

# Light:

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

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

"LIGHT, MORE LIGHT!"—Goethe

No. 560.—VOL. XI. [Registered as a Newspaper.] SATURDAY, SEPTEMBER 26, 1891. [Registered as a Newspaper.] PRICE TWOPENCE.

## CONTENTS.

Notes by the Way .....	457	The False Method and the True in	
Transmission of Will-Power .....	459	Theology .....	466
A Glance at Some Exchanges .....	460	The Father's Church .....	467
Spirit Photographs .....	462	Mrs. Besant's Letters .....	467
Mr. Gladstone, Theosophy, and		Visions .....	467
Spiritualism .....	464	"The Woman Clothed with the	
Some Magazines of the Month and		Sun" .....	467
Others .....	465	The Soul's Errand (Poetry) .....	467

## NOTES BY THE WAY.

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

I have received through the kindness of a personal friend, some first hand records which have many points of interest. The first record is one of clairvoyance, clair-audience and dream:—

I was standing in my father's garden, fifty miles from Edinburgh, when suddenly a vision came before me like a picture, and I heard a voice call me by my name three times. I saw before me the bedroom of an old friend. She lay there apparently dying. On either side of her were two old friends of hers; one raised her head and arranged her pillow. She called me again, and passed away.

The vision had gone, and I looked at my watch. By it the time was half-past four. I told one of the servants who was there gathering fruit to go into the house and ascertain the exact time. I returned to the house and said to my mother, "Miss C. is dead, I have seen her die, and she has called me several times. Mrs. J. had her arm under her head when she died."

That night I dreamt that a letter had been written me by her agent, giving me information of her death, and that on going to the Post-office the postmaster had said, "There are no letters to-day, miss." I knew that the letter had slipped behind the drawer and was lying there. On going to the post next morning and inquiring for letters, I was told there were none, but feeling sure my dream was to be verified, I got off my horse, and entering the small shop which was used as a Post-office, I asked them to pull out the drawer and look behind it. They did so and found there my letter, and therein was the account of my old friend's death and the entire corroboration of every incident seen in my vision of the day before.

The next, which comes to me from the same source, is a record of a singularly vivid dream with a very clear verification:—

In the year 1854 I was living in New Brunswick, about four miles from the town of St. John. I dreamt that I was driving through the principal street, when all at once a tall Indian sprang forward, seized the reins, and stopped my horse. I rose in my seat and struck at him with my whip, on which he ran up the street. I jumped from my gig and pursued him. He ran into a narrow alley and disappeared into a doorway which had written over it, "Inquest room." I followed him, but lost sight of him. The floor of the room seemed covered with short cut green grass; several people were seated around, though there was no body on the table. I inquired of them where the Indian had gone. An old woman said, "Search Little River Bridge and there you will find his canoe covered with blood and half filled with cut grass." At these words I woke, feeling much horrified and disturbed.

My husband, to divert my thoughts from dwelling upon my disagreeable dream, suggested that I should go into town to do my own marketing, which I accordingly did. Getting out at the market, I was met by a woman I knew. She held up her hands and said, "Oh, madam, if you had been here a few minutes ago you would have seen a terrible sight; a body has floated in just under us here,\* with the face and the palms of the hands cut away." On hearing this I fainted. When I came to myself I was in the hotel with my husband, some doctors, and several of the principal

\* The market was built over the sands where the river flows into the sea.

magistrates waiting for my return to consciousness that I might give particulars of the description of the Indian I had seen in my dream, my husband having sent messengers to Little River Bridge and the canoe having been found there under the bridge, just as I had described it on awakening from my dream in the early morning. Driving home we met the police car with a young Indian handcuffed and strapped down. On seeing him I screamed out, "That's not the man, that's not the man; let him off." My husband, who was chief magistrate at the time, said: "My wife is sure to be right, that cannot be the man."

Two years afterwards the murderer was caught in Canada, and he answered in every particular to the man I had seen in my dream.

The next is a warning dream, sent to me by a daughter of my correspondent, to whom I am indebted for the two previous records:—

About four years ago my husband and I went to stay at Harrogate, he being in poor health. He soon seemed to be so much better that we thought I might leave him for a few days to pay a long promised visit to some old friends in Liverpool.

I wrote to them, and they were very glad to hear that I could at last go to see them. Monday was fixed for my arrival at their house. On the Saturday-night-week before I had a very troubled dream. I seemed to be looking at two girls who were ill; one seemed a child of seven or eight years, while the other was grown up, apparently eighteen years or more. They had fair hair and complexions. I thought I saw a red rash on their faces and necks, and that some one said to me, "They have scarlet fever."

On waking I was much disturbed. I thought the dream must mean either that my girls were going to have fever, or that some of their school fellows had it, and that they were in danger from infection. The two girls seen in my dream were entirely unlike my own daughters, who have both very dark hair, and the ages did not correspond.

These differences did not reassure me much, for I felt certain the dream had come for some reason, and I was in momentary dread of hearing that fever had broken out in the school in London where my daughters were at the time. I told my dream to my husband and to one or two other people, and said I wished to put off my visit to Liverpool as being on the spot would ensure my receiving letters or telegrams quicker. I was urged to go, as it was foolish to put off a visit and disappoint my friends for so little reason. I decided not to go, however, and wrote to tell my friends that I would not arrive on Monday but that, if I did not hear it was inconvenient to receive me on Wednesday, I would go on that day.

No letter came in reply and as I had heard that my children were quite well and in no danger of the kind I had dreaded, I prepared to go as arranged and had actually got my luggage into a carriage, and was starting for the station, when a telegram came for me saying, "Don't come. Florence and Rose have fever." This telegram was followed by a letter telling me they were very sorry to have put me off but that of course it was impossible to let me run the risk of infection by coming; that the young lady, my special friend, to whom my letter had been addressed had been out at a friend's house on Monday, and had stayed the night there, so did not get my letter until Tuesday morning. The two girls who were ill had seemed slightly indisposed on Sunday and Monday, but it was thought that nothing serious was the matter, and no doctor was sent for until Tuesday morning. Then when they were told the girls had fever, extreme excitement prevailed, and the young lady to whom I had written was sent off out of the house with her younger brothers and sisters to avoid infection. In the trouble and confusion of this sudden departure she had not opened my letter, and only discovered on Wednesday morning that I was coming to them on that day, and telegraphed to stop me. Had I not received warning by my dream I should have been at their house and might either have caught fever myself or have carried the infection to my family. I owe my escape from these serious risks entirely to my dream which prevented my going on the Monday. The two girls seen in my dream were exactly

like the two who were ill, but I had not seen them for three years and did not recognise who they were.

This seems a case of the double. I presume that apparitions at death are usually cases of the projection of the soul *before* its final separation from the body. Before death it "sits loosely," as one may say:—

The tragic death of the late Lord Romilly, who fell a victim to the fire that occurred some few months back at his house in Egerton-gardens, will be still fresh in most of my readers' memories. A very singular, and, I believe, well-authenticated story is now going the rounds in connection with this catastrophe. Previous to removing to Egerton-gardens Lord Romilly occupied a house in Ovington-gardens. It seems that on the night of the fire Miss —, who was staying at the latter house, happened to look out of her window and distinctly saw Lord Romilly walking outside, as if he were desirous of coming in. Indeed, an impression, it is said, conveyed itself to her mind that he had forgotten his recent change of domicile. Anyhow, on the following morning she casually mentioned the incident at breakfast, even specifying the time—twelve o'clock. Imagine the astonishment of all when a little later they became acquainted with Lord Romilly's unfortunate end, the more particularly since the hour that Miss — reported having seen him tallied exactly with the time of his decease!—"Land and Water."

The following paragraph appears in many papers:—

Madame Blavatsky's steady refusal of late years to work signs before an unbelieving generation was in one instance set aside (asserts the London correspondent of the "Manchester Guardian"). She would absolutely refuse to admit into the class studying occultism under her any who wished to enter it simply to master the marvellous for its own sake. The first condition imposed was the proof given that reverence, not idle curiosity, was the note of the student. On one occasion one came who was deeply interested in Indian philosophies, and had devoted himself to the service of his fellow-creatures, but who doubted the power of "wonder-working" in adepts. To her visitor Madame Blavatsky, it is said, did give a sign. In a ray of astral light projected on the centre of the table he saw the sign of the degree he held in Freemasonry. No one, he believed, but a Freemason of his own degree knew that sign, and there before him it appeared in a ray of unearthly splendour. Such, at any rate, is the story.

Madame Blavatsky received long ago what orthodox Masons hold to be a series of bogus degrees from one Brother Yarker, who claims to be Grand Master of England, and to confer all degrees up to the highest. He did actually confer these on Madame Blavatsky, and she would therefore be acquainted with the signs and symbols. Of course an orthodox Mason would imagine that no woman could know these signs. But Brother Yarker was a law unto himself, and admitted women to the secrets of his orders.

The voluminous correspondence that has flooded the pages of the "Daily Chronicle" is passing through my hands, but I am not edified by it. There are some useful letters, but the majority of the correspondents evidently write, not only in ignorance, but in absolute inability to comprehend the alphabet of the subject on which they rush into print. It has always seemed to me a very doubtful benefit that abstruse subjects, to the understanding of which much antecedent study is essential, should be made matter for discussion in an ordinary newspaper. The possible good that may be got by exciting an interest in some minds is more than counter-balanced by the erroneous ideas that gain currency, through want of competence on the part of most writers to write instructively on subjects which they have not studied. This, however, I shall be more able to bring out when I come to deal with the voluminous correspondence as fully as my space permits. One point should be fixed at once. The inevitable Stuart Cumberland advertised himself by the offer of £1,000 for one Theosophical marvel. The challenge was accepted by a *soi-disant* Colonel Desmond, who now writes to withdraw his acceptance. He has "had a precipitated short communication forbidding me (him) to demonstrate!" As a matter of fact there is no Colonel Desmond at the address given, his name does not

appear in the Army List, and he is unknown to all leading Theosophists. It looks like what in slang terms is called "a put up job."

In continuation of my references to cases of the Double I come to that great storehouse of verified facts issued by the Society for Psychical Research. The cases which follow, and others subsequently to appear, are entirely selected from "Phantasms of the Living":—

"Phantasms of the Living," vol. i., p. 99:—

Two cases of will at a distance. In the one the presence of a third person was felt by two independently. In the other a subject of mesmerism saw her operator and heard him come upstairs.

