitality, he will gradually get accustomed to subduing them.

THE TESTS.

In going through the following tests of the effect of various mental states upon D'Odiardi's apparatus, I took care to jot down in my note-book a certain emotion upon which I was going to concentrate, *without telling the Professor what that emotion was*. This was done to prevent the

* He has a 'register of electricity in the human body, giving exact amount of power in the subject tested, and another apparatus which, combined with the other registers, indicates with unerring precision what diseases may be lurking in the organism, so that the prevention of insidious disease becomes easy, as incubation may be prevention at onset.'

possibility of suggestion acting upon his mind and making him see more in the movements of the needle than was actually indicated to the trained expert. While I directed a concentrated gaze upon the needle at the distance of about a foot, Professor D'Odiardi was sitting, pencil and paper in hand, at the distance of about ten feet from the apparatus.

I.—CALM. PEACE OF MIND.

Subjective State.—I approached the instrument in a calm and peaceful frame of mind, which gradually deepened into gentle spiritual aspiration. I thought of the quiet calm of the cloister, with the minds of the inmates turned towards God in silent prayer; and then mentally repeated the sacred word, 'Om,' round which clusters such a depth of meaning, when rightly thought of. I was drifting away into the islands of the blest, when the Professor broke in with his

Objective Observations.—"The whole of this test except the first movement of the needle indicates "Calm Thoughts," unconnected with any important or emotional subject, such as "What shall I do to-day? Where shall I go?" But the first movement was slow repulsion lasting forty seconds, followed by a stoppage of twenty seconds during which the needle remained inactive. You had been a moment before thinking of an emotional subject; and to master the excited activity in your mind, you were obliged to exert your will-power to stop the current of your thoughts and still your mental waves. That is why the needle was repelled very slowly during the time needed for that concentration of feeling. Then the next movement towards you was a very slow and steady sweep of one hundred and eighty degrees in the inverse direction of the hands of a clock until the needle pointed to the middle of your chest, and stopped there for twenty-five seconds; then there was a slack in your thoughts for a moment during which the needle was resuming its normal position, when a new thought occurred again which made the needle point to your sternum, where it remained immobilised like your thoughts, until you came back to your seat. This test might be characterised as one of "Abstraction."

II.—HATRED.

Subjective State.—The idea with which I was engaged now was hatred of an imaginary enemy and fighting to the bitter end. The Professor had in the former interview remarked that I was of too sympathetic a nature to make a good test for a criminal or detective, and from a most ingenious classification of the different tones of voice—a subject which he has studied, he tells me, for years—he claims to be able to tell what is the dominant characteristic of every individual. Determination and perseverance and resolute will he put down to me as the leading traits of my mind. Whether rightly or wrongly, he said I could not be capable of hate, pure and simple. I make these remarks, for I feel I did not get a perfect test for hatred. After my opponent was pinned down, the emotion of hate subsided, and I had to begin my imaginary struggle over again to keep it going. This very conflict between hatred and pity in my mind spoiled to a certain extent the 'hatred' test.

Objective Observations.—"The very rapid initial repelling movement of the needle indicates "hatred." Ninety degrees were run through in four seconds' time, and the stoppage of the needle during thirty seconds of the ninety degrees of the arc indicates a localisation of the thought on the same feeling, this localisation being due to corollary ideas connected with retaliation, *i.e.*, vengeance. The ninetieth degree belongs, when the needle stops there altogether, without coming back or going further, to the test of a criminal or a detective, both of whom, strange to say, have the same test. A criminal hunts honest people as his game; a detective hunts criminals; and both must be deprived of pity for going through their task. I have never yet had an opportunity for testing a murderer, but only thieves and swindlers. I have not the slightest idea of what the test of a murderer might be. At the end of this test the needle came back very slowly and reluctantly, showing that irradiation of cerebral force of great energy does not cease as soon as the intense thought which has produced it has been given up by the subject tested."

III.—FEAR.

Subjective State.—In this test I felt that I was much more successful, and was able to feel the emotion, as it were, in

real earnest, for I know what fear is, and also what non-fear is. Fear is the extreme negative pole, the contrary of faith and courage. 'Courage is the soul's conviction that man is infinite; fear is the denial of this, and the belief that man is but a worm, to be trodden upon by a malignant fate. Fear is the principle called "evil," and when this principle or idea becomes incarnate in a form suitable for the imagination to grasp, then arise terrible spectres of evil spirits, varying in names and attributes according to the development of the mind. To free himself finally and for ever from the bonds of fear is the end for which man is working. It is a difficult struggle, and we are apt to halloo long before we are out of the wood. To find an absolutely fearless man is the rarest of rarities.' ('Ars Vivendi,' p. 59.) The immediate and direct effect of fear is to contract and paralyse mental and bodily powers. A very fine illustration is given in Lytton's 'Zanoni,' in the scene where the pupil Glyndon, having disregarded the master's warning, tries to force himself onward without having undergone the requisite training beforehand. Progress to be lasting must be slow, steady, and methodical; otherwise the mind at some critical moment is sure to collapse like a top-heavy building raised on an insecure foundation. The description of the dread 'Dweller on the Threshold' in 'Zanoni' is a great truth veiled in the garb of fiction. Adopting a term dear to the soul of the Psychological Research investigators, I 'visualised' the whole of the scene in Mejnour's castle, and for the time being I was Glyndon standing before the awful phantom. 'The casement became darkened with some object undistinguishable at the first gaze, but which sufficed mysteriously to change into ineffable horror the delight he had before experienced. By degrees, this object shaped itself to his sight. It was that of a human head covered with a dark veil, through which glared with livid and demoniac fire, eyes that froze the marrow of his bones. His terror, that even at the first seemed beyond nature to endure, was increased a thousandfold, when, after a pause, the Phantom glided slowly into the chamber. It seemed rather to crawl as some vast misshapen reptile; and pausing, at length it cowered beside the table which held the mystic volume, and again fixed its eyes through the filmy veil on the rash invoker. As clinging with the grasp of agony to the wall—his hair erect, his eyeballs starting, he still gazed upon that appalling figure—the image spoke to him,' &c. I could feel that the influence of this emotion was to depress and lower all the forces in my organism. If it was pushed still further, I might get so weak as not to be able to stand up, much less resist the advance of a malignant foe. That is the lesson taught in 'Zanoni.'

