

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

Mr. Andrew Lang's book "Cock Lane and Common-sense" abounds with quotable matter, and the greater part of it as serious as need be. For instance, there is this illuminating little reference to Mr. Home:—

Home was a remarkable survival of a class of men familiar to the mystic Iamblichus, to the savage races of the past and present, and (as far as his marvels went) to the biographers of the Saints. "I am one of those," says the Zulu medicine-man, in Mr. Rider Haggard's "Allan's Wife," "who can make men see what they do not see." The class of persons who are said to have possessed this power appear, now and then, in all human history, and have at least bequeathed to us a puzzle in anthropology.

But the Zulu medicine-man's description of himself by no means fits Home, as Professor Crookes has shown in his book in which he records self-registering experiments beyond the reach of suggestive hypnotism. The value, however, of Mr. Lang's remark lies in the fact that Mr. Home is now to be taken seriously. Mr. Lang follows up this remark about Home with an almost anxious examination of the experiences and writings of Mr. Stainton Moses.

We have received copies of two of Dr. J. H. Dewey's works, "The Open Door" and "The Dawning Day." Dr. Dewey is essentially and in the truest sense of the word a spiritual writer. He appears to be just a little shy of mediumship and manifestations, though not from any doubt as to their genuineness. Indeed, it is highly probable that his ideal includes mediumship and manifestations on a much larger scale. We gather from his writings that he would say something like this: Why should there not be, in time, normal independent seership, clairaudience, and psychometry, by which mental telegraphy between minds, independent of sense connections, both in the body and out of it, may be made as positive and as universal as the present modes of communication,—and, indeed, more satisfying than by the present use of the senses?

Of these two books we can truly say that, while we are not prepared to profess entire agreement, we think that no spiritually-minded Spiritualist would lightly value them. "The Open Door" is called "The Secret of Jesus. A Key to Spiritual Emancipation, Illumination, and Mastery," and "The Dawning Day," in a descriptive catalogue, is set forth as "an Exposition of the Principles and Methods of The Brotherhood of The Spirit, being an adaptation of The School of The Christ and His Apostles to the changed conditions of our modern life." The books are published in New York, by E. L. C. Dewey, at thirty cents each, in paper.

What a beautiful and truly religious letter was that which Mr. Gladstone wrote to Mr. Russell, on the "death"

of his father! Mr. Gladstone hesitates at the word "death," and suggests "the ingathering" instead. For him, "death" alone is that which "integrates." "Here," says Mr. Gladstone, "everything is but a rent": the true upbidding and upbuilding are to come.

The "Star" very properly draws attention to a bad case of Bumbledom's red-tape in the Lambeth Workhouse. An aged inmate has been "asking for more": not more skilly, but more sleep or more bed. Is it possible to believe that 5.40 is the time fixed for the rising of the poor old bodies? But we believe the statement is correct: and if so, we think it is the duty of every humanitarian to do what he can to make Bumbledom unhappy. What gross stupidity and irritating cruelty lie hidden in that 5.40 regulation! Surely, sense as well as humanity ought to suggest an hour of rising much nearer eight o'clock for all over sixty.

But this is not all. It appears that breakfast is served at 6.30, dinner at 12.30, and tea at 6. As the "Star" says:—

This arrangement of meals is doubtless suitable enough to people who are not far advanced in years, but to weary and weak old folks the periods of fasting between meals must seem very long.

Old people are frequently not very good hands at breakfast, especially at 6.30, after such an enforced early rising. Why make the poor's house like a prison?

A notable incident at the late meeting of the Psychological Research Society was the repeated testimony of the leaders to their profound belief in the good faith of Mr. Stainton Moses. Professor H. Sidgwick, who read a paper on "Disinterested Deception," appeared to do so in order to contrast Mr. Moses with others as to reliability. He went so far as to say that Mr. Stainton Moses' presentation of his experiences was one of the most important pieces of evidence the Society ever had to deal with. If his was a case of elaborate motiveless deception, there was nothing parallel to it. Mr. Myers said that the leading feature of Mr. Moses' character and life was his deep love of truth and his earnest search for it. Professor Crookes followed all this up by statements equally strong. Mr. Myers and Mr. Crookes appear to fully accept the facts of Mr. Moses' mediumship. Mr. Sidgwick hesitates, and asks to be allowed to wait for more light.

The "Banner of Light" tells the following story:—

Miss Eleanor Marks, aged twenty-two, apparently died recently at Columbus, O. While the supposed corpse was being borne from the hearse to the grave, a faint tapping attracted the attention of the pall-bearers, and when the coffin lid was raised Miss Marks was found to be alive. She says she had a knowledge of all that passed while the preparations were being made for her burial, but that she was unable to give any sign until the fear of burial roused her into action.

We shrink from even telling the story and from the inference, but we are bound to add that burial before death

is too often suggested. It seems almost too shocking to think about, but the subject ought to be faced.

The remedy is cremation. It is sometimes said that cremation would increase the danger of poisoning; but, under the very sensible regulations of the Cremation Society, we do not think so. But we would prefer to run the risk of burning the poisoned than burying the alive.

We were not surprised to see the following paragraph in a prominent position in the London papers a few days ago:—

Messrs. W. H. Smith and Son were summoned at Liverpool to show cause why a number of copies of "Pick Me Up," which had been seized by the police, should not be destroyed, in consequence of the alleged indecency of a picture contained in it. The case was adjourned for a week.

What we have been surprised at is that at Smith's book-stalls, for many months, the prominent positions have been occupied by literature of a very questionable character—hung literally on the line. But the greatest surprise of all is that, while all this has been going on, "LIGHT," a religious, scientific, and, we venture to say, an exceptionally pure paper, is refused admission to the stalls, and is even excluded from Smith's order sheets, so that persons ordering it cannot be supplied. It may be against our interests to publish this fact so plainly, but it is our duty to do it. Perhaps the publication of the gross anomaly will move the higher forces in the firm to intervene.

"IS SPIRITUALISM WORTH INVESTIGATING?"

A DISCUSSION AT THE PIONEER CLUB.

The Pioneer Club for Ladies is a really worthy product of the modern movement for the "emancipation" of woman. The headquarters of the club are situated at No. 22, Bruton-street, W. (formerly the town house of Lord Hastings), and the founder and president is Mrs. E. L. Massingberd, to whose munificence the members owe their present luxurious quarters.

One of the principal features of the institution (which now numbers over 400 members) is a weekly debate, and, as exemplifying the way in which the subject of Spiritualism crops up in unlikely places, the last discussion of the season, which was held on Thursday evening, the 19th inst., was founded upon the question: "Is Spiritualism worth investigating?"

The debate, which, by special request, was opened by Mr. John Page Hopps, brought together a crowded audience, numbering many ladies prominent in artistic, literary and social circles. After a few preliminary remarks by the lady who occupied the chair,

MR. HOPPS took up the theme of the evening. He said that a preacher was always supposed to stick to his text, and it was his intention to confine his remarks very strictly to the subject they had met to discuss: Is Spiritualism worth investigating? In raising such a question, one was struck by the fact that it is necessary to know the kind of person one is talking to, before proceeding to answer that question. Such an inquiry would be regarded from so many points of view by the various minds to whom it might be submitted, that a definition of the term "worth" was necessary. To some people nothing was worth anything that did not afford the means of making money, of procuring pleasure, or confirming their opinions. The best way to begin a conversational discussion of the kind they were attempting was to imagine that a certain number of those various classes of people were present. Now what was wanted to make the thing worthy of investigation? For example, one person of a practical turn of mind would say, "What I want to know is—(seeing that life is short, my time limited, and objects of interest are increasing every day)—is the subject important enough to demand attention, so far as I am concerned?" He remembered some years ago meeting what was perhaps the very silliest comment that was ever made on Spiritualism. As was so often the case, it had been uttered by a very clever man—Professor Huxley—who had remarked that even if Spiritualism and Spiritualistic phenomena were true, it was not of the least importance. This was such utter nonsense that he (the speaker) often wondered in what tone of voice the remark had been

made. It was needless to argue about such a statement. If the phenomena of Spiritualism were real, if the whole thing was not fraud and insanity, if there was any sort of truth in the claim that beings from beyond the veil came back into this muddy sphere and in some way proved their existence, he ventured to think that all the facts that had been discovered about beetles and moths and jelly-fish became insignificant in comparison. (Hear, hear.) He would not occupy any more time on the question whether Spiritualism was important or not, an investigation. To his mind it was overwhelmingly important. Another question that might be raised was: Does anything depend upon it? Because some persons might urge that if nothing but a discovery of its truth was to be gained by investigation they might leave the research to others. This was a question that might occupy the whole evening, because he felt that just in proportion as anyone realized its truth, it made it a vital part of one's inner nature, everything in life would receive some kind of tone, touch, beauty, everything in freshness. It was bound to be so. It would alter one's thoughts about this world and the next, and give an inspiration to all one's plans, loves, hopes, and fears. It might be asked: Had Science anything to say to it? By Science, he meant Science *per se*, and not merely scientific men and women. He always felt that there was a great deal of difference between Science people and Science itself. One of the greatest scientists of the day had said to him of Spiritualism, "This thing may be perfectly true, but all the habits and conclusions of my life go in a contrary direction, and I do not feel inclined to study it." What this scientist said was probably entirely different from what Science might say. Modern Science had, he felt, a great deal to say about Spiritualism. All the Science phrases—Evolution, Development, the Conservation of Energy, the Survival of the Fittest—all these phrases bore upon the subject of Spiritualism, and might almost be said to justify its contentions, because they seemed to carry us behind the "muddy vesture of decay" to find the causes, the beginnings, the ultimates of everything beyond this poor land of shadows. Then they got back to their practical friend again. Such an one did not want to blunder into all sorts of errors and illusions; he did not want to begin an inquiry without some hope that it would lead somewhere. And so, by him, the question might be answered by another: Is there evidence enough to justify an investigation of the subject? There was an immense amount of ignorance—pardonable, natural ignorance—with regard to the evidence that had been accumulated, evidence amply sufficient to justify the belief of intelligent and philosophic Spiritualists. If the intending investigator believed in antiquity as conferring any credentials upon a subject, Spiritualism should satisfy him in this respect since, however far one went back into the history of the race, indications of its influence were found. All the ages had shown traces of it. Some might urge that the existence of Spiritualism in ancient times stamped it as an outgrowth of the ignorance and barbarism of such periods. Yet, if they went into the politest and most civilised communities of the world of to-day—Paris, Vienna, Boston,—or looked around them in London, they would find many thousands of people—bright, cultured, intellectual—who believed in these very things that the old barbarians of thousands of years ago believed in. So it was continuous; and if the speaker appealed to antiquity it was to demonstrate the continuity of belief in this matter, in some shape or other. Then as to the quantity of evidence. It would puzzle them to gather together so large, interesting, and philosophic a literature on any occult topic as had been devoted to Spiritualism. The subject had a whole library of its own, and the amount of evidence set forth in that form was enormous. Next, as to the quality of that evidence. He (the speaker) had an experience of Spiritualism both in England and America, covering from thirty to forty years, and he had found that some of the most thoughtful, educated, sincere, and sympathetic people recognised the claims of Spiritualism, while some of the best scientific people admitted—were bound to admit—that it had a very great deal to say for itself. It was true the slow-going, old-fashioned, "proper" sort of people avoided the subject and therefore knew nothing about it, but the strong, enterprising, resolute people had looked into it and believed in it, and it would astonish many of those present to know what a large number of these people there were in the world to-day. Then came the question of investigation. He began his study of the subject many years ago; when certain crucial and conclusive tests