[From the "Zoist," vol. v., p. 257.]

"Phantasms of the Living," vol. i., p. 102:—

Fifth experiment. The subject of an experiment sees the form of a lady, dead five years, in his *waking* state, the intention of the operator, at a distance of nine miles, being that he should *dream* that vision.

"Phantasms of the Living," vol. i., p. 103:—

Case of Mr. Stainton Moses and his friend whose form twice visited him.

"Phantasms of the Living," vol. i., p. 104:—

Case of S. H. B. appearing to the Misses Verity at one o'clock in the night in their bedroom. Two saw the apparition. Agent and percipients three miles apart. (p. 108.) Another case by same.

"Phantasms of the Living," vol. i., p. 227:—

John Done heard the voice of his sister calling him. His niece in another room also heard the voice. This was twelve hours before the death of her whose voice was heard by two persons. The patient at the time was longing to see her relatives, and repeated their names.

"Phantasms of the Living," vol. i., p. 419:—

Case of Captain P. who fell overboard off the Cape and was seen at that hour, by a lady, in the night in her room. Captain P. was not drowned.

"Phantasms of the Living," vol. i., p. 425:—

Narrative of Mrs. T. who sees two figures, one of her former lover, M. N., and another. Death of lover's father took place at that time, but M. N. survived.

"Phantasms of the Living," vol. i., p. 439:—

George Coombs, of Nottingham, sees the apparition of his aunt and feels the touch of her hand sixteen hours before her death, in Canada.

"Phantasms of the Living," vol. i., p. 443:—

Mrs. Richardson, between sleeping and waking, saw her husband being carried off the battlefield seriously wounded, and heard his voice saying, "Take this ring off my finger and send it to my wife." He survived, and General R. confirms it as a fact that he *did* say that.

"Phantasms of the Living," vol. i., p. 516:—

Rev. Mr. Harbaugh, of Philadelphia, appointed to meet a friend. Saw his form approaching and when he advanced to meet him his friend vanished. His friend had not been out.

"Phantasms of the Living," vol. i., p. 516:—

A Quakeress sees her father (never more plainly) approach the door, when he disappeared, and came home half an hour later.

"Phantasms of the Living," vol. i., p. 517:—

Apparition of a lady to Mr. W. A. S. six months before death.

"Phantasms of the Living," vol. i., p. 567:—

Mrs. Peek, of Dartmouth, sees the phantom of her brother who was in Natal. He was in great distress and wished for the presence of his sister (the percipient).

"Phantasms of the Living," vol. ii., p. 81:—

Rev. Edward Hawkins sees his mother's double in the night.

"Phantasms of the Living," vol. ii., p. 82:—

Rev. T. L. Williams's double appeared twice to his wife and once to his daughter.

"Phantasms of the Living," vol. ii., p. 83:—

Miss L. Hopkinson gives four cases of herself appearing to friends. In all the cases she was conscious of thinking intensely of the percipients.

"Phantasms of the Living," vol. ii., p. 88:—

Mr. Goreman Blake appears to Miss S., touches her and speaks to her. His double appears also to Dr. C.

"Phantasms of the Living," vol. ii., p. 91:—

Captain Beaumont sees the double of his wife—distance: Wales and London—and other cases.

"Phantasms of the Living," vol. ii., p. 94:—

Colonel Bigge sees Colonel Reed in grey trousers with fishing rod. But the latter was at some distance and had not been near the mess-room, where he was seen, all the morning. Witnesses present.

"Phantasms of the Living," vol. ii., p. 97:—

Rev. W. Mountford records that he and three other persons saw the double of a horse and trap and two persons driving, pass them several minutes before they actually arrived.

"Phantasms of the Living," vol. ii., p. 464:—

Mrs. W. in England, lying ill in bed, saw her mother, who was in Nice, come up to the foot of the bed and look earnestly at her and vanish. The mother died soon after, but lived long enough to see her daughter.

"Phantasms of the Living," vol. ii., p. 492:—

A son in Boulogne sees his father enter the bedroom at night and walk up to the bed in his night-dress and a silk handkerchief bound round his head. The father, in England, passes a very bad night in a dangerous illness, and thinks much about his son. But there is conflict in the testimony.

"Phantasms of the Living," vol. ii., p. 671:—

Good case of a lady in Scotland who, by effort of will, appears to her sister in Germany.

#### THE PRESENT STATE OF T. LAKE HARRIS.\*

In answer to the many inquiries with reference to the statement in a recent "Sonoma Democrat," Mr. Harris would not be misunderstood. His natural degree of person is now transposed into the spiritual degree, but the spiritual degree is also transposed into the natural degree; thus making a two-fold unity, an inter-movement of the two in one. Hence his natural person is *divested* of the obsolete remains, the failing passions of old age, and the tendencies that result in final decease. He is alive, in the sense of a new divine natural life of the most extreme sensories of the visible form. Spirit is diffused throughout the flesh; flesh is in turn impregnated with spirit. He is thus re-incorporated into the potency and promise of psycho-physical immortality. He is in the youth and spring and morning of the new existence.

But, by means of this transposition and transubstantiation, he enters anew into the general organisation of the earthly and suffering mankind. He does not show personally, by a transfiguration, as some might suppose, but by renewed ability to enter more and more into the sympathy and burden of the suffering of the earthly man. He now touches the race, feels to it, and will only show an advance in the visible splendours of his own apparent form and mind, as mankind itself quickens and is being moved onward to the great crisis of its own redemptive deliverance. It has been previously stated, that he would not appear to be less natural, but more natural, and this is verified. It has been also stated that, for a time, he would wear the appearance of old age upon the surfaces, while these surfaces would appear virified and penetrated by a divine natural youthfulness and radiance; and this is verified also.

Fountaingrove.

August 28th, 1891.

#### TO CORRESPONDENTS.

ON account of temporary pressure on space many communications are held over.

E.M.—Already noticed. Thanks.

C. C.—Must be delayed. Thank you. Viscount T. S. gave no address.

E. H. B.—Thank you very much. The poem is very striking. It shall lie on our library table if we cannot reproduce it in entirety.

A. D. B.—No thank you. If you wish to address the gentleman whom you mention you can obtain his address from our office, or a stamped letter sent there will be forwarded.

E. D. B.—We regret to find your article unsuited to our paper. We could not go into so vast a subject with due regard to our space, even if the subject warranted the attempt. We will preserve your MS. and return it on receipt of stamps. It is more suited—if made twice as long—for a magazine.

\* See "LIGHT," September 5th, p. 423.

#### TRANSMISSION OF WILL-POWER.

The August number of "The Theosophist" has an interesting article on the above subject. The writer describes a series of experiments conducted with Miss L. at Brisbane, Queensland, towards the end of 1890. She was staying with a Dutch friend at the Shakspeare Hotel, George-street, Brisbane, and joined a circle conducted by a Mr. P., an amateur mesmerist. Miss L. was exceedingly sensitive and her presence proved a notable addition to the circle. After describing some of the ordinary physical phenomena to which Spiritualists are so accustomed, the account goes on to describe phenomena of a rarer kind.

Mr. P. was able to influence her by suggestion in her normal condition, controlling sight, hearing, taste, and feeling at will. A word from him would cause her to sleep, no pass was necessary:—

By writing a note to her, in which she was directed to perform some particular act on reading it, such as to arise from her chair and walk about, or to become unable to sit down, or to stand up, or to go to sleep at once, all, or each of these things she invariably did, as respectively was suggested. All these results were obtained by verbal suggestion, or by sign, or letter, or otherwise by hint dropped, and which conveyed to the brain or mind of the young lady the will or intent of the operator.

At this stage, however, it seemed that some overt act, some open expression of will on the part of the operator, was necessary. Mr. J. P., known locally as a person of strong magnetic power, thought otherwise. This is a description of what occurred as a result of his experiments. First he hypnotised Miss L. by placing his hand on her forehead. Having thus established a rapport with her, Mr. J. P., Mr. B., and J. E. B. the writer of the article, arranged that Mr. J. P. should endeavour by silent will-power to influence Miss L.'s sense of sight. He was to cause the writer to become invisible to Miss L. without giving any sign of his intention. The results had better be given without abridgment in the writer's own words:—

We joined the group, and during conversation Mr. J. P. touched Miss L. on the forehead and told her to close her eyes for a moment without going to sleep. On her opening them, he took his hand away, and asked her to count the number present. She counted only seven, although eight were present, namely, Mr. and Mrs. L., Mr. P., Mr. B., Madame B., Mr. J. P., Miss L., and myself. She was then asked to mention those present by name, and she mentioned all but myself. When asked who had disappeared from the room, after some thought she said "Mr. B. (the writer) must have left the room." I then spoke to her, and she laughingly exclaimed, "I can hear you, Mr. B., but I cannot see you; you must have the quality of making yourself invisible to me." Mr. J. P. then whispered to another gentleman to place a hat on my head whilst Miss L. was not looking; he did so, and presently Miss L., looking in my direction, burst out laughing and said she saw a hat apparently in mid air without anything to support it, and she laughed, because she knew that such a thing could not be, but that Mr. J. P. had influenced her to see it. This test had turned out satisfactory, as there was nothing said or done to make Miss L. drop upon me as the person who was to become invisible, nor was there anything said or done that might suggest to her mind that her vision was to be interfered with, any more than her sense of touch or hearing.

However, it was considered advisable to take a note of these experiments and go through tests with all the senses if possible.

We then decided as before that Mrs. L. was not to be heard by Miss L. when spoken to. Mr. J. P. touched Miss L.'s forehead for a second or two as before, and without giving a hint of what he intended, to either of them. Presently we were all amused by seeing and hearing Mrs. L. going closer to Miss L. and speaking louder and louder to her, all to no purpose, though she spoke and answered the others of us as usual. When told that Mrs. L. was addressing her, she said, "Mrs. L. is only pretending to speak. I

can see her lips moving, but I cannot hear any words from her."

Test number three was to be one on her sense of smell, conditions as to test to be as before. It was arranged that a handkerchief, scentless, was to be handed to her, and influenced by the silent will-power of Mr. J. P. she was to get the odour of lavender-water. Mr. J. P. touched her on the forehead, as in the previous cases, and on her placing the handkerchief to her nose, she at once exclaimed, "What a very strong smell of lavender-water." I may mention that even before she picked the handkerchief up she began to sniff as if she smelt some scent.