Objective Observations.—'In this test there were only three very slight movements of very small amplitude, the first being slightly repellent, the second slightly attractive, the third and last being repellent again. All these movements were most sluggish, running through a few degrees only on each side of the Zero. But the peculiarity of the needle in all the tests I have taken of you hitherto is that the needle never stops except to resume its course afterwards in the reverse direction. There is no intermittence unless the whole of a force has been spent, and it is then replaced by a force of another nature. This is an indication of perfect co-ordination of thought, and is rarely met with in the same degree as in your tests. As there is no medal without two sides, I will mention *en passant* that it also shows a tendency somewhat akin to that attributed to the Bretons of France, of whom it is said that the only way to take an idea out of their head is by means of a cannon-ball! It is why the Bretons have always heroically fought for their God and their King. This test is the test of "Fear and Sorrow."

With reference to the above remarks regarding the Bretons, I am proud to say that I belong to the great Celtic race, and that the Bretons of France and the Cymry (or Welsh, as they are erroneously called by the Saxons) are very closely allied, as is abundantly proved by the researches of Professor Rhys and other comparative philologists. As to the cannon-ball, all I can say is that it could shatter my brain to pieces; but as to getting an idea out of my head, that is quite another matter.

IV.—LOVE.

Subjective State.—This time I was under a totally different

emotion from the last. It was the feeling of universal love for mankind, the brotherhood of the race, and individual kindness and goodwill. Being habituated to concentration, I could easily maintain my thoughts in this groove for any length of time I chose.

Objective Observations.—The movements in this test are only connected with generous passions, and show love of a person already possessed; the calm steadiness of the movements and absence of impulse showing deep and tender friendship, and not a mere brutal passion; the amplitude of the movements, the area where they took place, and the length of stoppages opposite the sternum showing duration and constancy, the absence of jerks excluding the idea of mere brutal passion.

V.—FAITH IN DIFFICULTY AND DARKNESS.

Subjective State.—The idea which animated me this time was that of steady faith in the midst of difficulty and opposition. The images which I called up in my mind were those of the martyr at the stake, whose faith in the cause he maintains is unshaken; I also visualised the beautiful poems of 'Excelsior' and 'The Light of Stars.'

Objective Observations.—This test has puzzled me greatly. I find "doubt" and "love" expressed clearly. Doubt in love causes jealousy, and the succession of movements in this test does not indicate jealousy any more than their direction and amplitude do. "Want of faith in a beloved one" is all I can say, and to my great annoyance I can find out nothing else.

This test appears to me, in a sense, to be the most satisfactory of all, for the very meagreness of the Professor's remarks, together with his inability to get more than a certain clue to my mental action, speaks eloquently. Bearing in mind that all mental emotion must come under one of the two poles—positive or life-sustaining, and negative or life-destroying—we can easily see that 'faith in difficulty' corresponds in effect, at all events so far as any mechanical recording apparatus is concerned, to 'doubt in love,' or, more properly, 'love with a mixture of doubt.' Love and faith belong to the positive pole; difficulty and opposition must produce a certain amount of doubt in the bravest-hearted at moments. The very strongest spirit, if 'in the body pent,' must partake, if only in a very small degree, of the weaknesses and trials of the physical world. In this test there were the two different emotions of faith on the one hand, and difficulty and darkness on the other. The vibrations of the one emotion must be entirely different from those of the other, and there is a struggle between the two to get the mastery. One moment faith will suffuse everything with its radiant face, another moment and the horizon is darkened, the heavens are brass, and the spirit is utterly prostrate. One moment the individual doubts the one he or she loves—every movement, every act looks suspicious; the other moment the vibratory chord of love is struck, and everything is changed.

SUMMARY.