made him a believer, since which time he had done very little in the way of experiment, confining himself mostly to reading and intercourse with friends. Would-be investigators would have to do as he had done; begin at the beginning and find out for themselves. If they were in earnest they would soon find a way. As to results—that was a different question. Some people got a cataract of evidence at the very onset—downright *bona fide* strong, irresistible evidence. Another person might investigate for years and obtain hardly any proof. It was a question of conditions and circumstances. He had gone through it all himself; and he did not believe anyone could guarantee results. His advice to every intending investigator was, "Prepare yourself for contradiction, confusion, and disappointment." These might in some cases never be met with; but it was better to be prepared. One thing he could speak of with certainty. It sometimes happened that those who failed to get external and phenomenal evidence found coming into their inmost life—into the affectional part of their natures—something that was, in a way, higher than evidence, an irresistible conviction of the reality of a world beyond the veil—a world where all things broken would be made complete—so that it would be impossible for them ever again to scoff or deny, and for all he knew that might be better than a cataract of evidence. The trembling hand stretched forth to grope in the darkness would receive a responsive clasp, and the inquirer, though lacking the more material kind of proof, would yet decide to give God, the angels, and himself the benefit of the doubt. (Applause.)

A thoughtful and interesting discussion followed. Mrs. SIBTHORPE strongly endorsed and approved much of what Mr. Page Hopps had stated. Her own experiences, however, impelled her to deprecate objective demonstrations of the truth of the unseen world. To her, Spiritualism was the inward communion with that world, which had long been a source of inspiration, upliftment, and consolation to her mind. The world to-day was too much given up to externals, and she looked forward to a time when, having evolved the inner side of its nature, humanity would understand, by intuitive perception, truths which it can only now arrive at by slow and painful processes of the intellect. There was no human being who would not be made more blest and blessing by the study of Spiritualism; but outer demonstration she considered to be generally worthless.

A lady inquired whether Spiritualism and Theosophy were identical.

MR. PAGE HOPPS, in reply, said that, so far as he could see, there was but little proof of contact. Spiritualism affirmed the simple fact of the reality of life beyond the grave—the persistence of life after the change called death. Theosophy was—he knew not what. There were a number of Theosophies, and the point of contact was that the Theosophist did believe in some sort of a spiritual world, and some kind of spiritual beings. Beyond that they did not seem to have any point of contact.

MR. LANE FOX raised a point of terminology. He did not think Mr. Page Hopps had sufficiently indicated what he meant by "Spiritualism." The word did not convey the same thing to all minds. Like Mr. Pickwick's description of the term "politics," it comprised within itself a multitudinous variety of many-sided topics. It was, in fact, an investigation of occurrences which were abnormal in the sense of being unfamiliar to most people in their everyday life. The spirit world was unintelligible to those who had never thought about it, and it was impossible to begin an investigation unless you knew what you were going to investigate. After some further remarks in this vein, MR. LANE FOX alluded to his experiences as a member of the Psychological Research Society. At one time the society thought it could investigate the laws of man's being by strict reference to physical matters. But they now found they could no longer lay down laws as to their methods of research, because they found the personal equation—the individual factor—was an important consideration. The whole process of investigation had now resolved itself into the consideration how far the normal conceptions of the individual could be attuned to the prevailing conceptions of a large number of thinking people at any given time in the world's history. He would remind them, in conclusion, that every important inquiry into a new truth, or new aspect of truth, had been fought against by people who had prejudices and narrow interests to uphold. But he was happy to see that the power of dogmatists was decreasing, and there was a growing desire to investigate this branch of inquiry with interest and zeal. (Applause.)

Other speakers followed, the negative side of the question under discussion being in an apparent minority. The lady speaker who most strongly discountenanced investigation showed some lack of acquaintance with the subject by several times using the word "medium" to indicate a spirit-control. Mesdames WHITEHEAD, PEARSE, and GREEN, and Dr. LLOYD TUCKEY were among the speakers, and most of the remarks made by these showed more than a superficial acquaintance with the theme.

MR. PAGE HOPPS concluded the discussion by ably summarising the points made by the various speakers, answering objections, explaining difficulties, and generally elucidating the problems presented for solution. Stress had been laid by some of the speakers upon the dangers of investigating the subject. He was not sure that a greater danger was not incurred by not understanding it. Ignorance was no protection. They were under a delusion when they imagined that they could shut out the visitations of the unseen by closing their minds against them. It was better to be fortified with knowledge, so that these matters should be understood and the dangers thereby diminished. He concluded his remarks with an account of one of the experiences which had finally convinced him of the genuineness of spirit intercourse, which account may be briefly reproduced here. A lady medium, through whose instrumentality he had received many striking evidences of spirit action, being a guest in his own home, he, one evening, proposed an impromptu séance, at which only the medium and himself should be present. His request, though premeditated, had been suddenly sprung upon the medium to preclude any question of preparation, or pre-arrangement. The psychic expressed her willingness to assist, and together they retired to Mr. Hopps's study, where, under conditions that made it impossible for the medium to use either hand or foot, signed messages were written on paper placed on a table, while the pencil with which the writing was executed was made to move about the room, rapping in various parts of the chamber, frequently in places indicated by Mr. Hopps. A large light appeared and floated about the room, coming into contact with the table and Mr. Hopps in a way that demonstrated its tangibility. Finally, the table was agitated violently, at a distance of many feet from Mr. Hopps and the medium; the noise being heard by Mrs. Hopps, who was in a room on the other side of the hall. This and other concurrent manifestations were conclusive. Whoever was responsible for them it was certainly not the medium, nor the sitter, the only occupants of the room, the door of which was locked. Of course, as the speaker jocularly remarked, it might have been the devil. The phenomena were very vulgar and ridiculous, perhaps, said Mr. Hopps; but they happened. It was, perhaps, due to his prosaic and common-place nature, but such things as these appealed to him more forcibly than sentiments or emotions, which might be explained away, and which at the best could be of no value to any but those who were the recipients of such feelings. It was facts of this kind which had inclined him to a belief in the subject they had met to discuss that evening.

The proceedings then terminated with a vote of thanks to Mr. Page Hopps.

AN INFANT PHENOMENON.

A real infant phenomenon keeps all the medical men and pedagogues of the good old town of Brunswick in a state of wonder and delight. The little son of a local butcher, a baby just two years old, can read with perfect ease anything written or printed in German or Latin characters. A few weeks ago three Brunswick doctors had the baby introduced to them, at the house of one of the learned gentlemen. The first thing the little one did when brought into the consulting room was to stand on his toes at the table, reading out from the books that were lying about. All that could be ascertained, as to the why and wherefore of this uncanny accomplishment, is that, when the baby was eighteen months old, and his grandmother took him out, he always immediately caught sight of the inscriptions over shops, and asked about them as only a small child can ask, till he had fathomed the meaning of the letters. It was the same at home; books and newspapers had greater fascinations than lollipops and toys, and whatever the parents playfully told him he remembered, with the result that at the age of two years he reads with perfect ease. Apart from his accomplishment in reading, the boy's development is quite normal.—"Westminster Gazette," July 20th.

THE
INFLUENCE OF PSYCHICAL FACTORS IN OCCULTISM.

BY DR. CARL DU PREL.

(Translated from the German.)

PART III.—ON THE SPECTATORS.

(Continued from page 333.)

Indifference, at the least, is what must be demanded of the spectators, and so it seems to have been with the ancient oracles. "The man who questions an oracle must remain indifferent to the result."* Spectators who believe, and are favourably inclined, further the phenomena, not that faith makes them blind—as their opponents think—but because the psychical factor plays a part, and their faith is not a mere thought, but strengthens the will and disposition, a thing to which somnambulists are very sensitive. Hence Deleuze says, that not only must the magnetiser have the will and possess the confidence that he can cure, but the spectators must also act in unison with him.† In the same way doubt does not remain merely a thought, but becomes a power for evil and paralysing will. Under these circumstances, in experiments with somnambulists, the spectators should be kept at a distance who have not learnt that thought-transference is a fact and therefore admits the transference of will and feeling. Only such spectators can recognise that the result depends on themselves. When Mesmer worked in Paris he was the object, not only of ridicule to the doctors, but also of hatred and persecution. By high authority two committees of investigation were formed, but they did not take the trouble to study magnetism with Mesmer, since they rejected the whole thing. In one way they were right; for the occurrences were, as one can easily understand, of an inferior kind and far removed from those of which magnetism can boast. It is easy to comprehend that such a Commission of inquiry, undertaken with such moral disposition and prejudice brought into a province where the psychical factor plays a part, could have no results.