These various tests were not followed close upon one another, but were every now and then performed on the spur of the moment during conversation on different general topics, in which Miss L. joined as well as the others present; so it was quite evident that she was in her normal condition, if a person so greatly sensitive can be described to be so.

Her sense of feeling was next operated on with success. Mrs. L. pricked the lobe of Miss L.'s ear, and also her arm, with a needle without Miss L. being aware of it or taking the slightest notice of the fact, conversing away as if nothing were farther from her mind or body than a needle or its sharp point. I myself also pinched her arm and her ear from behind, and by no means tenderly, yet she did not feel it, apparently. This test was arranged beforehand in the same manner as the preceding ones.

The test on her sense of taste was very conclusive, and amusing as it was, would convince any person of even the lowest intelligence of the possibility of the transmission of will-power without external suggestion.

Refreshments had just been brought in by the waiter. Miss Lewis, being a teetotaller, was having cold water. Whilst the waiter was bringing up the refreshments, I suggested quietly to Mr. J. P. that it would be a very good test if he could make Miss L. imagine she was drinking spirits. He agreed, and on Miss L. taking up her glass and taking a sip, she put it down laughing, saying that it was one of the gentlemen's glasses of brandy or whisky instead of her own. This was done without any contact at all from Mr. J. P. Mr. J. P. laughed and said, "I beg your pardon, Miss L., perhaps this is yours," at the same time handing her his glass containing brandy and soda. Miss L. had already started to drink it when she was prevented, and, asked if she knew what she was drinking and what was its taste, she said, "Why, it's water; what should it taste like except water?" She was very much surprised, and could hardly believe the fact on being informed that the first glass she drank out of was the water and the latter the spirit.

On this occasion also Mr. J. P. caused her to go into a sound magnetic sleep by merely asking her to drink a little water, and without contact, or any pass, or the slightest hint from him as to his wish.

In all these experiments the test conditions were carefully preserved, and were watched with careful eyes by both myself and Mr. B., both being decidedly sceptical as to the possibility of success. All the tests were arranged at the time and out of the hearing of Miss L., of course, and though the experiments were not carried out with a view of publicity, I took a note of them at the time for my own satisfaction. There was not a failure or partial failure in any one of the tests.

J. E. B.

#### EVIDENCES OF A FUTURE LIFE.

Mr. H. Junor Browne has collected in a pamphlet of some fifty pages the evidence that he contributed to the "Two Worlds." (Wm. Britten, Manchester.) Mr. Junor Browne is a well-known and highly-esteemed resident of Melbourne, Australia. His reputation is that of a man of unquestionable integrity, mental acumen, and wide experience in psychical matters. His investigations were conducted under the best of all possible conditions in his family circle. The record is well worth study, especially by those who decline to accept any evidence that comes from a source that they are pleased to brand as tainted. There is no taint here. Many experiences with public mediums are added. There is no more striking record within our knowledge than that given in Part III. respecting the loss of Mr. Browne's sons in the *Iolanthe* and the spirit-messages arising out of the sad occurrence. We commend Mr. Junor Browne's evidence to the study of those who are on the look out for facts.

#### A GLANCE AT SOME EXCHANGES.

By "M.A. (OXON.)"

I do not propose on this occasion to do what I have done before, viz., to give any detailed account of the contents of the various papers that reach me. My object is rather to select some specimens of thought from a few American journals so as to give an idea of the mental pabulum provided.

The American journals gather a number of cases of phenomenal Spiritualism, far in excess of anything that we can boast of here. They have a wide area over which to work, and a vastly larger number of correspondents. But we get plenty of philosophical thought, and a judicious mixture of the didactic element in the form of addresses, normal and trance. There is, for example, in the "Banner of Light" an address by the Hon. Sidney Dean, delivered at the Camp at Lake Pleasant. In the course of it he gives as his definition of Spiritualism:—

The leading features of the Spiritualistic Philosophy are:—

1st. The establishment of the fact of the conscious immortality of the human race.

2nd. The conscious, personal presence and participation of those whom we call dead in mundane affairs.

If to this be added the discovery of a new force, and the searching out of the inherent powers of the incarnate spirit, we have a fair account of what we are trying to do. We start with the force; we go on to the intelligence that governs it, and we find that the investigation discloses in us physical powers that we were unconscious of—the inherent possession of our own souls: but only that it discloses more. It demonstrates the fact that the intelligence in most cases claims to be that of a departed human being, a claim in many cases as clearly proven as the nature of the case permits. So we pass to a demonstration that there is a future life, that the soul survives death. The rest—the teaching, the guidance, the communion with those gone before—all follows as matter of course.

This, in broad outline, is Spiritualism. That it is often otherwise represented, cramped, narrowed, and curtailed does not matter any more than do the frauds that have defiled it. Rev. Minot Savage points this out well and forcibly. I quote from the "Religio-Philosophical Journal":—

In a sermon on Immortality, the Rev. M. J. Savage says:—"The most obtrusive fact that presents itself to us as we look at Spiritualism is a large amount of what, it is charity to believe, is self-delusion, and what one is fairly compelled to believe is outright fraud. This is repellent and disgusting. And all honest believers can do their cause no better service than by helping to exterminate and destroy the whole horde of conscienceless parasites. To trade thus on the most sacred affections and hopes of the great army of the afflicted is the basest of crimes. The next fact for us to notice is that, in spite of all this, it continues to live and grow, having among its adherents some of the wisest and best men and women of the age. The story goes that, many years ago, a man went on a visit to Rome. He was amazed and disgusted at the corruption he found there; and yet he returned a convert. When asked to explain the apparent contradiction, he said, 'I became convinced that nothing short of a divine religion could carry such a load of evil and live.' Perhaps, in such a reflection, some of the better Spiritualists may find some consolation. For better ones there are, by the thousand. And they repudiate and fight against the frauds and delusions as vigorously as anybody. And it is a noteworthy fact, well known to historical students, that almost all the charges made to-day against the common run of Spiritualists were equally made against the common run of the early believers in Christianity. Indeed, the parallel here is very striking."

Now for some samples of "facts." I begin with a case of prophecy from the "Banner of Light":—

A most wonderful prophecy has been fulfilled in Seattle, Wash., through the mediumship of Harlow Davis. For the past three weeks during his stay here his control, Bright Star, has given a number of prophecies, which have already come to pass precisely as stated. On this particular occasion of which we write, a number of people were gathered at his usual test séance, and while under the influence of his control, Bright Star, he gave out that on the following Thursday

evening there would be a fire; also indicating the location of it, and said that there would be two persons burned to death. The test was given to the proprietor of the Avenue House, who was told that his house would be scorched, but he need not be alarmed, as there would be no injury to his property. Late on Thursday evening the alarm of fire was heard and in the exact direction given in the prophecy, just one block away from the Avenue House. In less than an hour half a block was entirely consumed in the flames. One body of a man has already been recovered from the *debris*, three others were severely burned, but will recover, while another has perished in the flames, the body being entirely consumed.

The undersigned, who were present at the time the prophecy was given, are willing to testify to the truth thereof.

(Signed) MR. and MRS. A. HARRIS.  
O. R. BABBITT.  
MRS. M. A. HOPKINS.  
MISS ETTA R. YARNO.  
A. H. PINGAN.  
ED. HAMILTON.

In the same Journal (August 29th), I find certain remarkable facts detailed by W. A. Cram, who, the Editor says, is well known to him and his readers. From his record I extract a case of Auto-Hypnotism, "vouched for by half a dozen honest and discerning men who witnessed the experiments." The subject is a young man of about twenty, poor and illiterate, in good bodily health, mentally stupid. He showed the usual phenomena of clairvoyance, such as reading passages in a closed book held up in an adjoining room, with no opening between the two rooms:—

He finally grew into the habit of self-inducing this abnormal condition in leisure hours, and entertaining himself by looking miles away upon people and objects all about, sometimes laughing immoderately, at other times seemingly afraid.

Questioned as to what he was laughing at or afraid of, he would in a semi-imbecile way describe some funny or terrible thing he saw over in a house, or mill, or wood a mile or ten miles away.

Bearing in mind that the subject knew nothing of the science of geology, the following fact offers very emphatic testimony of his superior sight. Of the geological formation of the neighbourhood very little was known by the circle that witnessed these phenomena. On one occasion the subject became suddenly interested and excited, looking down into the earth; encouraged to tell what he was seeing, in his uneducated language he described what appeared to him in the earth-crust beneath him. Later, the matter being presented to a practical geologist, he stated that the description appeared to harmonise quite well with the best geological knowledge, allowing for crudity of description.

After having acquired the habit of self-inducing the hypnotic state he would often hurry to his chamber to bed in early evening. The cause was soon discovered, for on following and observing him without his knowledge, it was seen that here alone he would pass into the "hypnotic" state. He would then lie in bed, or sit on its side, talking and laughing, with apparently a pleasant company of unseen people all about him. While in this condition the invisibles about him formed his world, so that with them—whatever "them" might be—he entered into another kind of life, to him more interesting than our common-sense one.

I have presented only a few of the peculiar, and in some ways remarkable, manifestations of this man's life. Appearing as they did on the background, or in the frame-work, of a life otherwise very commonplace, if not in some phases even stupid and almost imbecile, they seem to have marked significance. I present them here without embellishment or comment as simple facts, resting on the solid testimony of half-a-dozen honest, clear-thinking men who witnessed them.

Mrs. A. M. Knight sends to "The Better Way" a good case of slate-writing which occurred through her mediumship at the Onset Camp. She was giving a séance to a number of people in conjunction with two other mediums. Her part in it is thus described:—

Then I gave slate-writing, and after I had finished with about a dozen, Dr. Audery, of Boston, jumped up and said he had brought his own slates (which were sealed) and demanded the right to test me with them. Dr. Rothermel, who was acting as manager, objected, but on appealing to the audience and myself, I told him I would try, but could promise nothing. Well, the slates were brought by him and placed on the table in view of the audience. By request, "Nearer, my God" was sung, and after the first verse, the writing was distinctly heard by nearly everyone in the hall. The slates were opened by the committee, who found on them two long messages—one from his brother and another from his uncle, who passed away last winter. There was also a picture on each slate, which was recognised by Dr. Audery as the brother and uncle who had sent the messages. After

looking at the slates, the doctor arose and made an honest statement by saying he had been a sceptic, and was satisfied the writing was not done by the medium; that he had come fully convinced that this phase of the phenomena was fraudulent, and that he had come fully determined to expose it. After this he made a Chesterfieldian obeisance, and with a somewhat rueful smile congratulated me on my victory, murmuring, as he made his exit, that the slates he held felt as if they might be a link between the worlds of substance and shadow. To be sure, the successful termination of this little episode caused quite a tumult.