The above experiments with D'Odiardi's Register of Cerebral Forces have borne in upon me with renewed weight the absolute necessity of understanding the influence of mental emotion, and the finer forces of Nature, upon our daily lives. Here we are complacently weaving the web of our life day after day, hour after hour—nay, minute after minute. Our bodies are incessantly changing for better or for worse—with the immense majority for worse. Our 'too, too solid flesh' is every moment 'thawing and resolving itself,' and, according to the very latest scientific research, completely changing in about six months. Every impression made upon us tells its tale; the house we live in, the associates and friends we mingle with, the books we read, the stories we tell, the sights we see, the emotions we feel, however transient they are—added up and totalled together make the visible and tangible us. Real health implies something infinitely more than what is taught in the medical schools. What is it but the manipulation of Nature's forces by the individual will to build up a beauteous home in the physical world? Even now advanced science is pointing the way to health by demonstrating that there is no disease but cell disease. What is the cell but the result of the working of the two poles—the positive or active and negative or passive? The real meaning of freedom of

will is that spirit can effect a change of polarity by volition. What we call 'Nature' and 'the natural world' is but the play of these two poles. Science, or knowledge, is only a means to the great end of bringing the periphery of the circle into accord with the centre. *The perfection of science would be to record mechanically the effect upon our lives of every passing feeling, so that the most dull and the most sceptical can actually see for themselves that as they sow, so they reap, and that they must look for corn of the same seed as they sow.* To stand with open mouth at such an apparatus as D'Odiardi's and cry 'wonderful' is not enough. Let us begin to resolve to control for our benefit the subtle forces we are now crudely tampering with, and more often than otherwise burning our fingers over. Let us reverently regard ourselves as centres of energy whose potentialities point to infinity, and whose kingdom, prepared ere the foundations of the world, is the kingdom of health and peace and happiness.

THE CONTRADICTIONS OF THEOSOPHY.

(Continued from page 142.)

The problem of the habitancy of other planets than our own has much perplexed scientists; and we might expect that the Mahatmas, with their superhuman knowledge, would give us some definite and reliable teaching on this point. But we are again doomed to disappointment; for the teachings, *even from the same Mahatma*, are hopelessly at variance.

In 'The Secret Doctrine' the Mahatma Koot Hoomi says, in a letter to 'H.P.B.,' their respective inhabitants, the Jovians, Martians, and others, can perceive our little world' (I. 166). Later, the authoress speaks of a climate 'such as is now enjoyed by the inhabitants of Jupiter; a world, says M. Flammarion, which is not subject like our own to the vicissitudes of seasons nor to abrupt alternations of temperature, but which is enriched with all the treasures of eternal spring. Those astronomers who maintain that Jupiter is in a molten condition, in our sense of the term, are invited to settle their dispute with this learned French astronomer. . . . What we say is said by M. Flammarion, and he ought to know' (II. 135-6, 707).

In 'Esoteric Buddhism,' Mr. Sinnett, speaking of the septenary planetary chain (concerning which the contradictions of Theosophy are simply unparalleled), declares that Mars is at the present time devoid of human life (see p. 114). This statement he later reiterates in 'The Growth of the Soul,' where he also states that Jupiter 'is not yet fitted to be the abode of physical life; it is still hot from its relatively recent condensation' (p. 274).

Lest there should be any mistake as to the authority of the teachings of this last work, Mr. Sinnett says therein: 'The guidance under which I began to write on these subjects ten years ago has never been inactive in my life from that time till now; and the information on the basis of which 'Esoteric Buddhism' was written, has been expanded and deepened in a great variety of ways; one consequence of which is that I am now enabled to put forth the great and manifold additions to the earlier teaching which the present volume contains' (p. 7).

So we have here the curious phenomenon of Theosophy, like early Christian ecclesiasticism, being already split up into a Blavatsky Church and a Sinnett Church—the canonical scriptures of each flatly contradicting the other; and to make 'confusion worse confounded,' both scriptures claim to be inspired by the same Mahatma, Koot Hoomi! Plenary inspiration is sadly deficient here!

On this point Mr. T. L. Harris endorses the Blavatsky view as to the planets, asserting that humanity peoples the universe; and that both Mars and Jupiter are inhabited at the present time. In 'Respiro's' recent pamphlet, 'T. L. Harris, the Seer,' some of his interviews with the inhabitants of Mars are quoted from the 'Epic of the Starry Heaven,' a sublime poem now out of print; and in 'The Wisdom of the Adepts,' Mr. Harris writes: 'In the year 1852 a band of the rosy men of Mars did thus emanate and surround the table of the writer, visible to the eyes; from that distant day in the little earth-life of a man, the electro-vital people of the mainly star that is counterpartal with our own

feminine planet, have made periodical visitations, of which somewhat has been written, though the more vital part is yet untold; they have aided still for the strength of persistence' (par 1,097). In the 'Arcana of Christianity,' published in 1858, Mr. Harris describes the inhabitants of Mars and Jupiter; and his account of one of the races on the latter planet was subsequently confirmed by one of the late Dr. Anna Kingsford's visions, also quoted in 'Respiro's' pamphlet.

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[Correction—page 142, line 7, *dele* 'many.']

MESSAGES FROM A DEPARTED WIFE.

By DR. BERKS HUTCHINSON.

On February 25th a lady friend, residing near London, whom my wife and I knew at the Cape, and whose spiritual faculties we had assisted in developing over ten years ago, wrote me a letter of condolence, in connection with the transition of my wife, which took place on February 2nd, as previously reported. In this letter she says:—

'I was just preparing to go out, when your dear wife impressed me to write at once. She wanted to cheer you and the children. The only thing she regrets is seeing you all mourn so much for her. She tells me to say how very happy she is in her new home. She would so like to come and talk to you all. She said: "I wish my sister's forgiveness." (I fully understand what she means; the said sister was on loving terms for months before her transition, but a year or more before the event there was a misunderstanding, long since overlooked.) "I every night go round to say good-night, God bless to all, but the whisper they do not hear." Dear Mrs. Hutchinson came to me before passing away, on the Wednesday. I had gone to bed about nine, when I was suddenly awoke with, as it seemed, a materialised arm around my neck and heard the words, "Now you will have light," and she has talked every night since.'