When in 1825 a new Commission of inquiry was again appointed by the Parisian Academy to investigate magnetism and somnambulism, the hatred and scorn had in a measure abated. In the committee sat adherents, opponents, and others who were merely indifferent. The result is well-known; the Commission, after five years, all unanimously recognised the remarkable capabilities of somnambulists which had been rejected in Mesmer's times. And yet the results obtained by this Commission were by no means remarkable. There are certainly to be found in their reports sufficient facts to justify the favourable verdict; but any ordinary magnetiser could obtain more important results if he was surrounded by a propitious circle of spectators.

As matters now stand in Germany, a German committee of inquiry would attain nothing. The members would be chosen from amongst scientific men of well-known fame, such as Virchow, Helmholtz, Dubois-Reymond and such men, who have accomplished something in their own especial departments, but who understand nothing of somnambulism and occultism. Just consider the case of a sensitive somnambulist, susceptible to thought-transference and every kind of psychical influence, before such judges who come with the conviction beforehand that they have to do with a swindler, who allow this to be seen in their manner towards her, and will therefore witness nothing: who, in fact, are greatly interested in not witnessing anything, since a single case of clairvoyance or telepathy would give proof that the most important phenomena of psychic life were unknown to them, and that their previous contempt only arose from ignorance. It would be absurd to suppose that such a committee of investigation could meet with any startling facts. They would get no results, and would look for the reason of it in the wrong place; in the somnambulists instead of in themselves. They would go away with the scientific conviction that before their enlightenment these phenomena, originating from superstition, disappear like owls before the rising of the sun. They will decree that there is no such thing as transcendental psychology, and even if they did obtain some unimportant phenomena they would ascribe them to hysteria, because, in all probability, they would throw the somnambulist into convulsions.

* Epiktet: "Encheiridion."

† Deleuze: "Instruction pratique," 301.

Even the magnetiser can be unfavourably influenced by the spectators. If he meets scornful faces he can hardly operate with the calmness and confidence which the act requires. In the presence of prejudiced judges he will become restless, and this disquiet will be transferred to the somnambulist. However much he may exert his will, he will not recover his calmness when opposed by a dozen commissioners who wish the contrary. It is, moreover, an unpsychological proceeding to allow occult phenomena to be examined by a commission formed of one-sided opponents; at the least, a mixed commission is necessary. In great things as in small ones, the same experience is repeated, that the psychic influence exists, and that it depends more on the moral factor, the disposition, rather than on the intellect.

When Du Potet made his experiments at the Hotel Dieu in the presence of a number of medical men, these witnesses at least brought some faith with them, and as the experiments took place, it proves at any rate that good will was not wanting. Consequently they did not oppose them psychically. The result was that the doctors collectively affirmed the fact of magnetic power working at a distance without the knowledge of the patient—and also without suggestion. But this does not prevent our doctors at the present day from explaining magnetism by suggestion as if nothing occurred. They do this all the more since the experiments generally fail in their presence, as they paralyse both the magnetiser and the somnambulist—which is also a magnetic effect.

The psychological opposition of such experimenters shows itself most distinctly when it concerns the question of affirming the phenomena of thought-transference. Here the want of result is not to be avoided, for either transference is a fact which sceptical judges naturally cannot prevent, or else there is no thought-transference, which makes the want of result intelligible. The experiments made by the Psychological Society in London prove that the experimenters were more fortunate when they were alone in the room with the subject, but that extraneous thoughts of any person present made more difficult, or even impossible, transcendent thought-transference. The same attempts which were first of all successful, failed in the presence of malevolent and prejudiced spectators. ("Sphinx" I., 109.)

On the one hand it is very evident that such committees of inquiry will never arrive at anything special. On the other hand it is equally certain that the general recognition of somnambulism will first happen when the leaders of science have given more attention to it. A *circulus vitiosus* is made: the public will believe nothing so long as the sceptical learned men will not set a good example; and these again will believe nothing, because even when they investigate, they witness nothing, owing to their scepticism. To-day Spiritism is added to magnetism and somnambulism, so the need is all the more urgent that at last some evidence should be obtained. For if somnambulism and Spiritism are matters of fact, then unquestionably they are the most important discoveries ever made. If, on the contrary, they are errors, it is a public calamity that millions of men should believe in them, and thus sink deeper than ever into superstition. The indifference of the authorities is in either case inexplicable. The subject must be investigated, as it would be inexcusable to leave it alone. Either there are such facts, and then the public, who pay taxes with the view of gaining instruction, have a right to demand information; or they are errors, in which case the public are right in demanding that the plague should be checked, and that people, like myself, should give up the practice. But as I have now proved that there lies before this absolutely necessary investigation a *circulus vitiosus*, I am, therefore—unless I remain in a logical contradiction—as a matter of duty bound to show how we can get out of this circle. A committee of investigators composed of opponents will obtain nothing; one formed of adherents would observe in a condition of blind faith, so that their opinion would be of no value; but a mixed commission would hardly bring the matter to a decisive conclusion. Under these circumstances it would be best for adherents and opponents to meet alternatively; they should carry through an identical programme, use the same patient to experiment upon, and must also ensure the same outward conditions of temperature and weather. If this were carried out it would not be difficult to come to an agreement. Under this double control there would be shown on a large scale, what countless séances have taught on a small one; that the experiments of the opponents will fail, those of the adherents

succeed. But I cannot see, then, how objections could be raised against the latter.

If there are any grounds undiscoverable by me, against this impartial proposal, and another one could be proposed which would have the advantage of bringing the question to a decision, even then the same means would be necessary. I refer now to the investigation of haunted houses by a mixed commission. The material part of Spiritism appears to withdraw itself from the influence of the psychical factor, and I believe that a commission formed even of opponents only, would have nothing to complain of as to want of experiences, and that the phenomena would happen without regard to their scientific acquirements or respect for themselves. Such an investigation would also have the advantage of putting an end to many unpleasant accusations, to which the authorities are now exposed. There are, for example, many Spiritists in Germany who are firmly convinced that, concerning the ghost of Resan, the boy Wolter was unjustly condemned. Let that be as it may, there lies the danger before us of unjust condemnation so long as the problem of haunted houses is unsolved.

But what now concerns the further elements of Spiritism is that with them the influence of the psychic factor is considerable. To the sensitiveness of the medium are added other principles which require a favourable circle of spectators. Their working hypothesis—about which a decision is also required—is that during these phenomena, invisible intelligent personalities are present. If, as they assert, these beings are deceased mortals, then with them thought-transference would be a normal phenomenon, not abnormal, as with somnambulists. Here the psychical factor must play an even greater part than in somnambulism. Professor Hare, at the time he was still sceptical and explained spirit rapping as caused by the movement of a muscle, discovered that his disbelief paralysed these phenomena. As soon as he came to a séance the raps ceased, though until he came they had been strong. Then, as soon as he had freed himself from his prejudice, the phenomena were no longer interrupted by his presence.* He said: "Those people find it difficult to obtain results who seek for them with a feeling of ill will against Spiritism and with an inclination to represent it as ridiculous and wrong."† The early Christians knew this well. "Why," asks Tertullian, "does the presence of us Christians paralyse the Oracle? Why are they, to the great astonishment of their priests, incapable of saying a word, if it is not that we hinder them?" The heathens conceded the phenomenon, but ascribed it to the horror their gods had of the Christians, not to the power of the latter.‡

Bishop Maigrot, who wrote about the Chinese superstitions, cited the proverb of the Chinese philosopher, Kang-Chay: "If thou wilt that the spirits should be present they will be so."§ It even appears that apart from the psychical condition of the spectators, the physical comes into consideration. Professor Hare says: "Besides this difficulty there is without doubt a constitutional one, an innate one, which is exactly the opposite to that which produces a medium. The atmosphere of persons so conditioned neutralises that with which mediums are gifted."|| There are therefore also anti-mediums.

Their opponents reproach Spiritists for reasoning in a faulty circle since they demand the recognition of Spiritism on the ground of its facts, but put forward belief as one of the conditions of those phenomena. But that is only the case where by faith is meant a purely intellectual act. Blind faith is not requisite, only good faith as a moral disposition, the inward confession that perhaps such things may be, which even our learned men do not know, and a good will to accept the result whatever it may be. It may go as far as psychical indifference but no further, for as soon as that line is passed, the paralysing of the phenomena through the psychic factor begins.

As we well know, there is no Spiritualistic science; *i. e.*, we do not know the conditions of the phenomena, therefore it is illogical to begin by prescribing conditions to the phenomena. But, on the other hand, science is right to insure itself against deception, and that can only be prevented by taking its stand on fixed conditions. Science cannot demand that these phenomena should be produced under these conditions. But it has a right to say that only under these conditions is the experiment decisive and deception excluded.

*Report of the Dialectical Society. ii, 7.

† Hare: "Investigation of Spirit Manifestation," 106.

‡ "Arnobius adversus gentes." l. i.; Laktantius: "Divin. Instit." iv. c. 27.

§ Mirville: "Des esprits," iv, 319.

|| Hare. 106.