Lastly I find in the "Journal" a case of presentiment translated from the "Annales des Sciences Psychiques" of Dr. Liébault. It is an extract from the "Doctor's Journal," January 7th, 1886. It is impossible to abridge it, and its gruesome interest excuses so long a quotation:—

There came to consult me to-day, at four p.m., M. S., of Ch—, for a nervous condition without any serious aspect. M. de Ch— has some pre-occupation of mind arising from a pending suit and matters which attend it. On December 26th, 1879, while walking in a street in Paris he saw written on a door: "Madame Lenormand, Necromancer." Piqued by an unreflecting curiosity, he was induced to open the door, and being inside he allowed himself to be conducted into a tolerably dark hall. There he awaited Madame Lenormand, who immediately after entered and bade him sit down at a table. Then this lady went out, came back, sat herself opposite him, and looking at the palm of his hand, said to him: "You will lose your father, in a year and a day. Soon you will become a soldier"—he was then nineteen years old—"but you will not long remain so. You will marry young; two children will be born to you, and you will die at twenty-six."

This astounding prophecy, which M. de Ch— confided to his friends and some of his family, he did not at first take seriously; but his father dying on December 27, 1880, after a short sickness and exactly a year after the interview with the necromancer, this misfortune cooled a little his incredulity. And when he became a soldier—only seven months—when, married a little afterwards, he became the father of two children and was on the point of reaching twenty-six, thoroughly stricken with fear, he believed he had only a few days to live. This was then the time he came to ask me if it were not possible to avert the impending fate. For, thought he, the first four events of the prediction being fulfilled, the fifth must be sure to be realised.

The same day and the following I tried to put M. de Ch— in a profound sleep, in order to dissipate the black obsession fixed in his mind; that of approaching death, a death which he imagined must happen on February 7th, the anniversary of the day of his birth, though Madame Lenormand had not been specific in this matter.

I could not produce on this young man the lightest sleep, so very much excited was he. However, as he was urgent on account of the conviction that he was going to die—a dangerous conviction, for we have frequently seen presentiments of this sort accomplished by auto-suggestion—I changed my manner of treatment, and proposed to him to consult one of my somnambules, an old man of near seventy years, called the prophet, because, having been put to sleep by me, he had without mistake announced the precise date of his recovery from articular rheumatism going on for four years, and the very date of the cure of his daughter, this last cure due to the assertion of recovering health at a fixed hour, which her father had in advance foreseen. M. de Ch— accepted my proposition with eagerness and did not fail to be at the place appointed at the exact hour. Entered into rapport with the somnambule, his first words were: "When shall I die?" The sleeper, suspecting the trouble of the young man, answered him: "You will die—you will die in forty-one years." The effect caused by these words was wonderful. Immediately the patient became gay, light-hearted, and full of hope; and when he had passed February 7th, that day so much feared by him, he believed himself saved.

It was then that those who had heard this painful history came to the conclusion among themselves that there was no truth in it, that it was by a post-hypnotic suggestion that this young man had conceived this imaginary tale. Vain words! The die had been cast; he was to die.

I did not think any more about this until in the beginning of October I received a letter by which I learned that my unfortunate client had just died, on September 30th, in the twenty-seventh year of his age; that is, at the age of twenty-six, just as Madame Lenormand had predicted. And in order that it may not be supposed that I am relating perhaps an extravagant illusion in my own mind, I keep this letter, as well as the register whence I have drawn the statement in the order of events as before narrated. Here are two written, undeniable witnesses.

Since, I have learned that this unfortunate man, sent to the waters of Contrexeville in order that he might be treated for biliary calculus, was obliged to go to bed in consequence of the rupture of the gall-bladder, which brought on peritonitis.

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

#### NOTICE TO SUBSCRIBERS.

The Annual Subscription for "LIGHT," post-free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office *in advance*.  
The Annual Subscription, post-free, to South America, South Africa, the West Indies, Australia, and New Zealand, is 13s. *prepaid*.  
The Annual Subscription to India, Ceylon, China, Japan, is 15s. 2d. *prepaid*.  
Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed "\_\_\_\_ & Co."  
All orders for papers and for advertisements, and all remittances, should be addressed to "The Manager" and *not* to the Editor.

#### ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 5s. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

#### NOTICE TO THE PUBLIC.

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

## Light:

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

SATURDAY, SEPTEMBER 26th, 1891.

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

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

#### SPIRIT PHOTOGRAPHS.\*

By "M. A. (OXON.)"

The notice of Spirit Photographs, published in the supplement to the last number of the "Proceedings of the S.P.R." is on a par with the general run of criticism to which we are accustomed. Mrs. Sidgwick sets forth to damage as much as possible the evidence on which Spiritualists rely. Considering the nature of the evidence, the unskilled minds by whom it has been collected, our almost complete ignorance of the methods employed and the agents at work; admitting, further, that we all know that fraud was mixed up with truth, it is not surprising that she should be able to dispose of a good deal of evidence without much difficulty. When you decline to consider any evidence proceeding from a source once described as tainted, whether that description be proven or not, you can eliminate the public mediums with convenient rapidity. The process is simple, if not conclusive. For, as I have often pointed out, it is the business of the real investigator to consider every case on its merits, to sift the evidence and arrive at a definite conclusion. To allege that a given medium has once been charged with fraud and may, therefore, be passed over is not scientific. In cases known to me the alleged evidence of fraud would not have stood for a few minutes the rigid sifting to which Mrs. Sidgwick would consider it necessary to subject even a very trivial record.

The complaint that Spiritualists justly make as to the methods of the S.P.R. is, it seems to me, well founded. They are careful to investigate always, but the evidence that they accept for phenomena making for their own hypotheses is scouted, when at all possible, if it makes against them. This, no doubt, is unconscious bias; for I do not allege, even in thought, that there is any conscious unfairness.

Mrs. Sidgwick does me the honour to refer at length to what I wrote in "Human Nature," in 1874, on the subject of Spirit Photography. I have no desire to withdraw anything that I then wrote, and to minute criticisms on a

\* "Proceedings of the Society for Psychical Research." "On Spirit Photographs: a Reply to Mr. Alfred R. Wallace," by Mrs. H. Sidgwick. "Spirit Photography": a Lecture before the Adelaide Spiritualistic Association by E. A. D. Opie.

subject respecting which we are all confessedly ignorant there is no reply to be made worth the making. It would tire my readers to take up case by case and justify what I wrote, nor is it necessary, for the statements that I made are not impugned. If I take one instance it may show how the minutiae of criticism fail to reach the truth. Respecting a photograph of the late Dr. Thomson, of Clifton, in which his spirit-mother appears by his side, Mrs. Sidgwick quotes Dr. Thomson's published words. He sent the photograph to his uncle, "simply asking him to let me know if he recognised in the figure any resemblance to any of my relations who have died, and he has written to say that he recognises in it the likeness of my mother." Mrs. Sidgwick then quotes my own words ("Human Nature," October 1874, p. 426), and "notices that the field of inquiry suggested by them (Dr. Thomson as quoted above) is much narrower than that implied in "M. A. (Oxon.'s)" version: "He sent the photograph to his uncle in Scotland, saying that he was sorry he could not recognise it. The reply was that that was not surprising, seeing that the figure was that of Dr. Thomson's own mother, who died at his birth." Now, I see no discrepancy in the two statements. They were both made by the same man, for I took down what I wrote from Dr. Thomson's own lips. I was staying with him, and we had repeated talks over these and similar occurrences.

As to Mr. Wallace's mother, Mrs. Sidgwick complains that I called it a "very clear spirit form." It was and it is; for I was contrasting it with most of Hudson's shrouded photographs. The head was undraped, and I therefore described it as "very clear," which, indeed, it was, by contrast with others that I had before me. Mrs. Sidgwick admits that there is "a great deal of apparent evidence to recognition as regards Buguet . . . a great deal after eliminating cases where only nine people out of twelve recognise the likeness, or where some of those who ought to know best hesitate about it. And there are one or two cases of scars, of attitudes, of bare places on the head where a lock of hair had been cut off after death." I think such evidence of identity is strong, but I was chiefly impressed, in writing my "Human Nature" articles, with the simple fact that the camera revealed a ghostly form which the eye could not see.\* On various occasions I have been conscious of a presence at my side as I stood to be photographed. On one occasion, after posing, I felt such a presence by me, and was impelled to turn my head round from right to left. When the picture was developed I was seen looking straight into the eyes of the ghostly form by my side. The magnetic attraction to that which was felt, though unseen, was there fixed on the plate. I have been told when writing automatically at the desk in my study what to expect from a visit to Hudson's. I have received precise directions, have taken my own plate, and obtained a picture in exact accord with what was told me. Can that be thought projection? On another occasion the sign promised did not appear on the plate at the first exposure. It was to be a star on the fillet that bound the hair. The figure was there, but no star. I was disappointed, and said so aloud. Another plate was prepared, and on the second exposure the same figure appeared, but with the head turned full-face, so as to show the star. This could hardly be accident. I do not lay too much stress on recognition, for I know how easily such evidence is procurable; but I do lay stress on such cases as I have here referred to, and to the general fact that the camera sees more than the human eye.

I have left myself inadequate space to deal with Mr. Opie's interesting pamphlet. It is an impartial survey of

\* Compare the statement of a London physician that he had photographed a patient suspected of developing smallpox. Although the naked eye could detect no sign, the plate made the eruption manifest, and that twenty-four hours before it came out.

the field of evidence, a survey which leads him to the conclusion that "if spirit photography was an immense fraud, then human testimony is worthless, or that the phenomenon was one of the most striking manifestations of Modern Spiritualism." The evidence adduced is in great measure familiar to my readers, but it is put with impartial calmness, and the illustrations given are judiciously selected. The testimony of Judge Edmonds and Mr. Livermore in favour of Mumler, as well as the evidence of others, is cited. Among these the most interesting is that supplied by W. D. L., who relates a case of a young girl "who called on one of the leading photographers in Chelsea (U.S.A.) to have her likeness taken. The girl while sitting felt a blur come over her eyes, which she mentioned at the time to the artist. When the plate was developed a pair of hands appeared over her face."