On the 5th inst., when spending the evening with some friends of ours, I suggested that we should try a sitting for spirit writing under control, when passively holding a lead pencil on a sheet of paper. All agreed, and in less than five minutes two of the sitters, charming daughters of my hostess, gave clear indications that they were under control. The pencils they held were vigorously used, at first for making uncanny characters, but after a short time there was clearly written, over and over again, 'I am here.' I could make nothing out of this, so waited. Then the other sister wrote, 'Tell my husband I am here.' I thereupon distinctly asked, 'Do I understand that the spirit controlling is really my beloved wife Carrie?' when the words 'Yes, thank God!' were swiftly written, in the writing characteristic of my late wife, and recognised by my daughter, her sister, and other disinterested friends. 'Another friend is with her' was clearly written, but I could not ascertain at this séance who it was. Owing to the great emotion exhibited by one of the sensitives when my wife had through her hand, at my request, written her initials, 'C. J. H.,' the mother got so alarmed that she had to leave the room, but subsequently came back, seeing that all was calm again.

The following night the same sensitives sat at my house, when my wife's sister was present. Instead of writing, they were impressed to give messages from my wife and also her father. It had been written on the night before, 'There is another friend with her,' who did not then manifest. The father spoke to his child, my wife's sister, in most pathetic terms. Another spirit (Fred), a brother of the two sensitives, we were informed, was present and co-operating with my spirit wife and her father.

At a third sitting my wife and her father again manifested and gave many tests of their identity, and one of the sensitives gave a beautiful description of the home and surroundings of my wife, and, under control, kissed my eldest daughter. We were informed that my wife had given the kiss vicariously, it being a birthday kiss for my daughter, who was that day eighteen years old. Our spirit children were with her, but owing to a disturbing influence which had been introduced by a new sitter, they could not approach. We were then requested to kneel down, when my wife gave us all her blessing, with which the sitting closed.

'There is no death; what seems so is transition.'

THE OLD MESMERISM AND THE NEW.

A DEFENCE OF PHRENO-MAGNETISM—THE PHYSIOLOGY OF 'SUGGESTION.'

BY JOHN RUTHERFORD.

(Continued from page 137.)

Although the objection of the impenetrability of the skull, &c., has, in some degree, passed away, its place is fully occupied. 'Suggestion,' it is now assumed, thoroughly dispels any theory of occult or vital force. The 'new school' reply to the mesmerists: 'The hypnotic sleep is a mere subjective state; we induce it by getting the patient to look at a piece of inanimate matter.' This, my readers need not be told, is no answer to mesmerism proper. Let us consider the point. Dr. Tuckey quotes this case, recorded by Woodwardhouse Braine, the chloroformist:—

'The operator had placed the inhaling-bag, without any ether or other anæsthetic, over the mouth and nose of the patient—a young girl—in order to familiarise her with the treatment. He was astonished to find that in a moment or two the patient was becoming unconscious; and soon her eyes turned up, and she was perfectly insensible, and a painful operation was performed without the use of any anæsthetic.'

One might as well argue that there is no chloroform because the patient 'went off' without it, as to assert that there is no 'magnetism' because that state has been induced without the mesmeric passes, &c. The mesmeric state is simply a reversal of the polarity of the forces of the system. And this may be brought about by more agencies than one.

But let us ask if 'suggestion,' as understood by the purely physical school, dispenses with an occult force or influence. What is suggestion? 'Suggestion' is an internal action of the mind. No one can impart a vivid suggestion to another without the operating mind discharging force. An opponent is bound to admit this, because a mental or suggestive movement of the internal man must be the effect of volition, and every volition is accompanied by the vibration of the nervous energy or life. This vibration we perceive influences the subject, and imparts a desired idea. Although Dr. Mesmer and his immediate disciples, for the want of a better name, termed the medium of communication a 'fluid,' it may not be exactly such. We cannot, however, quite imagine a vibration or shake of 'nothing.' The scientists are in the same difficulty in regard to the nature of electricity. Professor Oliver J. Lodge states that perhaps, after all, there is no such *thing* as electricity—that electrification and electric energy may be terms to be kept for convenience, and that electricity must be thought of as a *condition*, and not as an entity. The scientists also, it is well to remember, teach that all matter is magnetic, and if this is so—and I don't doubt it—there is an external radiation of something which we call 'magnetism.' The human body, too, is magnetic; is polarised from centre to circumference; and its vital radiations of subtle force—like the X rays—pass into our patients and produce, as is amply proved, astounding curative effects.

If, then, vital suggestion can thus polarise the whole economy, does it not follow that it can also act upon a part—upon a special brain centre?