And now concerning the rules which should be made for the scientific proof of the facts, and for the exclusion of deception. Let them be made as severe as possible. But one thing must be made clear; that the conditions for unbelievers are not the conditions for the experiments, and, therefore, any want of success can decide nothing. Those conditions which are considered necessary in the opinion of science will often make the phenomena impossible, since we are moving in the dark, and do not know what are the right conditions; therefore, the rules employed as a concession to scepticism may not be the same as those demanded by the phenomena. But since we are moving in the dark, it may also happen that the conditions arranged to satisfy the sceptics may not run contrary to the phenomena, but may even further them. But the rest depends on the psychical factor. Professor Crookes did not begin his experiments in blind belief, but with psychical indifference. He wanted to get at the truth at any price. His experiments were made with the greatest scientific exactitude, he did everything to make them decisive, first of all to exclude any possibility of deception, and then, by the utmost perseverance, he succeeded in obtaining abundant phenomena. Anyone, even if he gives a chance for the occurrence of the phenomena, may shipwreck all if he stops them psychically. Blind credulity is not wanted, but the good will to capitulate eventually. But this may be compatible with great scientific scepticism. If the spectators meet the medium with mistrust, and treat him as a deceiver, then want of results will certainly follow. The suspicious observer stands in his own light; the believer brings, on the contrary, favourable conditions with him. If he goes as far as credulity he may be deceived, but has also the chance of seeing phenomena which might convert even the most suspicious.

Spiritists at the first are for the most part fanatical and zealous to convert others, especially stiff-necked unbelievers, to whom they relate their facts. But with such apparent want of result that such Spiritists only injure the case; the opponents are not converted, are only plunged into doubt, besides injuring the medium.

Faith is unquestionably a favourable condition, and even works as a factor in objective phenomena, whereas the opponents only know and speak of that faith which disposes the spectators to be subjectively deceived. Investigators of the Bible, like Strauss and Renan, and historians of civilisation like Lecky, but who have studied only the history of enlightenment—only the shady side of belief, but not the reverse side of the medal—think that miracles, ghosts, wizards and witches only appear when a believing multitude is present, but cease as soon as mankind lose their belief in them. This is certainly in a measure true, for what prevails at a single Spiritualistic séance holds good also in the historical cases. The source does not flow so plentifully if faith is lost in it. Unbelief paralyses the phenomena, but faith awakens them objectively, not subjectively only. In Occultism the sentence also holds good: "The belief as to anything occurring is the cause of the occurrence." This remark is already accepted in hypnotism. Organic changes come by means of the same idea. The impression lies predominant, though isolated, in the consciousness of the patient, without regard to any opposing thought and is thus able to accomplish so much. A breach has now been rent in the prejudice that the psychical factor is of no importance in material phenomena; and in this regard hypnotism forms the entrance gate. Therefore, since it shows that thought can become power, its importance goes much further than *clysterinjectology* (*Klystierspritzologie*), dreams. Future science will give a still greater extension to the fact that faith calls forth the phenomena, it will extend it to the agent and the spectators, in short to every kind of magical work.

Goethe said: "Whosoever hopes for miracles let him strengthen his faith." And that is not merely right in an enlightened sense, but holds good in objective phenomena with regard to the agent, patient, and spectators. If thought can become power, and we extend it over all the powers of nature, then we shall have arrived at the paradoxical remark with which we began this treatise: "Spirit comes before matter."

(Conclusion.)

THE CONDUCT OF CIRCLES.—We have printed, in a convenient form, suitable for enclosure in letters or for distribution at public meetings, "M.A. (Oxon.)'s" "Advice to Inquirers, for the Conduct of Circles." We shall be pleased to supply copies free to all friends who will undertake to make good use of them. The only charge will be for postage—25, ½d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4½d.; 600, 6d., &c.

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Light :

SATURDAY, JULY 28th, 1894.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi, London, W.C. 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, London, W.C., and not to the Editor.

REVELATION.

The conventional theory of Revelation is too well known to need description. The real need is to throw upon it a nineteenth century light—or, better still, the two lights of Rationalism and Spiritualism. Properly understood, Spiritualism is the true Rationalism; but, at present, they must do their work apart, though, sometimes to our surprise, they must and will be more and more seen to be working together, and working together for good.

The old dogmatic and ecclesiastical notions of Revelation are doomed. It is inevitable. History, Science, Philosophy, and insight into permanent spiritual laws will assuredly remove every barrier, bring in the mighty central thought of universality, and make the inspiration of God's Spirit the common property of all the ages. Very finely did Emerson say of this:—

Out from the heart of Nature rolled
The burdens of the Bible old.
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below,—
The canticles of love and woe.

The word unto the prophet spoken
Was writ on tables yet unbroken;
Still floats upon the morning wind,
Still whispers to the willing mind.
One accent of the Holy Ghost—
The heedless world has never lost.

What a fine truth! "Out from the heart of Nature" came all Bibles, litanies, prophet's word, and whispering of Holy Ghost. But what is "the heart of Nature" if not the Spirit of the ever-living God? And that Spirit never ceases to reveal, to inspire, to turn the longings of men to the certainties of God.

But why should we not go a great deal further and take the whole of human life into our survey of the sphere of the Spirit? Is not God the inspirer of homely men and women whose sense of the divine or of the sweetly human rises no higher than the desire to live an honest, wholesome life? Is He not behind the patience, the fortitude, the motherly mercy, the fatherly kindness, the brotherly and sisterly goodwill of the world? Does He not breathe "the Holy Ghost" upon honest traders behind little obscure counters as well as upon resplendent priests before the gorgeous altars of the world? The enlightened Spiritualist can have but one reply.

The whole truth was revealed to us once, outside of a tramway car, in a busy manufacturing town. A little curly-headed, laughing darling clambered up the steps, took one of two garden-chair seats, and at once began to beat one of her tiny hands upon the other seat, saying, or singing, as fast as she could, "Mamma, come and sit by

me"—a dozen times:—she began it before the mother's head appeared above the steps, and went on until the happy mother sat down by her side.

Whence came that dear child's longing for its mother? Was there no revelation in that of the infinite mother's love? And, indeed, is not the earthly mother only a symbol of the heavenly one, from whom all mothers and motherly instincts and affections come? Who put that yearning and clinging and upreaching into that young spirit? We call it *God*, and know of no revelation that brings us nearer to Him, no inspiration that seems to come so straight from Him.

Even on some sides of the huge fighting world, struggling for freedom, defending itself against assailants, planting or maintaining country and home, we may see the inspiring God. A modern Theist who has thoroughly mastered the fine truths of God's perpetual presence with us, and His working through all things, well said:—

God fought with the small number of Greeks against the numerous hosts of Persians, for in the hearts of the Greeks throbbed love of freedom and noble aspirations for high ideals. God revealed Himself in the songs of David and in the dramas of Shakespeare. God lived in the sermons of Luther and in the writings of Lessing.

God bursts forth in the fresh verdure and flowers of spring; He lives in all noble emotions of men, in the poetry of the poet and in the inquiries of the scientist. *Wherever* there is an aspiration onward, *there* is God.

Indeed, in a strange deep sense, the wondrous meaning of which we are only just able to approach, God comes into perfected being only through us all. It is perfectly true, as one strong, original thinker has said, that, through us,

Something has come into the world that before us did not exist—something that the most exuberant creative magic, or Nature's grandest mechanical dreams, could never replace. The day on which first a human being pressed his weaker fellow-man to his breast and said, "Brother, not mine, but thy will, be done; I will give up my desires that thou also mayest be glad;" the day on which man first lifted up his head and said, "Let us make the world good in the likeness of the picture that has become living in us, just as it should be;" this is the great and sanctified day in the history of our race on earth, the Christmas-day on which God was born. But not as the religious fancy has expressed it, the day on which God became man, but the day on which man began to become God—that is, the day on which he began to feel spiritual powers in his breast that transcended his animal impulses—powers to which the majority of humanity was still as remote as heaven from earth.

Yes; and here is the truth of the Incarnation, the key of which, did they but know it, is in the Spiritualists' hands. Is it not true that God is revealed in a Jesus Christ speaking his divine Sermon on the Mount, and in a little English child, singing from her sunny heart, "Mamma, come and sit by me"?

But, underneath that child's cry of longing and love, there is a deeper depth. Listening, we may hear, not the cry of a child, but of a human race: "Father, Mother, God, come and sit by me!" Is not that the same cry as the disciple's appeal: "Show us the Father, and it sufficeth us!" Is not that the meaning of every appeal to God?—of the old idolatries, even, though apparently rooted in terror?—of the Old Testament Psalms, and the Lord's Prayer?—of the great Catholic Church and all the sects, whose symbols and creeds, however repugnant to reason, all express the longing of the spirit for a revealing God?

We have been too ready to find God in miracle, and to hear Him in great crises—in a Moses, an Isaiah: but the true idea of revelation will fill the world with the wonders of a perpetual Pentecost, and make all life divine.

ALL conversation is a magnetic experiment. I know that my friend can talk eloquently; you know, or think, that he cannot articulate a sentence: we have seen him in different company.—EMERSON.

THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MR. J. J. MORSE.

(Continued from page 345.)

"When did you make your first sustained public address under control, Mr. Morse?"

"In April, 1870, in the Hall of the St. John's Associates, Clerkenwell. The first regular Sunday service address to Spiritualists was in the Cavendish Rooms three months later."

"I call to mind an interesting circumstance mentioned to me a few days since by a friend of yours. Tien was giving an address, through your agency, to a circle of Spiritualists, of whom he was one, in a private house; and much discomfort was experienced by the persistent playing of a piano on the other side of the wall, in the next house. Tien broke off in the middle of a sentence, turned your face in the direction of the sound, and held up two fingers with a warning sort of movement. In a moment the playing stopped dead, and the rest of the address was delivered in peace. The circumstance created a considerable impression among your auditors."

"I don't remember hearing of it, but have no doubt it occurred as you relate. It is not by any means a single case of the sort."

"I have omitted, by the way, to ask you, Mr. Morse, what other phases of mediumship you have developed besides trance speaking."