I have recently seen a photograph, taken in her own room by a lady personally well known to me. The face is completely hidden by a giant hand held some distance in front of the face. The hand is perfectly formed, and of huge size. There can be no question of trick there.

Mr. Opie quotes my evidence contained in an appendix to "Spirit Identity," which he describes as the most complete. He has not, apparently, come across the far more complete collection of cases and analysis of evidence to which Mrs. Sidgwick refers, contributed by me to "Human Nature" as a chapter of personal researches in the phenomena of Spiritualism. There I passed in review some 600 spirit photographs, chiefly the work of Mumler, Hudson, Parkes, and Buguet, giving a close analysis and description with some illustrations. I might add to that monograph now, but it remains a sufficient proof of the magnitude of the evidence, good, bad, and indifferent, for this phenomenon.

Mr. Opie cites two cases which I do not remember to have seen before. These I will transfer, thanking him for an instructive lecture which I will not further seek to condense. The first is this:—

Mr. Julius Plaetz, of Missouri, writing in 1882, to a Spiritual paper, states that a Mrs. Lizzie Carter, a spirit photographer, took some spirit photographs in his gallery; that she prepared some of the plates, in his presence and with his chemicals, but that most of them were prepared and developed by himself or his assistants, and that on all the photographs human faces and forms appeared beside the sitter. That he frequently, unknown to Mrs. Carter, tested her mediumship by exchanging the plates she had handled with others prepared by himself, and still the result was the same. That he had six weeks' experience with Mrs. Carter, and could detect no difference in her process and that of other operators, except that she generally placed her hands on the camera, during the exposure. In reference to the same medium, a letter signed by nine persons (two of whom were photographers) is published in the following terms: "We procured a plate-holder from Mr. Plaetz's gallery, fitting the camera through which Mrs. Carter took photographs, and proceeded with it to the gallery of Williams and Thomson, Main-street; requested Mr. Thomson, one of the proprietors, to place, in our presence, a prepared plate in the plate-holder. A plate was prepared, and placed in the plate-holder, in the dark room, in our presence, the plate-holder was then wrapped in a covering, to exclude the light, and carried by Mr. Thomson; thus we returned, together, to the gallery of Mr. Plaetz. Mr. Thomson was here introduced to Mrs. Carter, and requested to hand her the plate-holder. Mrs. Carter requested that the camera be examined, which was accordingly done by Mr. Thomson. Dr. Bungardt was then requested to sit for a photograph. Mrs. Carter then placed the camera in position, removed the covering from the plate-holder, and, without opening the same, placed it in the camera. After the lapse of eight seconds, during which time Mrs. Carter held her hands on the camera, she removed the plate-holder from the camera, and, without opening it, handed it to Mr. Thomson, with the request to go to his gallery, and develop the plate. The committee returned with Mr. Thomson to his gallery in the dark room,

when he handed the plate-holder to the operator, requesting him to remove the plate and develop it in our presence. He applied the necessary chemicals, and, on presenting the negative to the light, there appeared on it five human faces, in addition to the face of the sitter."

This is the other, and a crucial piece of evidence it is:—

The "Cincinnati Enquirer," in 1876, contains an article on Spirit Photography and Mr. Hartman's connection with it. It says:—"He had been bitterly denounced as a fraud and trickster by sceptics and unbelievers, and even many of his friends began to doubt him, until, the previous week, he published a card that on December 25th he would give a free public investigation, stating that he would place all the arrangements in the hands of the investigators, they to choose the room, bring their own marked plates, camera, and chemicals, Hartman merely to manipulate the plates, in the presence of practical photographers, to show that he used no fraud or trickery. Christmas morning came, bright and cheerful, and found sixteen gentlemen, five of them practical photographers, assembled at his rooms. Putting the question to vote, it was decided to adjourn to the photographic gallery of Mr. V. Cutter. Mr. Cutter being an expert in detecting the spirit picture-trickery, and Mr. Hartman never having been in his gallery, he would be at the double disadvantage of being in a strange room, and surrounded by strong sceptics and practical men quick to detect fraud. Mr. Hartman cheerfully assented, and the party adjourned to Mr. Cutter's room. Entering the operating-room, those present were requested to seat themselves, and join hands. Mr. Hartman then desired to be searched and blindfolded, but the photographers waived this as unnecessary. Then selecting Mr. C. H. Murhman, a practical photographer and sceptic, and Mr. F. J. Moreland, they and Mr. Hartman entered the dark room, Mr. Murhman selecting his own plates. The plates prepared, they approached the camera, Mr. Murhman carrying the plate. Amid breathless silence the plate was exposed, and carried back to the dark room, Mr. Hartman following. Soon came the cry, 'No result!' Another plate was ordered, but still no result. Mr. Cutter was now chosen to go through the workings. Hartman seemed downcast, and declining to enter the dark room, stood at the camera, seemingly absorbed in deep meditation or prayer. His friend Moreland and Cutter entered the dark room, Mr. Cutter preparing the plate. Coming out to the camera, and giving Hartman the holder, he seemed so much abstracted as to be scarcely able to put it into position. Calling to two gentlemen to place their hands on the camera, with him, the third plate was exposed with no result. Affairs looked gloomy indeed for poor Hartman and his friends. But he directed Mr. Cutter to prepare another plate, and dropped into a deeper state of abstraction than ever. On the plate being handed, in the holder, to Hartman, he selected Dr. Morrow as the sitter, and a third person to place his hands on the camera. The plate was again exposed amid intense silence. Hartman visibly trembled, and appeared to be engaged in deep silent invocation, and the hands of the persons resting on the camera likewise visibly trembled, showing the presence of some occult power. Finally, Hartman ended the painful suspense by covering the camera, when Mr. Cutter took the plate, and accompanied by Mr. Moreland retired to the dark room to develop it, leaving Hartman standing at the camera, with great beads of perspiration studding his brow. Quickly came the joyful exclamation from Moreland, and the astounding cry from Mr. Cutter, 'A result!' A ripple of quiet joy ran over Hartman's countenance, while his friends, scarcely believing the news possible, crowded with the sceptics and unbelievers around Mr. Cutter, who held the glass plate up to the light, and there, sure enough, impinging on the head of Dr. Morrow, was the clearly-defined face of a young lady, even clearer and more distinct than his own. Murhman looked at Cutter, and Cutter looked at Murhman in blank amazement, declaring that he did not do it, as it was one of his own plates, and he knew that there was nothing on it when it went into the camera. There was the picture; Hartman had never touched the plate, or entered the dark chamber during its manipulation. How it got there he did not know, but there it was. All present signed a certificate that they had examined and watched the manipulations of their own marked plates, through all the various workings, in and out of the dark room, and had been unable to discover any sign of fraud or trickery on the part of Mr. Hartman, and that during the last sitting, when the result was obtained, Mr. Hartman did not handle the plate, nor enter the dark room at any time."

## MR. GLADSTONE, THEOSOPHY, AND SPIRITUALISM.

The following letters are going the round of the Press:—

To the Right Hon. W. E. Gladstone.

SIR,—As one of the founders of the first working men's club opened in the Metropolis, may I, in the interest of clubs generally, ask your advice and counsel? In every working men's club affiliated to the Club and Institute Union all lectures likely to lead to religious discussion are strictly forbidden. An attempt, however, is being now made to introduce "Theosophy" as a subject for lecture and discussion; and, much as Mrs. Besant, at present High Priestess, is honoured by all working men, Radical and Liberal, for her social work's sake, still a number of members of clubs all over the Metropolis consider that "Theosophy" as a religion comes under the ban, and resolutions to that effect have been carried at several clubs. May I therefore ask you (1) Do you consider "Theosophy" a subject which comes under the prohibitory clause with regard to religious teaching, and (2) whether you think there is anything in the new doctrine worth a working man's study, or whether it is not simply a further, and perhaps more developed, phase of superstition?

"Hawarden, September 15th, 1891.

SIR,—In my answer to your interesting letter I must be very succinct. I think I am also impartial, as I do not adopt the language of determined disbelief in all manifestations, real or supposed, from the other world, which is the habit of many. They give me little satisfaction, but that does not warrant meeting them with a blank negative. I cannot conceive how either Spiritism (better so-called than Spiritualism) or Theosophy can with consistency be discussed in societies of working men or in any other societies which exclude all subjects calculated to lead to religious discussion. Spiritism and Theosophy, as I understand the matter, deal with the facts and phenomena of the other world as much as the Christian creeds. Every Christian in these clubs, were Theosophy discussed, would properly claim to apply to it, so far as requisite, the laws of Christian belief. Its introduction must, I think, be the precursor both of trife and of conflict.—Your very faithful servant,

"W. E. GLADSTONE."

The old Parliamentary hand is not easily caught. His reply contains some evident truisms, and is, so far as it gives any answer to the real question put to him, oracular and obscure. Mr. Gladstone has always shown an open mind in dealing with a subject which may readily be supposed to have terrors for so orthodox a believer. For him the great question of the hereafter is settled on lines of faith—"the faith once (for all) delivered to the saints." The buttress to a failing faith afforded by Spiritualism he does not need, and we are not surprised to learn that its phenomena give him "little satisfaction." It is all the more credit, therefore, to his candour and patience that he does not meet what he hears of communion between the two worlds with a "blank negative" as many a less open mind would and has.

We remember long ago, when the old British National Association was in existence, Mr. Gladstone returned a courteous answer to a member who brought the subject of Spiritualism before him. He did not deny the possibility of what was alleged in its favour, but pleaded (if we remember aright) lack of time for personal investigation. Mr. Gladstone is also one of the honorary members of the Society for Psychical Research, having amongst his colleagues in that distinguished position—one adorned by few—Mr. Crookes, F.R.S., Mr. Ruskin, Lord Tennyson, Mr. Alfred R. Wallace, and Mr. Watts, R.A., the eminent artist. It is to be concluded, therefore, that Mr. Gladstone is as alert in psychical, as he is in all other matters from Homer to the making of jam.