Some of the so-called 'new school' have found this out, but there are still very many sceptics among medical hypnotic writers. For instance, Dr. Moll, the author of a very able work, dismisses phreno-hypnotism in a sentence or two, thus:—

'Silva, Bénét, and Féré even believe that they can place single limbs in the somnambulant state by stimulating the parts of the head which correspond to the motor centres of the limbs concerned. The experiments have not been carried out with sufficient caution. It is inexplicable that the result should be attained by pressure on the head, and the reference of these authors to the phrenology of Gall explains nothing. Chalande even wishes to study the physiology of the brain in this way.'

Why not? The method by torturing the poor monkey is admitted to be unreliable. When Dr. Moll writes about 'pressure on the head,' it indicates he is unacquainted with the phreno-magnetic part of the subject. Nothing like 'pressure' is applied. If a phreno-centre or organ be in too

positive a condition, as indicated by external heat, the operator merely directs his positive hand to it because he knows that 'positives repel.' On the other hand, the negative pole builds up. These two styles of force are universal. Dr. Babbitt, M.D., LL.D., of Los Angeles, one of our greatest authorities on human magnetics, says:—

'The warm positive principle which has been termed fire, or when in a more refined form, *magnetism*, or when still more refined and penetrating, vital magnetism, is the element of *repulsion*, and predominates in the acids. When this element prevails too much in the human system, fevers and inflammatory disease will prevail. The cold negative principle, the element of attraction, which exists in its crude form in ice or cold water, appears in a more subtle and potent form in electricity, and in a still superior form in vital electricity. It predominates in the alkalies. When this vital electricity prevails too much it brings a tendency to chills, paralysis, and chronic diseases. The equal, or nearly equal, combination of these two laws of power is necessary to health and harmony in both the animate and inanimate world. Every human being combines both vital magnetism and vital electricity, which constitute the life aura. This is the connecting link between the soul and the body—the medium through which the mind thinks in connection with the brain, and the vivifying principle of both the voluntary and involuntary forces.'

About thirty-five years ago I myself made many interesting experiments in phreno-mesmerism. I found I could give increased intellectual power to one of my friends by a mere touch on his 'causality' and 'comparison.' Although brought up in the fetters of a narrow sect, he speedily, after a few magnetisings, emancipated himself from it. In temperament and general appearance he very much resembled Mr. A. J. Davis, who through magnetic applications, as all psychic researchers know, was developed into a seer and philosopher. My friend, too, I believe, had the gift for independent clairvoyance. This fact shows it: I was treating a lady mesmerically for epileptic fits, and one evening, feeling very tired, I handed the patient over to my companion, who was a good healer. While making his passes I noticed him give a start and move a step backwards, as if slightly disconcerted, and as soon as we got outside the house he explained that during the séance he suddenly became clairvoyant, and the sight of the interior of the skull and the nervous system so startled him that it threw him for a moment quite off his work. I need scarcely say that I urged him to cultivate independent clairvoyance, and so avoid the necessity of having to be magnetised in order to gain supersensuous vision.

I could transmit a thought to this man at any time by act of will. I have been a constant bather. For many years, both in winter and in summer, I plunge into the sea. The best way of increasing magnetic power is by breathing plenty of fresh air and bathing daily:—

'The oxygen of the fresh air impinges on the lungs and magnetises the blood, turning the dark red corpuscles of the venous blood into the bright red or magnetised corpuscles of the arterial. The oxygen of the air not only supplies electricity to the nerves, but magnetises the iron contained within these globules, and produces a grand, healthy aura. Every man creates his own sphere of magnetic radiation. It is harmonious, elevating, life and health giving, attractive, stimulating, beneficial, a virtue, a force, penetrating, subduing, or uplifting; selfish, degrading, chilling soul and virtue, paralyzing, as he is from whom it emanates.'—(COATES.)

One Sunday morning in summer I rose about five o'clock, for the purpose of enjoying the fresh air, and also of having my usual swim. When I came within a short distance of my sensitive's house, I transmitted a mental invitation to him to join me. I had not stood many minutes before he made his appearance. He explained that he suddenly awoke with the impression on his mind to go out and have a walk, and when he saw me he suspected that I had willed him to come. There the 'vibration' penetrated the walls of a house and acted upon a sleeping man, and conveyed the desired thought to him. This man could frequently be impressed to speak my thoughts when interrogated by strangers on questions relating to the philosophy of mesmerism, &c.

(To be continued.)

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street, E.

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

REPUBLICATION BY 'QUÆSTOR VITÆ.'

I have received several requests to republish the exposition I have presented in disjointed letters in the more consecutive form of a book. On submitting the proposal to a publisher of this class of literature, I find, however, that the publication would only be undertaken at my own expense, which, to my judgment, would not assure the necessary interest to attain successful distribution.

It would probably encourage a publisher to undertake the venture if the purchase of a certain number of copies were guaranteed beforehand. I venture, therefore, to request such readers as might wish to take a copy to write to that effect to 'Quæstor Vitæ,' care of the Editor.

I do not wish to make any profit out of the publication. My idea is that the publishing price should, if possible, be about three shillings and sixpence. 'QUÆSTOR VITÆ.'

MOLLIE FANCHER.