"For many years past I have been confined exclusively to this branch, which has occupied all my time and absorbed all my strength. But in the early days one or two rather curious experiences befell me. The most remarkable of these occurred one Sunday evening, when I was present at the ordinary circle held in my friend Mr. J. S. Steel's house. It was in the winter, and there was a good large fire burning in the grate. Whilst sitting about five or six feet away from the hearth I was seized with an insane desire to turn my right hand into a poker. I mentioned the fact to a neighbour (Mr. Towns, the medium), whose encouraging remark was 'Well, let the influence have its way.' I should certainly not have done this had not the power that was on me got the best of my resistance, and most reluctantly I was impelled to go forward, deliberately insert my hand into the blazing mass, and stir it up much in the same way as a poker."

"Did you have any sensation of burning whilst performing this operation?"

"Not the slightest. What I touched felt neither hot nor cold, in fact there was no feeling at all about it. I was then forced to pick up a glowing lump of coal, about as large as two good sized oranges together, and make the entire circuit of the room with it on the extended palm of my hand. As soon as it was returned to the grate the control left me, and I felt as one returning from the dead. My hand was unscathed and unhurt in any way."

"Any other memorable phenomena?"

"No; but I might tell you that through mesmerising a friend I found he possessed considerable mediumistic powers of the physical order; and in the course of a series of sittings with him many astounding phenomena were produced. Perhaps my own mediumship helped here a bit. The mention of this friend brings to my mind the fact that I possess the healing power. His father had injured his foot from a fall, and had suffered with it for many years, doctors' lotions and medicines failing to do any good. I cured him completely in three days. I have used the same power occasionally since, but I am obliged to be very careful about doing anything, however useful in itself, that might impair the efficiency of my greatest gift, of trance speaking."

"Have I not heard that you came across Mrs. Morse in rather romantic fashion?"

"Well, yes. The lady who is now my wife was advised by spirit friends long before we met, and indeed before my advent as a medium, that she would first encounter her future husband at a séance; and when we met at a sitting at Mrs. Main's it was a case of love at first sight—on one side, at any rate. We were afterwards thrown a good deal together; and my guides counselled our marriage, advice which I was not slow in adopting. In fact, spirit guidance and influence have followed me and mine consistently all along. We are not helped when we can help ourselves; and our friends on the other side are most careful not to do anything to reduce or undermine our own self-reliance; but I am bound to say this much, that whenever we follow their advice we find we go right, and when we don't we almost invariably go wrong, and discover that we should have done better by adopting their wishes or suggestions. My life was once saved by spirit intervention."

"Good. Let me hear about that."

"It was this way. One night, the house being full of visitors, I gave up my own bed, and went to sleep in a little box-room at the top, on a bed made on the floor. For light I had a small length of wax candle, which I stuck on the window frame, and, reading till drowsy, I went to sleep, noticing that the candle was almost burnt out, and thinking that the expiring wick would drown itself in the little pool of grease at its base. Just before dawn a hand, large and heavy, firmly grasped my shoulder and pulled me up in bed. I was wide awake in an instant, and found the window-frame blazing away merrily, wood cracking and sparks flying, close enough to singe my whiskers. Then, under control, I obtained water calmly and deliberately got out on to the narrow coping, three inches wide and fifty feet from the ground, ripped off the lead covering from the window, beat in the woodwork with a loose door-spindle, and by pouring water into the cavity finally extinguished the flames. Returning to the room, the controlling influence left me, and, faint and nerveless, I sank on the bed, realising for the first time the danger that had been incurred. In recounting the story I made no mention of how I had been awakened, and the next afternoon my friend Selwood, who had slept in the adjoining room, was entranced by his grandfather, who said to me, 'Ah, young man, if I had not grasped your shoulder and kept your nerves steady, you would have been burnt to death.' No doubt he was right."

"I shudder even now," pursued Mr. Morse, "when I think of that escape. By the way, talking of fire leads to smoke. Would you care to hear how I was cured of a bad habit?"

"I didn't know you had any. It must have been in your young days."

"A good many are left, I fear. But to confine ourselves for the moment to this particular one and its cure. I took it into my head that it would add to my dignity if I learned to smoke——"

"I thought you said it was a bad habit?"

"I believe I did; and if you were St. Nicotine himself I could not withdraw in my present and fixed frame of mind. I was saying that I started smoking, and the spirits, through Mrs. Main's daughter, told me if I persisted they would cure me. I did persist, and one bright morning when there was not a breath of wind in the air I set out for a walk, puffing forth the curling smoke from my meerschaum, and enjoying both stroll and pipe immensely. Suddenly I found myself drawing cool air through the stem instead of smoke, and discovered to my surprise that the tobacco had disappeared, the bowl being completely empty. I carefully retraced my steps to the house, but could find no sign of the missing plug, and then I remembered the threat to stop me from smoking. Imme-

diately on my entering the room where the lady was, in the evening of the same day, she, under control, said to me, 'There, didn't we tell you if you did not leave off smoking we would cure you? Next time we will take the pipe as well as the tobacco.' I had not mentioned the circumstance to a single soul."

"I should like to know something about your controls. Tien is the leader, is he not?"

"Yes. When on earth he was a Chinese mandarin of the second class."

"And is now a spirit of the first class?"

"You may say that," assented Mr. Morse, smiling.

"He has the character of being an acute and thoroughly able logician, whilst his eloquence, knowledge, and courtesy are universally recognised. Then there is 'The Strolling Player,' such being the name under which, for reasons of his own, he prefers to describe himself. Keenly witty, shrewd, and vivacious is the Strolling Player, very clever in business matters or in diagnosing diseased conditions, always frank and trustworthy, and well liked by everybody who knows him. There are in all a band of twelve spirits, mostly of Eastern nationalities, associated in the work, but the most important are the two I have named. Of the presence, power, and inspiration of these two I am ever conscious, and I say in all humbleness that my mental and spiritual development has been accomplished almost solely by their influence. The Strolling Player, I should add, has been literally the angel of our household, and superintended all our movements and affairs. He has been particularly considerate of my daughter, whose health he has always had more or less under his care, and but for his advice and directions it is more than probable that Florence would never have attained to the dignity of womanhood."

"To judge from your present activity, I suppose you intend to die in harness, Mr. Morse?"

"I should be quite content to do that. I love my work, and can conceive of no better occupation. I receive constant calls from every part of England, Wales, and Scotland, but my most active sphere of operation is the Midlands and the North of England. I have also spent five years in the United States, and enjoyed a flattering public reception on my return. Not counting illnesses, I don't think I have been absent from the platform more than three or four Sundays in any year."

"Have you made any computation of the number of trance addresses you have delivered during the twenty-five years of your career?"

"Not to say anything about addresses to private circles and friends, which have been exceedingly numerous and cannot be estimated, I should say—well, two on Sundays and three a week would be rather below the average. That would make two hundred and fifty a year. You will be well within the mark if you put the number at five thousand."

"That's a big figure. Do all your meetings pass off in good order?"

"Nowadays they do. I am very little disturbed, but in the old times we had some rousing scenes sometimes. Once at Edinburgh a posse of university students broke up a meeting of mine with cat-calls, tin-whistles, pea-shooters, and crackers, and finally made a rush for the platform. Friends gathered round to protect me, and I was aroused from my trance in a dazed condition, and fell fainting into the arms of Dr. Bowie, who carried me to his home. I was ill for days afterwards from the shock. By a blunder of the newspaper people the advertisement announcing the meeting for 'to-night' was repeated next morning, and the students in consequence came down in great force with very warlike intentions, and were immensely disgusted to find the hall locked. On another occasion, at Kilburn, an irate genius, evidently a disciple of hydropathy, concluded

that a bath in a neighbouring horse-trough would purge me of my spiritual heresies, but, curious to say, while he and his friends, who had come to assist in the performance, were raging very violently I walked right through the midst of them out of the hall, and they apparently never noticed me."

"I suppose you find your Institute—which seems, from its popularity, to fill a great want—imposes a heavy tax on your time and energy?"

"Oh no, my daughter saves me all but the smallest trouble in connection with it. To all intents and purposes she runs the concern herself. In the winter we are much more active, of course, than at this time of the year. We have then a series of weekly meetings open to the public, with an average attendance of about sixty, at which Tien and the Strolling Player give addresses or answer questions, or other mediums than myself fill the evening. The series last season opened with an invitation 'social,' and three other 'socials' were held, in addition to a gathering on March 31st in celebration of the forty-sixth anniversary of modern Spiritualism. We shall have a similar series next winter, and I shall be glad if you will convey to the readers of 'LIGHT' my cordial invitation to attend. As many of them as can come will be heartily welcome."

"In conclusion, Mr. Morse, for I daresay I have tired you out, will you give me your own opinion of mediumship and its development?"

"Willingly. It has been stated often before, and is the result of my experience, but I am far from attaching any more value to it than that experience seems to justify warrant. In the matter of mediumship I am essentially a one-department man. In my view the surest way to produce the most successful working result is to develop the most marked feature, and let the rest go by the board. It may cover only a limited range, and may not be sensational, but it will have the merit of being readily utilised by the controlling power, will be susceptible of exercise with the least degree of exhaustion, and will generally be safer for the subject than a miscellaneous development. The indiscriminate exercise of mediumship is injudicious, and frequently demoralising."

(To be continued.)

A CHEMNITZ FLOWER MEDIUM.