Probably he knows as much or as little about Theosophy as his neighbours. To "apply to it the laws of Christian belief" would unquestionably "be the precursor both of strife and conflict." For, though we believe there is a Christian Bishop in its ranks and several clergymen are

included also, the tone of the Theosophical Society is Eastern and Buddhistic rather than Western and Christian. The terminology that its writers have adopted is Hindii. Its greatest successes have been achieved among the native races of India, Ceylon and Japan. Its philosophy, its psychology are wholly Eastern, and severe study is needed for a well-educated Western metaphysician to follow the subtleties of this purely Eastern thought even when it is prepared for his Western habit of mind. Mr. Gladstone presumably did not know this, or he would not have written about applying the Christian creeds to a discussion on Theosophy.

Unquestionably he is right in deprecating discussions on Theosophy in working men's clubs. Such discussions are undesirable for the plain reason that there is probably not a working man in any of the clubs who is equipped with the necessary knowledge to render such discussion profitable. If there were here and there one so far advanced, assuredly his club mates would not understand what he meant. Mrs. Besant promises so to state Theosophic doctrine as to the seven principles in man—for to so many have our three, body, soul, and spirit, grown—that a child may understand. Mrs. Besant has given a very remarkable impetus to Theosophical inquiry, first by her accession to the Society, and then, on the death of its co-founder, to the leadership. It was not till her energy and ability were devoted to its service that Theosophy made much noise in the world outside of the immediate *entourage* of Madame Blavatsky. The magnetic personality of that remarkable woman, her vast erudition, and her tireless power of work could not fail to impress any one who was brought in contact with her. But it has been reserved for Mrs. Besant to popularise the knowledge which was accumulated by her predecessor. No more serviceable instrument could have been selected, and the choice has gone further to convince us of the wisdom of—somebody, Mahatma, or not, than anything these Wise Men of the East have ever done before. If Mrs. Besant can fulfil her promise to make intelligible to her readers that complex and subtle philosophy against which most of us knock our heads in vain, and simplify that terrible vocabulary which no glossary can explain, against which we break our teeth, she will have done even more than she has already accomplished.

The fact is that to most of us Theosophy is an abstraction, a bundle of abstruse theories which do not seem to us to rest on any basis of acknowledged authority. The brotherhood of man we may put aside as an aspiration shared by all philanthropists and not introduced to our notice for the first time by the Theosophists. The philosophy which the society has adopted, after many a wandering and much search, is, we seriously fear, quite unadapted to Western habits of mind. And, so far as the sanction given to philosophic teaching by supernormal phenomena may extend, Spiritualism can give to Theosophy a long start. It is true that both schools depend less and less on this argument. We can all see that an intrusion into the legitimate domain of the conjurer is no argument in favour of any religious or philosophic teaching. But if we are to come to this test then the Spiritualist certainly comes the better off. And if we are to confine ourselves to deductions from these overt evidences of occult power we can hardly have any simpler, more intelligible, and more far-reaching than the evidence from the action of this psychic force, of design and thought outside of a human brain, leading to proof of perpetuated life after physical death. If our science stops there, if we can hear only confused echoes from beyond the tomb, if certainty gives place to faith, we at least share our ignorance with those who make more pretension to knowledge. We have our glimpses of the unknown hand, the existence of which depends for us not on Mr. Gladstone's creeds or on Theosophical theories, but on knowledge which we have acquired. We

might justly claim more than we do; but we are content to remember the advice, "*Festina lente*"—"walk carefully," "Take heed to your steps"—and, in the assured knowledge that death does not end all, to await the time when a changed state will enable us to understand the changed conditions of the unembodied life.

### SOME MAGAZINES OF THE MONTH AND OTHERS.

#### "THE NEW REVIEW."

The most striking article is Bret Harte's estimate of Russell Lowell, a remarkable and eloquent tribute from one prominent man to the genius of his departed friend. Especially acute is the criticism which brings out the God-idea of the New Englander, descendant of the old Puritan. Hosea Biglow's God was "no Pantheistic abstraction, conventional muse, nor wanton classic Goddess, but the New-England's Very God . . . not only an All-wise God, but a God singularly perspicacious of wily humanity . . . a God who encouraged familiarity; who did not reveal Himself in vague thunders, nor answer out of a whirlwind of abstraction; who did not hold a whole race responsible, but 'sent the bill' directly to the individual debtor."

#### "THE STRAND MAGAZINE"

amply fulfils in its last two numbers the promise of the past. It is as bright and charmingly illustrated as ever, not a dull line in its pages. The account given, with delightful illustrations, of the great bird painter, Henry Stacy Marks, R.A.—"the light comedian of the brush"—is eminently readable. So is the article on Cats, full of stories that all must read with pleasure and illustrations that feast the eye. The story of the feline, Madame Théophile, and the green parrot is quite enough "to make a cat laugh." The practice is maintained of giving translations of short stories from various languages. In these numbers we have two French, one Portuguese, and one Norwegian. It is an excellent idea to make the English reader acquainted with the peculiarities of well-known foreign writers, and the distinctive types of the literature of special countries. The portraits of celebrities at different periods of their lives are continued with sustained interest. Where all is good we can but select random specimens for comment.

#### "THE REVIEW OF REVIEWS"

absolutely exceeds in size and importance anything that our space permits us to deal with. It is indeed, as it claims to be, "a complete library of current thought." A special European edition in connection with "The English Library" of Messrs. Heinemann and Balestier will have the effect that the "Review of Reviews" will be published simultaneously in London, Paris, and Leipzig, and will be for sale on all the bookstalls on the railways throughout the Continent. Arrangements are also in process for the publication of an Australian edition under the direction of a resident Editor who will bring the matter up to date and include articles from Australian pens to give local colour. A gigantic enterprise! There is already an American edition, and the magazine will soon be actually circulated in all English speaking countries, as well as over the Continent of Europe. The character sketch in August was the German Emperor—"Napoleon Secundus" or a "Prussian Lord Randolph"? The latter, as we opine, for there are many points in common between these two erratic geniuses. The only point we see that he has in common with Napoleon is a certain feverish restlessness and "go." But then the great man's energies were sternly directed to an object: this young man's "go" evaporates in a series of blind charges in all directions: nor can any one predict where he will charge or what he will do next. We shall refer to the appeal in the September number for a census of Ghosts, and the notice of a forthcoming Christmas Ghost number in our

next issue. The most striking article in the September number is the criticism of the late James Russell Lowell. It is too long for summary, and will no doubt be read by most readers of "LIGHT." It is a worthy estimate of a great man. The book of the month is Moltke's "History of the Franco-German War," illustrated by an excellent portrait of the grim Field Marshal in the park of Kreisau, a sketch of the Castle, and the veteran's simple bedroom. Moltke's succinct account of the birth of the Third Republic is characteristic. "Ere long a number of men combined in Paris, who, without consulting the nation, constituted themselves the Government of the country, and took the direction of its affairs into their own hands." Perhaps a revolution was never more pithily summed up. The "Review of Reviews," which its Editor describes as "an electric search light into all literature," admirably answers to the description so far as the ephemeral literature of the world is concerned.

#### "THE ARENA"

for this month contains articles from American, European and Asiatic thinkers. We have already noticed Mr. F.W. H. Myers who represents Europe: Kuma Oishi writes on "Extrinsic Significance of Constitutional Government in Japan"; there are half a dozen or more representative Americans, of whose articles the Editor's on "Fashion's Slaves" profusely illustrated, is likely to attract most notice. "He Came and Went Again," and "An Evening at the Corner Grocery," are, for different reasons, to be commended. Mr. Harben, the author of the former, is a brilliant Southern writer, known by his "Almost Persuaded," and "White Marie." His present story with a purpose is meant to emphasise the divergence between Christianity and Christ; the latter paper is a Western character sketch by Hamlin Garland.

#### "THEOSOPHICAL SIFTINGS."

No. 9 gives a translation of a paper by Madame Blavatsky, originally published in "La Revue Théosophique," entitled, "Alchemy in the Nineteenth Century." It is written with all her voluminous energy and is as full of "meat" as is to be expected from its source. It was intended as a warning to the "masters" of magic who are rife in France. No. 10 is devoted to a full report of the Theosophical Convention held last July.

#### WHO WAS JEHOVAH?

Mr. Page Hopps has reprinted (Williams and Norgate) the address on the above subject which he delivered before the London Spiritualist Alliance. Our readers have already seen it in "LIGHT," and no doubt many of them heard it when Mr. Hopps spoke it in St. James's Hall. It is an outspoken utterance, and one which, a few short years ago, would have raised a howl of opposition. We have moved fast; those who live in the whirl of progress do not realise *how* fast. When the coming generation shall set itself to estimate the gain and loss of this epoch, what will probably seem most striking will be the fearlessness with which ancient and worn out articles of faith were called up for judgment, and the advance that was thereby made in saner and serener views of such topics as most concern man to estimate aright—the God-idea and its evolution: man's future state as proven to demonstration and no longer a mere article of faith: man's life here as a preparation for his continued life there: the communion between the world of sense and the world of spirit. These and such as these are topics which have replaced Predestination and Election, disquisitions on Eternal Punishment and fanciful conceptions of a material Heaven and hell. Mr. Hopps, in this address and in many another before it, has contributed largely to the awakening of thought in those directions.

A MAN must thank his defects, and stand in some terror of his talents. A transcendent talent draws so largely on his forces as to lame him; a defect pays him revenues on the other side.—EMERSON. ("Conduct of Life: Fate.")

## THE FALSE METHOD AND THE TRUE IN THEOLOGY.

### I.

Theology may, for all essential purposes, be defined as "Man's idea as to what is the Truth of God." It is properly concerned with nothing that cannot be either understood to be true or felt to be true. The claim upon Faith is always a claim on inner feeling as against outer sight, and never a claim upon assent for no other reason than the claim itself: and no one can truly believe save upon the ground of understanding or of feeling.