The case of Mollie Fancher, quoted by Mr. Oxley, surpasses in scientific interest even that of 'Leonie,' referred to by Mr. Stead some time ago. The personality of the latter was, if I remember rightly, triplex; that of Mollie, quintuplex. The usually accepted theory that man is composed of 'body, soul, and spirit' is here shown to be insufficient. The phenomena are, however, fully explained by the doctrine that we are septenary. In these abnormal cases, the various principles function separately, instead of collectively and in harmony. The septenary constitution of man was taught by Mr. Lake Harris as early as 1854, as 'Respiro' has shown in his recent pamphlet. Later it was promulgated as a theosophic revelation, without the slightest acknowledgment of Mr. Harris' prior teaching. Thus, one by one, the occult teachings of this great seer are verified by the stern facts of scientific investigation.

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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.]

Spiritualism in Eastbourne.

SIR,—Spiritualism in Eastbourne is at the present time at a discount. Until a few weeks ago the local papers admitted articles on the subject and considerable interest was excited, and I began to think the old prejudice had worn away. All of a sudden, however, all the three papers refused to publish anything about Spiritualism, one alleging one reason and another something else. I found out that pressure had been put on the Press by the clergy, who hold great sway in the town, and they had sufficient influence to muzzle the Press.

A few weeks ago the Corporation, as is the custom, attended Divine service in State in the parish church, the Duke of Devonshire, in his capacity of Mayor, being present, accompanied by the Duchess. The Bishop of Chichester (Dr. Wilberforce) was engaged to preach, and he took the opportunity to refer to what he was pleased to call 'the craze for Spiritualism,' for which subject he had not a good word to say. He did not say in plain words that it was of the devil, but what he said implied as much; it was a dangerous thing—calculated to alienate souls from God, and he advised people to have nothing to do with it. What he said on the subject, and that only, was reported in the 'Gazette,' being incorporated in the account of the 'Corporation at the Parish Church.' I sent a letter to the 'Gazette,' commenting on what the Bishop had said, but it was refused publication, the editor alleging that people had heard enough about Spiritualism and did not want to hear any more.

The Unitarians have been endeavouring for about two years to establish a cause in the town, with but little success. A Sunday or two ago a sermon on 'Modern Spiritualism,' which had been advertised in the papers, was preached by Dr. S. H. Mellone. The speaker professed to treat the subject fairly, but said not a word in its favour. Two-thirds of what took place, he said, was fraudulent. The séances with Eusapia Paladino were a complete failure. The

Psychical Research Society had been investigating for ten years, but had only found a residuum of truth, which could be explained without resorting to the spiritual hypothesis. Scientists were of all others most unqualified investigators; they were only experts in their own sphere, and Dr. Alfred R. Wallace was of no account except as a naturalist. There had never been a case of identity established proving that the alleged communications were made by departed spirits. And if Spiritualism was true, it was of no use, and people should attend to the duties of this life, but experts might be allowed to experiment in the phenomena. This is the sum and substance of what this learned liberal divine had to say on Modern Spiritualism in this its year of Jubilee. A very lame and impotent conclusion!

Clerical influence has staved off a School Board in the town, and acts as a censorship in the Public Free Library opened about two years ago by Mr. Hall Caine. The works of Swedenborg have been refused admission. I offered to place 'LIGHT' on the tables, but my offer was 'declined with thanks.'

Eastbourne.

ROBERT COOPER.

Mr. Allan Fisher.

SIR,—Referring to the paragraph in 'LIGHT' of the 12th inst., in regard to Mr. Allan Fisher, I must ask, in fairness to the twenty-five persons who signed the communication and also to Mr. Fisher, who has been so cruelly misrepresented, that you also publish the following:—

I was present at the meeting, and heard Mr. Boddington announce that Mr. Fisher would attend on the following Sunday. After leaving the hall I mentioned to Mr. Fisher that Mr. Boddington had announced his attendance there on the following Sunday. There being a prior engagement for Mr. Fisher to be at Mere, in Wilts, on the following Sunday, he was surprised, being absorbed in his healing work whilst the notice was given out; and he stated that he would write Mr. Boddington, which he accordingly did.

Mere, Wilts.

JOHN WALTON.

Spiritualism in Balham.

SIR,—On Monday evening, at the Casey Hall, Balham, we started the first Spiritualist meeting, I believe, which has been held at Balham. Mr. J. Swindlehurst was our speaker, whilst Mr. Adams, of Battersea, kindly took the chair in the place of Mr. Mahoney, who was unable to be present.

The Hall was well filled, and many strangers to the cause who undoubtedly came to scoff remained to pray. I had never had the pleasure of listening to Mr. Swindlehurst before, and I cannot refrain from publicly thanking him for the exceedingly able manner in which he handled the subject of 'Spiritualism: Is it of the Devil?' As a Spiritualist missionary he is decidedly the best man we could have had to present our beloved cause to the Balham public. I only regret we were unable to secure him a larger hall, but of course this was our first effort and big halls and proper advertising require funds. I trust that we shall soon be able to start a Balham Society of Spiritualists; and both my wife and myself will be most happy to correspond with any friend who feels disposed to take the matter up. Balham is a large and growing suburb, and I feel sure its virgin soil would yield a most bountiful harvest if sown with such beautiful spirit seed corn as our friend Mr. Swindlehurst scattered on Monday night.

Before closing this letter, permit me to tender to 'LIGHT' our sincere thanks for the literature you so promptly sent us for free distribution; also to Mr. Adams, who made a most general chairman, and to Mr. and Mrs. Boddington and other Battersea friends who rallied round us and contributed in various ways to the success of our first meeting.

I trust that this is but the forerunner of a great work in the future in Balham.