Some time ago a German Spiritualistic journal published an account of what purported to be genuine phenomena of the flower producing kind, and as the periodical holds a good position in the ranks of the Spiritualistic Press a portion of the article was translated and reproduced in our own columns. Since then the editor of "Die Übersinnliche Welt"—a magazine displaying exceptional ability—undertook an investigation of the medium's merits, with the result that he warned a friend as to certain practices which had been noticed. This was resented as an injustice to the medium, but subsequently Herr Rahn's opinion was confirmed. In publishing the letter which corroborated his view, Herr Rahn explains in substance as follows: "A few months ago I was commissioned by the Sphinx Union to go to Chemnitz to bring to Berlin Frau —, who had previously promised to give séances there. She explained to me, however, that she could not go with me at once, as her husband was absent and she could not leave her invalid daughter alone. But she asked me to remain until the evening, and she would then give me a séance, on which occasion I detected her in two flagrant deceptions. Without making any remarks about my observations, I left Chemnitz, but wrote to her from Berlin that unless she gave there strict test séances, I would publish an account of what I saw. This drew upon me the enmity of her protectors. In her answer she pleaded illness. Only for the sake of her unfortunate, lame, and bedridden daughter did I refrain from printing what I had observed." Herr Rahn adds that, in spite of what he saw, he believes the person referred to to be really mediumistic, but thoroughly untrustworthy. It is manifestly in the interest of the Spiritualistic movement that information of this kind should never be long delayed.

THE

THEOSOPIHICAL SOCIETY AND MR. WILLIAM Q. JUDGE.

The threatened inquiry into certain charges against Mr. Judge, the Vice-President of the Theosophical Society, has ended in a fiasco. It had been alleged that he had practised deception in sending false messages, orders, and letters, as if sent and written by Mahatmas; and had been untruthful in various other instances; and on the 10th inst. a Judicial Committee assembled in London to try the case, Colonel Olcott, the President-Founder, in the chair. Mr. Judge, however, had raised a question of jurisdiction, and the Council of the Society had sustained his plea that, *even if guilty* of the misuse of the Mahatmas' names and handwriting, he was not amenable to an inquiry by the Judicial Committee, as the offence would have been committed by him as a private member and not in his official capacity. The Council had also passed a resolution to the effect that a statement as to the truth or otherwise of at least one of the charges as formulated against Mr. Judge would involve a declaration on their part as to the existence or non-existence of the Mahatmas, and that would be a violation of the spirit of neutrality and the unsectarian nature and constitution of the Society. Colonel Olcott, who had presided at this meeting of the Council, accepted the same view of the case, and so, when he took the chair at the subsequent meeting of the Judicial Committee, he thus summarised the position:—

Mr. Judge's defence is that he is not guilty of the acts charged; that Mahatmas exist, are related to our Society, and in personal connection with himself; and he avers his readiness to bring many witnesses and documentary proofs to support his statements. You will at once see whether this would lead us. The moment we entered into these questions we should violate the most vital spirit of our federal compact, its neutrality in matters of belief. Nobody, for example, knows better than myself the fact of the existence of the Masters, yet I would resign my office unhesitatingly if the constitution were amended so as to erect such a belief into a dogma: every one in our membership is as free to disbelieve and deny their existence as I am to believe and affirm it. For the above reason, then, I declare as my opinion that this inquiry must go no farther; we may not break our own laws for any consideration whatsoever.

The other members of the Judicial Committee concurred, and then dissolved; and the whole matter has ended in two statements being made, one by Mrs. Besant and the other by Mr. Judge. These statements, which have since been printed "for the information of members," have been declared a sufficient settlement of the difficulty, and a general handshaking has taken place over the adjustment arrived at. We make the following extracts from the statement by Mr. Judge:—

I repeat my denial of the rumoured charges of forging the names and handwritings of the Mahatmas or of misusing the same.

I admit that I have received and delivered messages from the Mahatmas and assert their genuineness.

I say that I have heard and do hear from the Mahatmas, and that I am an agent of the Mahatmas; but I deny that I have ever sought to induce that belief in others.

Whatever messages from the Mahatmas have been delivered by me as such—and they are extremely few—I now declare were and are genuine messages from the Mahatmas so far as my knowledge extends; they were obtained through me, but as to how they were obtained or produced I cannot state.

So far as methods are concerned for the reception and delivery of messages from the Masters, they are many. My own methods may disagree from the views of others, and I acknowledge their right to criticise them if they choose; but I deny the right of anyone to say that they know or can prove the non-genuineness of such messages to or through me unless they are able to see on that plane. I can only say that I have done my best to report—in the few instances when I have done it at all—correctly and truthfully such messages as I think I have received for transmission, and never to my knowledge have I tried therewith to deceive any person or persons whatever.

Mrs. Besant's statement contains a passage which, for those who can "read between the lines," explains the whole embroglio very clearly, and shows the very lenient attitude of the Theosophical Society towards acts which, were they charged against mediums, the Theosophists would probably be the first to characterise as "frauds." Mrs. Besant says:—

I wish it to be distinctly understood that I do not charge and have not charged Mr. Judge with forgery in the ordinary sense of the term, but with giving a misleading material form to messages received psychically from the Master in various ways, without acquainting the recipients with this fact.

I regard Mr. Judge as an Occultist, possessed of considerable knowledge and animated by a deep and unswerving devotion to the Theosophical Society. I believe that he has often received direct messages from the Masters and from their chelas, guiding and helping him in his work. I believe that he has sometimes received messages for other people in one or other of the ways that I will mention in a moment, but not by direct writing by the Master nor by his direct precipitation; and that Mr. Judge has then believed himself to be justified in writing down in the script adopted by H. P. B. for communications from the Master, the message psychically received, and in giving it to the person for whom it was intended, leaving that person to wrongly assume that it was a direct precipitation or writing by the Master himself—that is, that it was done *through* Mr. Judge, but done *by* the Master.

Now personally I hold that this method is illegitimate and that no one should simulate a recognised writing which is regarded as authoritative when it is authentic. And by *authentic* I mean directly written or precipitated by the Master himself. If a message is consciously written it should be so stated; if automatically written, it should be so stated. At least so it seems to me. It is important that the very small part generally played by the Masters in these phenomena should be understood, so that people may not receive messages as authoritative merely on the ground of their being in a particular script. Except in the very rarest instances, the Masters do not personally write letters or directly precipitate communications. Messages may be sent by them to those with whom they can communicate by external voice, or astral vision, or psychic word, or mental impression, or in other ways. If a person gets a message which he believes to be from the Master, for communication to anyone else, he is bound in honour not to add to that message any extraneous circumstances which will add weight to it in the recipient's eyes. I believe that Mr. Judge wrote with his own hand, consciously or automatically I do not know, in the script adopted as that of the Master, messages which he received from the Master or from chelas; and I know that, in my own case, I believed that the messages he gave me in the well-known script were messages directly precipitated or directly written by the Master. When I publicly said that I had received after H. P. Blavatsky's death letters in the writing H. P. Blavatsky had been accused of forging, I referred to letters given to me by Mr. Judge, and as they were in the well-known script I never dreamt of challenging their source. I know now that they were not written or precipitated by the Master, and that they were done by Mr. Judge, but I also believe that the gist of these messages was psychically received, and that Mr. Judge's error lay in giving them to me in a script written by himself and not saying that he had done so. I feel bound to refer to these letters thus explicitly, because, having been myself mistaken, I in turn misled the public.

We have no wish to add to the pain which a noble-minded and truthful woman like Mrs. Besant must naturally feel at finding herself associated, even by proxy, with what she regards as "illegitimate" methods; so we say no more beyond noting the gratifying fact that she had the courage to deliver her conscience by some plain speaking, and by the honest confession that she herself had in some instances been unwittingly deceived. As to Colonel Olcott, too, it must be admitted that his conduct all through seems to have been perfectly straightforward and honest. But it is difficult to believe that either Colonel Olcott or Mrs. Besant can be completely satisfied with so impotent a conclusion of a really serious matter.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.

—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—Africa, Mr. B. Stead, care of Hazell, Ballan & Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Argentine Republic, Sr. Don A. Ugarte, President "Fraternad" Society, Buenos Ayres; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-Liège; Brazil, Sr. Don A. C. Munhoz, Director de "A Luz," Curitiba; Canada, Captain G. W. Walrod, 198, Lockstreet, Hamilton, Ontario; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochauer, 1, Monbijou-place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn, Middellaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Teramo; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Torestenon, "Advocate," Christiania; Russia, M. Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia, Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allen, Hon. Sec., 13, Berkeley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne.

RECENT SEANCES IN ROME.

Countess Hélène Mainardi, an honorary correspondent of the "Sphinx Union" in Berlin, has sent to Herr Max Rahn an account of two sances in Rome, of which the following is the substance :—

On March 28th my husband took me to the International Psychological Academy, where we were kindly received by the director, Professor Hoffmann, who invited us to a sitting and introduced us to Dr. Santangelo. The latter read two important letters, one of which was from Professor Lombroso, and the other from Professor Richet, of Paris. Both spoke in the most hopeful terms of the new science, and Lombroso even added that on this occasion he expected to see a large number convinced. At this séance there were present four mediums and about fifteen sitters, among whom I remarked the well-known painter, H. de Siemiradski, Dr. Santangelo, and an ecclesiastic. After the circle had been formed at a four-legged table weighing from fifty to sixty pounds, the honour of each sitter was pledged to preserve the contact of hands and knees. The room, the chairs, the table, and the walls were carefully examined, as were also a tambourine, a small flute, a bell and cord lying on the table. A red lamp which was lit enabled the sitters to recognise each other, and after a few moments they heard, as if in the wood of the table, what sounded like the powerful roll of a drum, while, at the same time, the table itself rose about two feet from the floor—now from one side, now from the other, as if in a kind of feverish excitement. Professor Hoffmann, who remained outside the circle, asked the cause of this unrest, and the reply came: "Too much light." Thereupon the lamp was extinguished, and immediately the table rose clear from the floor and floated so high that the members of the circle could barely keep their hands on it until it suddenly sank down again. When it appeared to be about to repeat this experiment, it suddenly, and to the great astonishment of the closed circle, floated clear of them, and proceeded towards a corner of the room where the medium, Signor Giacomo, was in a magnetic sleep. Professor Hoffmann then told us to let the spirits have their way, and immediately phosphorescent and starry lights appeared singly and in groups, moving hither and thither from all quarters of the room and remaining visible for a few seconds. At the same time almost all of us were caressed by somewhat cold and invisible hands, one of whose fingers I tried to retain with the thumb of my left hand, which held that of the medium, but it escaped me and moved about my hair, face, and shoulders, and then I plainly felt a kiss impressed on my left hand. At the same time my husband was lightly touched, and Professor Siemiradski asserted that he received a kiss on his cheek. It must be remembered that we were in close circle, and were linked to each other in such fashion that the slimmest of human bodies could neither get in nor out. In a few minutes a light was struck, and then I observed that my arm was bound to the chair, and Signor Giacomo lay on the top of the table which had gone out from our circle. Heaven knows how that happened, for out of that circle no one could have escaped to do it. Another medium, Signor Cecchini, was found fast asleep and in his shirt sleeves, while the clothes which were taken away from him had been put upon Signor Giacomo, who was bound. At the latter part of the sitting, when the room was again in darkness, we realised that something was flying through the air just over our heads, without, however, touching us. This something proved to be the tambourine, the flute, and the bell, which were all playing together, and they afterwards sank down in the middle of the circle without touching anyone. At this séance I asked Professor Hoffmann if I could ascertain whether or not a beloved Russian relative was present, and immediately I received a kiss on my left hand. I then requested a written message by means of which I might be certain of my friend's identity, but was informed by raps that the medium was already exhausted.