The "feeling" here spoken of is not, of course, mere outer-sense feeling, or feeling arising from external self-interest. These outer feelings we may term "impulses," while the deeper interior feeling, which is doubtless actually perception but usually comes into our consciousness as feeling, we may distinguish as "intuition." It is always present, but is not always rightly heard, and sometimes not heard at all; because the outer-sense feelings are in such cases so "loud" that their turmoil causes us to hear the inner only so indistinctly that we often mistake what is meant, and sometimes altogether drowns the inner voice, so that we do not hear it at all. But every one who has tried to "hearken what the inner spirit sings" must know experimentally the irrepressible "sensation of certainty" which arises when, putting aside all worldly considerations and desiring truth only and at all costs, we listen to what the deepest and highest in us has to say.

All systems of Theology are liable to err in one of two directions: they will be either too subservient to the practical present conditions of this world, or too indifferent to them. They will either lose the spiritual in the worldly, or utterly neglect the worldly for the supposed spiritual. The former system bends truth to subserve the interests of an external organisation, assumed to be essential for the culture of religion; and counts as error everything that makes against the interests of the organisation. The latter assumes that this present world is a hideous evil—not God's world at all, but the devil's—and that the whole purpose of religion is to make men come out and be separate from the world; and that only those who utterly condemn its pleasures and rewards and turn their backs upon its interests will be admitted to the glory of the world to come, which is to be all God's and none of it the devil's.

These two systems each tend to fall into a corrupt state. In the first case the interests of an organisation are soon identified with the personal interests of those who are connected with the governing of it; and personal ambition and the most worldly kind of selfishness soon banish spirituality and real earnestness for the universal good, till the Church becomes wholly worldly and the name of God supports the rule of the devil. In the second case, too great a renunciation is demanded of persons not yet spiritually capable of it, whereby profession of it takes the place of actual performance, and a man is estimated rather by what he says and professes than by the actual spirit of his life.

And thus in both cases hypocrisy results. The hypocrisy of a sovereign Pontiff calling himself "Servant of the servants of God," and of Bishops intriguing and scheming to further what they believe to be the temporal interests of the Church; and on the other hand the hypocrisy of the man who sings:

"When I can read my title clear  
To mansions in the skies"

on Sunday, and in the week pays the lowest possible wages, presses every personal advantage that may advance him in the rush for wealth, and yet believes that these things are as nothing compared with his own acceptance of sound doctrine, and his faithfulness in hating, and in every possible way opposing and thwarting, those who do not think as he thinks.

Thus much for this source of error in Theology. Another is that the study of Truth has hitherto been hampered by the almost universally accepted idea that nothing was, in the pursuit of it, easier than to fall into irremediable error. The effect of this has been to block up many paths of inquiry, and to taboo certain conclusions as illegitimate, arrival at which was discouraged by persecution in this world, and the assurance of eternal torment in that which is to come. Thus each generation was limited, as to fields of research and methods of inquiry, to those which had sufficed for their forefathers; and the method of the Gospel was reversed. Instead of men becoming as little children that they might enter the Kingdom of Truth, the little children had to follow the guidance of the old, and think nothing out of the plane of what had been thought before, and enter upon no paths of inquiry which were not already hard beaten by the footsteps of their progenitors.

Of still lower and grosser influences which have had weight in the shaping of our present conventional Theology it is needless to speak at large. How men, who might have known better, have transferred the shortcomings of their own nature into their conception of the character of God, and for love of worldly power and wealth have played fast and loose with truth, and twisted and perverted God's eternal verities to serve their own ambitious or vindictive ends.

But let me say here that this is not urged for the purpose of holding up to modern contempt and obloquy the times that have been or the men who shaped them. So surely as the night is as much a part of God's order as the day, so must we admit that in all ages and under all the characteristics thereof God's Order is to be traced, and God has been working out through them those wonders of His Love which as yet we may not understand. The greatest sign of growing light in this our own age is that we are ceasing to fear the devil as one who is continually upsetting and thwarting the designs of the Father of all. Evil is now a mysterious thing, nay, perhaps more mysterious now than heretofore, for it was quite simple to our fathers. But one thing we do know about it, and that is that, whatever it may be in itself, it is an instrument in the hands of a God who loves us and not in the hands of a fiend who hates us; and that in the mystery of its operation it is educating and not damning us, setting us free from carnal illusions rather than binding us still tighter therein.

The real value of any age to the ages succeeding it is never that which, to those who lived in it, it was supposed to have, and not always that at which those who look back upon it from succeeding ages estimate it. We are, I fear, far readier to discern what was bad in the past than what was good—a most suicidal spirit; for the past is the foundation upon which we ourselves stand, and whatever of good and true there is in us exists largely through instrumentality of that very past which we are so apt to condemn. If their errors have guided us to truths it is not our part to scorn them, but to see to it that we, with our greater light and insight, and all the other aids and advantages of our day, play our part as truly, in comparison, as they played theirs, and learn the lessons which by an inverse process their mistakes and misapprehensions were meant to teach us.

Having thus indicated, according to the light given me, the causes why the present conventional Theology has, as it seems to me, fallen short of the Truth, it remains to indicate briefly the spirit in which, and the method by which, the modern Theologian should proceed to inquire into the character of God, the nature of Man, and the relation of the one to the other; which three points may be said to comprehend the whole extent of the problem to the investigation of which the Theologian, by the very name he has accepted, stands committed.

Here it may be well to proceed aphoristically. I suggest for earnest consideration the following theses:—

1. The Truth-seeker must follow truth for the sake of its own good and for no ulterior reason.

2. His mind must be utterly and unreservedly open. He must have no preformed opinions as to directions in which considerations of worldly interest will not permit him to be led, or as to conclusions to which he cannot, for a similar reason, allow himself to come. His view, whatever it may be, must be formed from what he has opened his eyes and seen, and not from what he has shut his eyes and refused to see.

3. He must accept the inquiry as an infinite one, and therefore one which cannot possibly be concluded during his present earth-life.

4. At the same time, for the sake of practical influence upon the world, he may—when he has reached a position at which he is impelled to do so—formulate his own view of truth into a system. Such a proceeding will be useful if the system be promulgated as the truest for the time being: it will be (humanly speaking) mischievous if it be asserted as the full and final truth for all times.

5. The system, if it is a truly sound one, must steer clear of the two errors mentioned above: on the one hand not supposing that unworthy methods or an external and worldly success are at all necessary to the cause of Truth; nor, on the other, allowing that anyone is in the least benefited by professing the most orthodox creed, save in so far as his everyday life here is lived in the light and power of it.

6. And the system, whatever it may be, will never prove its efficacy and worth so well as when it enables its adherents to abandon it for the still truer. All systems should be as steps of a ladder, valuable because they enable us to mount to the next, and so leading to the top at last. Their motto should be like that of Arthur's sword Excalibur; on the one side, "Take me," but on the other, "Cast me away."

G. W. A.

(To be continued.)

### LETTERS TO THE EDITOR.

#### Our Father's Church.

SIR,—I was greatly interested in Mr. Page Hopps's "Ideal" of what a Church ought to be, and might be, as given in last week's "LIGHT"; and I have a strong impression that very many of your readers would be as heartily glad as I should be to see such a noble "Ideal" fully realised. Could Mr. Hopps be induced to start a Church of the kind in London? It would be a grand work to do, and there must be a very large number of people in this great Metropolis—besides Spiritualists—who would hail such an opportunity for rational and spiritual worship with gratitude and delight. May I ask those who concur with me to send me a line expressive of their sympathy, addressed to the Office of "LIGHT," 2, Duke-street, Adelphi, W.C.?

E. D. R.

[We entirely concur with E. D. R. If the attempt can be made it shall have our warm support.—ED. "LIGHT."]

#### Mrs. Besant's Letters.

SIR,—I was surprised and grieved to see the letter of Mr. Gilbert Elliot in your issue of the 19th. Mrs. Besant is wise in not showing the letters of the Mahatmas. Why should she? Were she to show one, six more would be called for, and this Mr. Elliot must know. As Madame Blavatsky says, it was a lamentable and grievous mistake to drag the names and existence of these super-human beings before a profane public. *She* did not do it, and always insisted that it was perfectly immaterial to a Theosophist whether he believed in their existence or not; that the teachings and aims of Theosophy should be enough to satisfy anyone anxious for the truth. She declined the production of phenomena for precisely the same reason that Mrs. Besant declines to produce the letters. Nothing of the kind is convincing to some people; they believe one hour, doubt the

next and require more proof. It is not given to all even to believe alike. Years before I heard of Madame Blavatsky or the Theosophical Society I believed implicitly in the existence of the Mahatmas; reason, analogy and common-sense convinced me. Perhaps if Mr. Elliot applied these, he might also be convinced. If he reads the first chapter in the "Key to Theosophy" he will find that Theosophy is not a religion, but simply "Divine knowledge or science."

F. T. S.

#### Visions.

SIR,—A few weeks ago I had gone to bed, and (as I sometimes do) awoke to see spirit forms. In the instance I relate I saw two duplicates of my neighbour, who is also a medium; one (the higher form) dressed like my neighbour, in very clean working clothes of a light drab colour, no white; the other (a lower form, still my neighbour,) a miserable looking object, with a blackened atmosphere coming out of and all round its body. It looked piteously at me in its misery.

The higher form pointed out the lower with a gesture of distress, almost of despair; then both disappeared.

Once again, another night, one of the forms came through the locked door below, but did not rise to the bedroom.

With this form I conversed, but though I heard my voice speaking, and hers also, I could not make out the meaning of our words. Soon after, this neighbour fell ill. I did what I could for her, and she is now better.

At the time I saw these forms, my neighbour's mortal body was in bed.

September 11th, 1891.

PENCIL.

#### "The Woman Clothed with the Sun."

SIR,—It was hardly necessary for the writer "Edward Maitland" to occupy your space (in "LIGHT," August 15th) with a disclaimer of all connection with the book, "The Mother: The Woman Clothed with the Sun." That book was issued in 1885, and Mr. Maitland has simply borrowed the half of its title for his own! And there is, indeed, no other connection!

With regard to other portions of his letter, Mr. Maitland's explanation of "The Powers of the Air" is simply ludicrous to those who have cognisance of these "Powers," the "Powers" referred to in the New Testament; and concerning the Divine personality of Christ he is already answered in the article, "Peace or War," which called forth his disclaimer. Readers will decide for themselves between the evidence of the Apostle Paul, his writings and his life, on the one hand, and the assertions of Mr. Maitland on the other.