R. H. RUSSELL-DAVIES.

Arundel House, Balham Park-road.

CORRESPONDING SOCIETY.—The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. Spiritualists invited to become members. For explanatory literature and list of members, address: J. Allen, Hon. Sec., 76, Chestnut-avenue, Wood-street, Walthamstow, Essex; C. Hardingham, 5, Corrance-road, Brixton; or Mr. W. C. Robson, 166, Rye Hill, Newcastle-on-Tyne.

SOCIETY WORK.

193, BOW-ROAD, BOW.—On Sunday last Miss Gadbury read an interesting paper on 'Mediumship.' Next Sunday, Miss Findlay.—H. H.

ETHICAL INSTITUTE, 277, BATTERSEA PARK-ROAD.—Sunday next, at 11 a.m., discussion. Evening, at 7.30. Mrs. Whittaker, trance medium. Wednesday, March 30th, at 8 p.m., public circle.—E. H.

EDMONTON SPIRITUALIST SOCIETY, BEECH HALL, HYDE-LANE, LOWER EDMONTON.—Last Sunday Mr. Sloane delivered an address and gave successful psychometry. On April 3rd Miss MacCreadie has promised to be with us.—A. P. O.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last an excellent, thoughtful address was given by Mr. E. G. Sadler upon 'The Use of Prayer.' Next Sunday, at 11 a.m. and 6.30 p.m., Mr. W. H. Phillips, of Nottingham.—E. A.

33, GROVE-LANE, CAMBERWELL, S.E.—On Sunday last an address was given by Mrs. Holgrates on 'Biblical Spiritualism.' At the after-circle several clairvoyant descriptions were given and recognised, while Mr. Cambden, under control, performed some successful healing.—H. F. F.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last Messrs. W. Walker and W. Wallace gave trance addresses on 'What good is Spiritualism?' and 'The Spheres.' Sunday next, at 11.30 a.m. and 7 p.m.; Lyceum at 3 p.m.; members' circle on Tuesday. To Stratford on Wednesday.—T. B.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Strong gave a reading from 'LIGHT.' Mr. and Mrs. Brenchley gave addresses. Next Sunday, at 7 p.m., Mr. Brenchley; Thursday, circle, for members only; medium, Mrs. Brenchley.—C. D. CATTO.

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD, E.—On Sunday last, Mr. Swindlehurst was with us, and gave an excellent address, which was highly appreciated. Mrs. Webb followed with successful clairvoyance. Next Sunday, Mrs. Phillips.—J. RAINBOW, Sec.

BATTERSEA PARK-ROAD, TEMPERANCE HALL, DODDINGTON-GROVE.—On Thursday last (17th), Mr. J. Swindlehurst, organiser of the N.F.S., was with us again, and gave the society many useful hints on mediumship and development. Mr. Dale followed with psychometry. On Sunday last Mrs. H. Boddington ably occupied our platform. Messrs. Adams, Boddington, and Wyndoe also addressed the meeting. Next Sunday, at 7 p.m., 'Evangel.'—W. S.

JUBILEE OF MODERN SPIRITUALISM.—This event will be celebrated at the Surrey Masonic Hall, Camberwell New-road, S.E., on Easter Sunday, when a special service will be held at 6.30 p.m.; and on Easter Monday a grand Jubilee social evening party will be held at 7.30 p.m. Tickets may be had of Mr. W. E. Long, 12, Lowth-road, Camberwell, price 6d. 'LIGHT' always on sale at our meetings.—A. C., Hon. Sec.

CO-OPERATIVE HALL, BRAEMAR-ROAD, CANNING TOWN.—On Sunday last an interesting and instructive address was delivered by Mr. Savage's guides on 'Mind and Matter,' followed by good clairvoyance. Next Sunday, at 7 p.m., experience meeting; Monday, at 8 p.m., inquirers' meeting; Tuesday, at 8 p.m., members' developing circle; Thursday, at 8 p.m., Mr. Weedemeyer, 'Individual Responsibility'; clairvoyance by Mrs. Weedemeyer; Saturday, at 8 p.m., a social evening. 'LIGHT' on sale.—T. K.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last Mrs. Vincent Bliss, who was with us for the first time, gave an instructive address on 'Spiritualism: Its Uses and Abuses.' Mrs. Bliss also gave normal clairvoyant descriptions, nearly all of which were recognised. On Sunday next, Mr. Swindlehurst, organiser of the National Federation, at 6.45 p.m.; clairvoyance by Mrs. Hellier. Wednesday, circle as usual.—H. BROOKS, Sec.

EAST LONDON SPIRITUALISTS' ASSOCIATION (formerly Stratford Society of Spiritualists), WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Peters occupied our platform and, after a short address, gave successful psychometry. An open-air meeting was held on Stratford Green in the morning, several speakers taking part; amongst others who spoke were Mr. and Mrs. Clegg and Mr. Swindlehurst. Several questions were put at the close, to which Mr. Swindlehurst ably replied. We hope to continue these meetings every Sunday morning.—THOS. MCCALLUM.

SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW-ROAD, SHEPHERD'S BUSH, W.—Mr. Parish and Mr. James (from the Battersea Society) were with us on Sunday evening last. Mr. Parish read a paper, 'Christianity and Spiritualism,' showing that a true Christian must be a true Spiritualist, and a true Spiritualist must be a true Christian; for both hold up Christ as a living example of what man should be. 'LIGHT' is now to be obtained at all our meetings. Sunday next, Mr. Bradley, at 6.30 p.m.—M.E.C.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Our public morning circle continues to draw fresh inquirers. On Sunday last Mr. Beel was the conductor. At our evening meeting Mr. Long gave a trance address, 'And I will pray to my Father to send you another Comforter.' The explanation given by the guides was exceedingly interesting, many of the remarks being received with applause. At the after circle over fifty of our members were present; Mr. Beel conducted. One of our members who passed over on the 22nd ult. was able to communicate with us through the mediumship of her daughter. The work of propagandism carried on by this mission is making itself felt in Camberwell and the surrounding districts. We hold every week five developing circles for our members and associates. We invite any of your readers to join us as associates, when we shall be pleased to give them every facility for investigation through our developing circles. On Sunday next, at 11 a.m., public circle; at 3 p.m., children's Lyceum; at 6 p.m., lending library; at 6.30 p.m., Mr. W. E. Long, 'The Message and the Man.'—VERAX.

SHEFFIELD PSYCHOLOGICAL INSTITUTE.—The ninth annual conversazione and ball in connection with the Sheffield Psychological Institute took place on March 14th, at the Cutlers' Hall, and proved a most enjoyable function. Between five and six hundred guests assembled, and the miscellaneous programme which was gone through proved highly entertaining. The president of the institute, Mr. J. Holmes, gave a brief opening address, and afterwards dancing was indulged in to the strains of Mr. W. Hawksworth's band. Mr. A. Cowen acted as M.C. Those who took part in the musical programme were: Miss Alice Jeffrey, Miss Mabel Mansell, Mr. G. Royle, Mr. H. Scorah, Mr. H. Vincent, and Mr. Henri Page. Mr. Royle was the accompanist, and Mr. W. Hardy had charge of the programme. The guests had the opportunity during the evening of inspecting various objects of interest which were exhibited, and experiments in mesmerism, hypnotism, psychometry, clairvoyance, and palmistry were also given. Professor Victor Holberry, who is the secretary of the institute, gave exhibitions in palmistry and mesmerism, and Miss C. H. Jones and Mr. Mason spoke on psychometry.—Sheffield Independent.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Miss Rowan Vincent's address, entitled 'The Influence of Spiritualism upon Life and Character,' delivered at these rooms on Sunday evening last, gave the inquirer much to think about and profit by; whilst to the Spiritualist this address particularly appealed as a reminder that Spiritualism was not another addition to sectarianism, but rather a presentation of facts and philosophy which should prove of immense value to all earnest seekers after truth. To many Spiritualism was a religion, to others a science. 'I prefer,' said the speaker, 'to consider Spiritualism as both religious and scientific, and thus to occupy a position midway between the position of those who consider it a religion and those who study it as a science.' The numerous audience were further interested by the clairvoyant descriptions given by Miss Vincent, the majority of which were recognised. Previous to the clairvoyance the choir fittingly rendered the psalm, 'The Sabbath Day' (Mendelssohn). Next Sunday, at 7 p.m., Mr. George Horatio Bibbings, trance address, 'I Appeal unto Caesar.' Solo, Miss Bessie Jones.—L. H.

MARYLEBONE ASSOCIATION.—A social gathering of members and friends of this association will be held at the French Drawing Room, St. James's Hall (entrance in Piccadilly), on Monday, April 4th, at 7.30 p.m. Tickets (including refreshments), 1s. each, will be forwarded by any of the following ladies and gentlemen upon receipt of P.O. and stamped addressed envelope: Miss Rowan Vincent, 31, Gower-place, W.C.; Miss Florence Morse, Morse's Liverit, 26, Osnaburgh-street, Euston-road, N.W.; Mrs. Everitt, Lillian Villa, Holders-hill, Hendon, N.W.; Mr. A. J. Sutton, Woburn House, 82, Upper Woburn-place, W.C.; Mr. W. T. Cooper, 82, East-street, Marylebone-road, W.; also of the hon. sec. at the Sunday meetings.

MORE ABOUT THE TELELECTROSCOPE.—The Vienna correspondent of the 'Daily News' has had a long conversation with Herr Jan Szczepanik, the inventor of the telelectroscope. If all the inventor claims for the new wonder is justified, we are on the eve of a good many changes. For instance, the telelectroscope will not only make possible the instantaneous representation of manuscripts at any distance, but it will print them upon photographic plates. Thus, if the first copy of the 'Daily News' as it leaves the press is inserted in Herr Szczepanik's apparatus, it can, he says, be reproduced by photography the next moment in New York, Bombay, or Sydney. Telegraphy will thus become a thing of the past, and even the telephone, which at a great distance is a worry to those who have to work it, will be cast aside. Herr Szczepanik is a young man of twenty-five.

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OF THE
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Grand Demonstration

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Chairman: S. S. CHISWELL, Esq.

(OF LIVERPOOL).

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Chairman - - - S. S. CHISWELL, Esq. (Liverpool).

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E. DAWSON ROGERS,

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TUESDAY, APRIL 12th, at 3 p.m.,

OPENER:

J. J. MORSE, Esq., London.

Editor of 'Lyceum Banner.'

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