At the second meeting, which was held on the evening of March 30th, the company was the same as on the previous occasion, with the exception of the presence of two doctors, and that, this evening, Professor Richet, of Paris, attended. They also expected Lombroso, but illness prevented him from coming. The medium was securely held on one side by Professor Richet, and on the other by my husband. Suddenly he was heard to groan, and was seized with convulsive tremors. My husband, thinking him ill, called for a light, and we then saw lying before us on the table the white waistcoat which the

medium had been wearing when the circle was closed—the watch being in the pocket.

In the previous séance I had asked for a written message from my nephew, so that I might be able to identify him. Before this circle was formed—and it was closer than even the previous one—we had satisfied ourselves that, in addition to the already-mentioned objects, there was nothing on the table, and therefore neither paper, nor pencil. When it was quite dark we heard the rustling of paper, which constantly grazed my hand. The concerted signal for light was given, and all of us were astonished to find, lying before me, a long slip of paper which contained the following in Old Russian letters: "You have no patience; this surprise will be encouragement!" In this connection I may mention that in the previous year, while questioning my nephew's spirit by means of my own table, I constantly received the reply, "You have no patience!" After this we were instructed to clear the room, and to leave the medium, Signor de Giacomo, alone in it. We withdrew to a neighbouring apartment, while the medium remained in darkness. In a few minutes a loud noise was heard, and Professor Hoffmann, who thought he heard the agreed-on signal, opened the door. Two powerful blows warned him to shut it again, but this brief glance was sufficient to show us that Signor de Giacomo was still in complete darkness. When at length the signal was unmistakably given, and Professor Richet, carrying a light, went first to the medium, the latter was found bound to a chair in such fashion that he could not move, and with a rope round his neck as if he were to be throttled, while his feet and the upper part of his body were so secured as to render it, in the opinion of experts, utterly impossible for him to release himself. After all this had been thoroughly demonstrated we were again instructed to leave the room and the medium in darkness. When the door closed the same noise was heard, and we saw a brilliant light through the door crevice. There was no person but the medium who could produce light in order to present himself, as he did before us, untrammelled by any ropes. He said, in reply to Professor Richet, that he experienced acute pain when they tied his neck, and remarked that he was bound and unbound, but by whom or by what means he could not say. On this evening my husband felt as if a little hand was softly laid on his head, on his shoulders, and in his own hands, and also as if it lightly patted his breast. He was greatly moved, and rose from his seat in the effort to hold two of the little fingers, but they gently melted from his grasp. I was also touched this evening by a soft, cold hand, whose impression filled me with the same indescribable feelings as on the previous occasion. Deeply impressed by all these events, I said to Richet: "Science must be charged with the solution of the problem." "Ah, madame," he answered, "Science alone is not sufficient for it."

LETTERS TO THE EDITOR.

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

Mr. Stainton Moses.

SIR,—I was greatly delighted to read in "LIGHT" that Mr. Stainton Moses had again appeared on the scene and manifested his continued interest in the cause he so ably and fearlessly championed when on earth. During the three years preceding his demise I had many letters from him, and the last communication received by me related to a message we had got for him, purporting to emanate from the Rev. J. G. Wood, the naturalist. The day preceding the interment of his remains we got a message, by the Ouija, purporting to be from him, and which was dated from Bedford, and in the course of the next two months three communications, stated to be from him, were automatically written by the hand of my daughter. These were entirely personal to myself, and could not be published, but the internal evidence of identity was to me very convincing. My daughter was quite familiar with his personal appearance, and she states that she has seen and conversed with him on several occasions when these messages were written. On one occasion he was accompanied by Colonel Bundy, whose portrait has since been identified under test conditions. I can only note two points in the written messages: (1) He stated that since passing over he had seen and conversed with the Rev. J. G. Wood; (2) he informed us that as soon as he could get power to do so he would try and speak through a medium in London! He has

now done this, and I hope the readers of "LIGHT" will, from time to time, be favoured with some words of wisdom from its former editor, who did so much to make it the powerful organ it has become in disseminating spiritual truth.

I have further to state that my daughter's spirit guide, who speaks of himself as Professor Sandringham, has frequently told us that he has met and conversed with Mr. Stainton Moses in the spirit world.

I have kept these facts to myself until now; just because I felt that until Mr. Stainton Moses had fulfilled his promise of speaking in London it would be unwise to announce the intention; but now that your late Editor has come I deem it desirable to state the facts as they occurred.

The earthly script of Mr. Stainton Moses was not reproduced in the messages except this, that the "S" of Stainton was extremely like that in the signatures in my possession.

EDINA.

Others in Perplexity.

SIR,—I should be very grateful to any friend connected with an intelligent private circle in Manchester—on the south side especially—who would kindly obtain an introduction for one who has long been anxious for the opportunity of investigating some of the phenomena, and has made some hitherto futile attempts to form a circle.

Manchester. P. P.

SIR,—I have been a reader of "LIGHT" for a good many years and would like to get introduced to some earnest Spiritualists in Aberdeen, and seeing the success that has attended several requests of a like nature in your valued paper, I would take it as a great favour if you would insert this in an early issue, and trust that the result will be beneficial to both parties.

Aberdeen. BOB ACCORD.

SIR,—As a constant reader of your paper for years, I venture to ask the same help as the previous perplexed ones.

Would it be possible for those who are practical Spiritualists (i.e., those who have practical experience, and who may have circles) in various towns to register their names and addresses with you, so that anyone applying to the office of "LIGHT" might at once be directed to friends in their own town who would help? There are many earnestly and ardently seeking for truth with regard to this matter who can get no further than a perusal of Spiritualistic literature; and helpful as this may be, a little practical experience might lift them out of the sea of perplexity and set their feet on the rock of certainty.

The only experience that several others and myself here at Southport have had, after years of reading of "LIGHT" and other papers connected with Spiritualism, consists of a few trance (?) addresses and clairvoyant descriptions which none of us could recognise.

Should this meet the eye of anyone in Southport or neighbourhood who would be willing to help in any way, the "perplexed ones" would be truly grateful.

Southport. W. H. S.

Mrs. Hayden.

SIR,—The letter by Mrs. M. B. Hayden, recently published in "LIGHT," is interesting as a reminder of the past. There may be discrepancies in it, but, no doubt, it is correct in its main features. Mrs. Hayden was the first medium who visited this country, and gave Spiritualism a start in the Metropolis, although it had already taken root in Yorkshire. In the case of Sir David Brewster the seed fell, apparently, on barren ground, for we have all heard that "spirit was the last thing he would give in to," and afterwards, on attending a séance of Mr. Home's in company with Lord Brougham, he said the table "appeared to rise," as if, as Mr. W. Howitt remarked, he could not tell whether a table under his nose did actually rise or not.

Lord Brougham and Professor De Morgan were favourably impressed with their experiences with Mrs. Hayden, and the seed bore good fruit. Neither of them hesitated to avow his convictions on the subject. But the most interesting, to my mind, is the case of Robert Owen, who was eighty years old at the time and had been a materialist all his life. The manifestations he witnessed had the effect of changing the opinions of a lifetime, and rendered him quite enthusiastic in the opposite direction—so much so that he wrote a letter to the "Times," giving an account of his new experiences, but I believe the

letter was not published. I read it, however, some years afterwards in the "Spiritual Times," to which journal it was sent by some friendly hand for publication. The raps were described as faint sounds, as if the table were struck by the finger-nail—very different from the raps I was accustomed to hear at Mrs. Marshall's séances, which sounded as if the table were vigorously struck with the knuckle. Mr. Wallis, the pioneer medium, could probably give information about Robert Owen and his letter to the "Times." It would be worth reproducing if it could be found. We now see how Robert Dale Owen got into Spiritualism, and became such an earnest and valuable advocate of its truths. Charles H. Foster was, I think, the next medium whom America favoured us with, an account of whose séances was published by T. P. Barkas in his "Outlines of Investigations in Modern Spiritualism." There was also, about this time, a powerful physical medium, hailing from America, named Squire. The most notable incident recorded of him is that, accompanied by Mr. W. M. Wilkinson and another gentleman, at Hayward's Heath Asylum, a strongly-made table was broken up by spirit-power at the request of the resident physician, Dr. Lockhart Robertson. These reminiscences of forty years ago are interesting and, I may add, instructive.

Eastbourne. ROBERT COOPER.

Intercourse with the Universal.