M.

P.S.—May I throw out an idea for my brother and sister Spiritualists, that it seems to me may be easily grasped? The central fact of Spiritualism is what for want of a better word is termed "Mediumship." As man is in the likeness of his Maker, may it not be that Almighty God has His medium upon earth at the present time? And that this fact may account for all the activities and changes crowded into the last half century and still continuing, as never before? Spiritualists know that in the case of physical mediumship (which affords the best illustration for the moment) it is not necessary for the medium to lift a little finger; the work is done around him. Apply this idea with larger and higher application. Again, as there are two main classes of mediumship, may not "The Almighty" have "Two Mediums" for two very different kinds of work upon His earth? Apply this to Rev. xi. and xii., which are but two sides, again, of the same situation—and especially to the latter chapter.

Perhaps with this idea before them Spiritualists will read the book referred to\* in a new light. True Spiritualists need not fear that this idea militates in any way against the legitimate conceptions of their own individual possibilities of progress and evolution. On the contrary, unknowingly to themselves, they are being aided in their higher development by a surrounding and pervading "Power" which, though invisible, is none the less real, and whose far-reaching effects the future will show.

M.

FATE, then, is a name for facts not yet passed under the fire of thought—for causes which are unpenetrated.—EMERSON. ("Conduct of Life: Fate.")

\* Published at the Leadenhall Press, E.C. By the liberality of a believer any one to whom the purchase is inconvenient may obtain a copy free by application (with sixpence postage for the two vols.), to Mr. G. Davey, Ainslies, Belvedere, Bath.

### SOCIETY WORK.

50, BECKLOW-ROAD, SHEPHERD'S BUSH.—We had a good meeting on Sunday. Mr. Norton's control gave an excellent address and some beautiful poems, followed by good clairvoyance. Mr. Wyate gave an excellent reading out of the book "Over the Tomb," published by J. Burns.—T.H.

PECKHAM RYE.—Last Sunday Mr. Lees took up the history of the construction of the Bible, and dealt with the changes through which it had passed, thus showing that it was not at all improbable that mistakes and contradictions would be found in it. He dealt with some of the distinct contradictions and held his own against the attempts at reconciliation which were made by those who believe in infallible inspiration. Next Sunday at 3.15 p.m.—J. H.

FOREST HILL, 23, DEVONSHIRE-ROAD.—We had our tea and concert on the 16th inst., which were quite a success, our room being crowded, and our funds were increased by 23s., the profit on tea and entertainment. On Sunday, September 20th, the guides of Mrs. Spring gave several very good tests which were recognised. Our rooms were again crowded to their utmost capacity. Sunday, September 27th, at 7 p.m., Mrs. Stanley. Thursday at 8 p.m. séance.—H. W. BRUNKER, Sec.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday morning last, Mr. Humphreys spoke on the second coming of Christ, stating that it had already happened to a few chosen ones and would come to all as they prepared themselves. A fair discussion followed. In the evening we were entertained by solos and instructed by addresses from Messrs. Butcher and Audy, making a pleasant and profitable evening. Friday, at 8.15 p.m., healing; Sunday, 27th, at 11.15 a.m., Mrs. Bell; 7 p.m., Mrs. Treadwell.—J. HAWES, 36, Tyrrell-road, East Dulwich.

24, HARCOURT-STREET, MARYLEBONE.—On Sunday at 5 p.m. a large company of friends sat down to an excellent tea which seemed to be thoroughly enjoyed. At 7 the quarterly meeting was held, Mr. Cooper presiding. After the business the following speakers gave brief but pathetic addresses, Messrs. Drake, Jefferies, Burns, Hunt, Everitt, Smyth, and Towns. On Sunday morning at 11 a.m. Mr. Towns, "The Aspirations"; at 7 p.m., the Rev. F. R. Young, "How I Became a Spiritualist, and why I Remain One." Thursday, 7.45 p.m., Mrs. Spring; on Saturday, at 7.45 p.m., Mrs. Treadwell.—R. MILLIGAN and C. WHITE, Hon. Secs.

14, ORCHARD-ROAD, SHEPHERD'S BUSH, W.—At Sunday's service many strangers were present, when Mr. Danby gave us a cheering address, explaining the peace and comfort derived from a knowledge of Spiritualism, referring to the rapid strides now manifesting themselves. Mr. Brooks followed with some excellent suggestions as to our Lyceums; Sunday, at 3 p.m., Lyceum; at 7 p.m. Captain Pfoundes—a Buddhist Oration, in his robes; Tuesday, at 8 p.m., seance, Mrs. Mason; Thursday, at 7 p.m., lantern entertainment in aid of Lyceum funds; Saturday, at 8, select circle; October 4th, Rev. Dr. Young.—J.H.B. Hon. Sec.

KING'S CROSS SOCIETY, COPENHAGEN HALL, 184, COPENHAGEN-STREET, CALEDONIAN-ROAD, N.—A tea meeting to open the winter session will be held next Sunday at 5 p.m. Tickets should be taken at once. They may be had of the secretary, (address below), or at 15, Southampton-row, W.C. Adults 9d., children 6d. In the evening, at 7 p.m., a lecture will be delivered by Mr. E. Bertram, entitled "Footprints on the Sands of Time." The following platform arrangements have been made for October:—4th, Mr. W. McKenzie; 11th, Rev. Dr. Young, "How I Became a Spiritualist"; 18th, Mrs. Bell, "Personal Experiences"; 25th, Mr. T. Everitt.—S.T. RODGER, 107, Caledonian-road, N.

LONDON SPIRITUALIST FEDERATION, ATHENÆUM HALL, 73, TOTTENHAM COURT-ROAD.—On Monday next, at 8 p.m., a lecture will be given by Mrs. Besant on "What is Theosophy?" Reserved seats 1s. and 6d. Admission free. Sunday, October 4th, Mr. Thomas Shorter, "Spiritual Religion." Before the lecture a new inspirational hymn, "Union with Liberty," will be sung, and Miss Ward will sing two solos, and Mr. Evans will recite. October 11th, Mrs. Britten on "Theosophy from a Spiritualist's Point of View." October 25th, Mr. Mead, F.T.S., on "Man's Spiritual Evolution." November 1st, Rev. F. R. Young on "How I Became a Spiritualist and why I Remain One." Free seats at all meetings. All applications for tickets to be made to me.—A. F. TINDALL, A.T.C.L., Hon. Sec., 4, Portland-terrace, Regent's Park.

SOUTH LONDON SPIRITUALISTS' SOCIETY, 311, CAMBERWELL NEW-ROAD, S.E. (NEAR THE GREEN).—That the interest in Theosophy is still sustained was shown on Sunday evening last, when a large and deeply interested audience assembled to hear the points of difference between Theosophy and Spiritualism expounded. It was claimed that the "Spook and Shell" theory fails altogether to explain the evidences of Spiritualism, and that the verdict of "not proven" must be applied to the doctrine of Re-incarnation. Mrs. Besant's statement "that the number of Re-incarnating souls is fixed for the present" was quoted, but we have yet to learn upon what evidence such astounding statements rest. The meeting

closed with a number of spirit descriptions by Mr. W. E. Long, to the evident satisfaction of the audience. Next Sunday, at 7 o'clock, "The Strong Points of Spiritualism" will be presented and a public discussion held on the same subject on Thursday, at 8.30 p.m. Free magnetic healing on Mondays and Thursdays from 3 to 8 p.m., and on Tuesday, September 29th, the quarterly tea and social gathering will be held at 7 o'clock. Friends will be cordially welcomed. The election of secretary in the place of A. L. Ward, resigned, will take place on the same evening.—W. E. LONG, Hon. Sec.

AN APPEAL.—Having been connected with the cause in Notting Hill, and knowing that many of your readers have witnessed manifestations through the mediumship of Mr. John Hopcroft, who is now suffering from mental and physical prostration, I desire to point out that he requires prompt assistance, and as his financial affairs are in a somewhat unsatisfactory state I would appeal on his behalf to those of his friends who can show their appreciation of his services which have been purely honorary so far as I can testify. Dr. Younger has taken him in hand, and a séance has also been arranged for his benefit to take place at 34, Cornwall-road, W., on Monday evening, October 5th, at eight o'clock, when Mr. Towns has kindly promised to give his services. The admittance will be 6d. each person.—PERCY SMYTH, late secretary Kensington and Notting Hill Association, 68, Cornwall-road, W.

### THE SOUL'S ERRAND.

Go, Soul, the body's guest,  
Upon a thankless errand;  
Fear not to touch the best,  
The truth shall be thy warrant;  
Go, since I needs must die,  
And give the world the lie.

Say to the Court it glows  
And shines like rotten wood;  
Say to the Church it shows  
What's good and doth no good.  
If Church and Court reply,  
Then give them both the lie.

Tell Potentates they live  
Acting but others' actions;  
Not loved unless they give,  
Not strong but by their factions.  
If Potentates reply,  
Give Potentates the lie.

Tell Zeal it wants devotion;  
Tell Love it is but lust;  
Tell Time it is but motion;  
Tell Flesh it is but dust.  
And wish them not reply,  
For thou must give the lie.

Tell Age it daily wasteth;  
Tell Honour how it alters;  
Tell Beauty how she blasteth;  
Tell Favour how it falters.  
And as they shall reply,  
Give everyone the lie.

Tell Wit how much it wrangles  
In tickle points of niceness;  
Tell Wisdom she entangles  
Herself in over-wiseness.  
And when they do reply,  
Straight give them both the lie.

Tell Physic of her boldness;  
Tell Skill it is pretension;  
Tell Charity of coldness;  
Tell Law it is contention.  
And as they do reply,  
So give them still the lie.

Tell Fortune of her blindness;  
Tell Nature of decay;  
Tell Friendship of unkindness;  
Tell Justice of delay.  
And if they will reply,  
Then give them all the lie.

So when thou hast, as I  
Commanded thee, done blabbing,  
Although to give the lie  
Deserves no less than stabbing.  
Yet stab at thee who will,  
No stab the soul can kill.

THE first and worst races are dead. The second and imperfect races are dying out, or remain for the maturing of higher. In the latest race, in man, every generosity, every new perception, the love and praise he extorts from his fellows, are certificates of advance out of fate into freedom.—EMERSON. ("Conduct of Life: Fate.")