SIR,—I had not intended to reply to Parseh-Fal's letter in your issue of the 7th last. His letter may give some much to think of; but I do not see how the ideas he starts could be proved or refuted in your columns; the subjects would require volumes. But a friend sends me a marked copy, so I suppose some think I should have answered. The part marked is on page 323. I should be much more inclined to notice the part not marked on page 324: "Death is a change by which we leave . . . the material aspect of the Universe . . . and enter into relation with an inner aspect of the same," &c. How does he know this?

In your to-day's issue, July 21st, "Verax" says, "So long as 'Rejected' confines his inquiries to physical worlds and physical space, I fear he will be pursuing a vain shadow."

This so well expresses the difference between us, that I fear further discussion would be useless. I am dealing with the physical. It may be a vain shadow, but what are the shades? for so the beings "Verax" deals with have been called of old. The fact is I am not addressing those who see, and know, and converse with the superhuman, but the vast majority who seem outside such intercourse. I confess to failure. They who do not know seem to have become utterly indifferent. I believe myself the "Biblical narratives" are quite as defensible "in the light of science" as anything the Spiritualists tell us.

REJECTED.

"Christ has Come."

SIR,—The letter in your issue of July 14th from the Countess of Caithness, entitled, "The Christ has Come," claims to confirm the theory of the "second advent" of a personal Christ, on the strength of a "revelation from above." This is an illustration of the difficulties Spiritualists who accept all statements emanating from "communicating intelligences" as authoritative, without consideration of the conditions entailed in the process of transmission, have to contend with.

I have shown previously (p. 321) that all communications from internal states are permeated and tinted by the peculiarities of the instrument through whom they pass, and clothe themselves in appearances related to the state of personality. Also, on p. 310, that communion is limited by the degree of consciousness functioning in man, and which can, consequently, be made to respond. As man's consciousness functions in the degree pertaining to personality, that is, astral or psychic, spiritual communion must, therefore, occur in that degree; and the spirits communicating with the average man must be such as are in the astral or psychic states; that is, in the state of accompanying limitations of consciousness pertaining to personality. Now, the revelations in question made to the Countess carry implicit evidence that they thus emanate from the psychic sphere pertaining to the personal state, inasmuch as principles which are really of universal application become personified in their interpretation, in her letter.

Undoubtedly, the New Testament was a "word revealed from on high," but its expression took a personal form (by the action of the conditioning law referred to) related to the state

to which the minds of the instruments used by the Revelators, 2,000 years ago, had evolved.

The infantile stage of the human mind of that period was incapable of conceptions relating to Universals. The principles conveyed became personified in the process, and took the form of a romance, acted out by human persons; the broad truths became concreted, pictured, and converted down into symbols, in allegory, in parable. The lower level of the popular mind degraded this "ideal representation" further down to the level of an idol.

But the "second advent" will be addressed through and to a very different stage of mentality to that which conditioned the revelations of 2,000 years ago. The states of receptivity now evolving in the human mind will permit of the revealing of principles, the communicating of laws, without their becoming personified in the process.

But is not the "second advent" already in operation? How also can the modern philosophic schools be accounted for, in which the conception of the Universe as one Unity, as one Universal Life, manifesting in all the infinitude of forms, by self-determined law and process, finds expression? Is not the Holy Spirit descending and illuminating the dark places in prejudice and bigotry? Where does the modern teaching originate that an infinite Deity cannot be limited to one personality, but that the aggregate of all personalities constitute the personal aspect of the One Universal Life; and that each such entity must evolve, in accord with the universal process of becoming, into the image of his maker; that no individual expression of life could occur in contravention with immutable law and process, or otherwise than conditioned by the sum total of the states of life in its environment, summarised in the word evolution? Where do these ideas emanate from, but from the same and sole Power which revealed itself 2,000 years ago through instruments pertaining to, and in manner related to, that period?

The "second advent," or "descent of the Holy Spirit," will probably consist in the gradual illumination and unfolding of that inner Soul-life principle in all men, called Christ (Christos) by the Buddhists, by which men will realise their at-one-ment with the One Universal Life; that God has not only one Son, but that all men are the sons of God; that the Kingdom of Heaven is within them, and that it is that "within" which is the "temple reared without hands," in which all will worship their Maker (the inmost life-principle within them, which remains the Universal subjectively, while individuated externally), in immediate relation and without the intervention of any vicarious intermediary.

However much we may analyse our thinking process, we can never bring the ultimate subject in man before our perception, as an object of thought. There is a perpetual regress inwards, and the subjectivity slides ever backwards behind the regarding mind. Philosophy shows that this subjective aspect of man's consciousness, the depth of which can never be sounded, is the Universal itself, communicating itself through man, and thus appearing and acting, through him, upon the external plane of the Universe (which, indeed, is thus constituted), while yet never separated from its subjective at-one-ment or Unity. This ultimate subject present in man, but which the human mind can never get at, and is called by philosophy the "Ultimate Reality of Being," constitutes man and is God in man, or God in states of progression. In its inmost aspect it remains the Universal Life, yet externally it takes on individuality or self-hood, as its method of expressing itself. The inmost aspect of the life-ray thus individuated has been called God the Father, or man's Maker. Its next degree from the centre has been called by a variety of names by different mystical schools, viz., the Son, the Lord, the Christ, Buddhi, &c., but is really man's soular degree of consciousness. The radiation from this degree of life is presented as intuition to the external mind. It is now discrete, or transcendent, or supra-liminal, to self-consciousness; hence the latter does not realise its unity with its centre, or with the whole, and looks on itself as possessing separate existence. As this inner degree unfolds and illumines the outer mind, the latter will realise its continuity; its at-one-ment; its unity with the whole. The erroneous conceptions of separateness of existence with concomitant personal free-will, will then give place to a realisation that we are the Universal itself; that we are the manifestations of God (Universal-Life) on the most external plane; that separateness only applies to time and space appearances and not to consciousness and Life.

It is the permeation of the self-hood by the radiation of this inner degree of Life, thus coming into immediate relation

through the self-consciousness, which will thus become continuous instead of discrete as at present, that will constitute the promised "Comforter."

(July 28, 1894)

Cavendish Rooms.

Sir,—At a meeting of the Provisional Committee of the Marylebone Spiritual Association, held at Woburn House, 12, Upper Woburn-place, on Wednesday afternoon, July 18th, it was resolved:—

"That all subscriptions and collecting cards be sent to the treasurer of the fund on or before August 1st, 1894."

ALFRED J. SUTTON,
12, Upper Woburn-place, W.C.
Treasurer.

SOCIETY WORK.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday Mr. J. Andy gave an instructive discourse on "Religion—Old and New," tracing them from the book of Genesis (where God is shown to be a wrathful God) to the present day, in which Spiritualism proves that God is a loving and merciful Father.—J. B.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday evening service was well attended. Mr. Payne, Mr. Long, and Mr. Beel were the speakers, and although the meeting was carried far beyond the usual time limit, the interest was maintained till the end. Sunday next, a spirit circle at 6.30 p.m.—CHARLES M. PAYNE, Hon. Sec.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last Mr. Davey, of the Camberwell Society, lectured upon "Man before and after Death, so-called." It was a very intellectual and instructive discourse. Miss Crump kindly presided at the organ and gave an impressive invocation. Sunday next, at 7 p.m., Mr. Francis and Mr. Portman, Tuesday, at 8 p.m., séance, Mrs. Mason and Mr. Portman kindly consented to give a special séance on Sunday, July 29th, at 7 p.m. prompt, at 245, Kentish Town-road (Mr. Warren's).—J. H. B., Hon. Sec.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—On Sunday evening last the controls of Mr. J. J. Morse delivered the first of a course of three lectures on "The Embodied Soul," "Its Source" being dealt with on this occasion. It was a fine discourse, the many points of the argument involved receiving full consideration, and the position that was taken up being ably demonstrated. Next Sunday evening, at 7 p.m., "The Embodied Soul: During Life." Miss Rowan Vincent, at the conclusion of the address, again drew the attention of Spiritualists and their friends to the fund that has been started to obtain the necessary amount for the renting of Cavendish Rooms for one year, viz., £52.—L. H. R.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Meetings free, every Sunday, at 7 o'clock.—On Sunday last, after the reading of "The Beautiful Land" by Mrs. Allen, Mr. J. Allen gave a review of International Spiritualism. Societies are established in every country in the world, and the reading of extracts from letters received was fully appreciated. If the cultured Spiritualists came forward to help the struggling workers what a glorious Spiritualism we should have. Mr. A. Glendinning will, if possible, be with us next Sunday. On Sunday, August 5th, Mr. A. J. Sutton will give an address "On the Progress of Spiritualism." Mr. and Mrs. Everitt will also be present. Mrs. Robertson will render a solo. On Sunday, August 12th, Mr. J. A. Butcher will give an address. Members and friends are requested to be present and give our co-workers a hearty welcome.—J. RAINBOW, Secretary.

IN MEMORIAM.—On Friday last, the mortal remains of Mrs. Marsh, of Jubilee-street, Mile End, were consigned to the grave in Woodgrange Cemetery, Manor Park. After Mr. J. Allen's guide had given a very appropriate address, the new-born spirit spoke to those present, through the mediumship of her daughter, giving beautiful words of encouragement and comfort to those who, for twenty-six years, had enjoyed her ministrations in spreading the light of Spiritualism in East London.—J. RAINBOW.

BOOKS RECEIVED.

"The Theosophist," for July. (Adyar, Madras, India. 2s.)
Transactions of the London Lodge of the Theosophical Society.—"The Culture of the Soul." By MRS. BESANT.
"Borderland," for July. 1s. 6d. "Review of Reviews," for July. 6d. (London: Mowbray House, Norfolk-street, Strand, W.C.)
"The New Science Review," No. 1. Published quarterly. (Transatlantic Publishing Company, London: 26, Henrietta-street, W.C. 2s.)

TO CORRESPONDENTS.

We are reluctantly compelled from want of space to postpone till next week several communications, some of which are already in type.