

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul

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NOTES BY THE WAY.

The memorandum of Professor Richet, to which we lately referred, is almost of pathetic interest. He is a great scientific experimenter, convinced against his will. He finds no joy in his evidence: he has no enthusiasm for his conclusions: but, as an honest man, he must tell the truth. Such a man's testimony is precious. We translate the following sentences:—

As Oliver Lodge has truly said, it is without the least enthusiasm that we come to the conclusion that these facts are true. It is even painful to declare the truth of these doubly absurd phenomena; absurd by the grossness and insignificance of the ridiculous manifestations; absurd because they are in contradiction to all known facts.

Another very painful feeling is to declare that no progress is made by these mediumistic manifestations. It is always the same thing, and no advancement appears possible.

What a difference between this empirical mode of experimentation and the scientific method, which, after each experiment, makes fresh progress! This progress, however small, is assured, and assured for all time. Here, on the contrary, it seems that everything must be recommenced.

From the experiments at Milan, Rome, and the Island of Roubaud, we have only the scientific grief of bringing forward facts which confuse the intellect, which are absurd, and which no theory, however audacious, can pretend to account for, even in the smallest degree. Nevertheless they are facts. We have observed them well, and our duty was to disclose them.

Spiritualism is dismissed as a visionary thing by many 'practical' people who do not know how sadly they need it, or something like it. 'Man shall not live by bread alone,' said the great Teacher and Seer. Very wisely, on this subject, Theodore Roosevelt lately said, in 'The Forum':—

The people who pride themselves upon having a purely commercial ideal are apparently unaware that such an ideal is as essentially mean and sordid as any in the world, and that no bandit community of the Middle Ages can have led a more unlovely life than would be the life of men to whom trade and manufactures were everything, and to whom such words as national honour and glory, as courage and daring, and loyalty and unselfishness, had become meaningless. The merely material, the merely commercial ideal, the ideal of the men whose 'fatherland is the till,' is in its very essence debasing and lowering. It is as true now as ever it was that no man and no nation shall live by bread alone.

Mr. Gundry's plea for the Chinese ceremonial honouring of ancestors is surely based upon something broader and more enduring than ceremonial Christianity. Those who like to do so may call it ancestor-worship. A more human construction of it will present it as a beautiful and impressive attempt to link the present with the past, and to keep intact the family bond. Spiritualists will find more in it, because it definitely recognises spirit-communion in the most literal sense.

Every Chinese home has its shrine, and every clan its ancestral temple, the centre of personal and family communion with the unseen. London may call it 'superstition,' but it would do London a vast amount of good if it could even understand the meaning of it. Here is a common form of address at the Spring invocation:

I . . . presume to come before the grave of my ancestor Revolving years have brought again the season of Spring. Cherishing sentiments of veneration I look up and sweep your tomb. Prostrate, I pray that you will come and be present, and that you will grant to your posterity that they may be prosperous and illustrious. At this season of genial showers and genial breezes I desire to recompense the root of my existence, and exert myself sincerely. Always grant your safe protection. My trust is in your divine spirit. Reverently I present the five-fold sacrifice of a pig, a fowl, a duck, a goose, and a fish; also an offering of five plates of fruit with libations of spirituous liquors, earnestly entreating that you will come and view them. With the most attentive respect this annunciation is presented on high.

The letter of that may be unsuited to us, but the spirit of it is very beautiful.

How delightful it is to observe how the old words bud in their new Spring-time! Take, for instance, the word *Faith*. It had well-nigh got reduced to dust, meaning little more than intellectual and moral submission to certain mediæval 'vain imaginings'; and now it is coming forth with a meaning that may express all the hope and trust of the living soul. Witness Archdeacon Sinclair's glorification of it, in 'The Minster':—

Without Faith, as we are taught by the greatest master of modern philosophy, Emmanuel Kant, without belief in God and the Soul, no moral conduct is possible, and therefore no happiness. It is Faith which, in telling us that God is Mind and not merely Force, Love and not merely Mind, raises us above the brute, and brings to maturity within us the true life for which we were intended. Whether our faith is grounded, like that of Kant, on the inherent necessity of a moral life, or, like that of Cicero, on the witness of all mankind, or that of Bacon, on the mirror of the Divine Being which he found in the mind of man, or like the faith of Anselm and Coleridge, on the impossibility of the very conception of the idea of God unless it were true, or like the faith of Spencer and Tyndall, on the need of an Ultimate Cause, or like the richer and warmer faith of Newton and Faraday, on the splendid wonders of the Creation, or like the faith of Abraham, Moses, David, and Isaiah, on the voice of revelation within, or like that of the humblest Christian, on the Divine personality of the Lord Jesus Christ, Faith is the most perfect flower, the highest outcome of our soul, its noblest privilege, its healthiest exercise.

A society of 'The New Dispensation' at Brighton seems to be securing attention and a foothold. It has sent forth 'A Brief Summary of the Articles of Belief.' The opening 'Articles' are enlightening. Made still more brief, but retaining the words of the 'Summary,' they give a somewhat novel view of a very deep and very much disputed topic:—

That Deity is a Unity—the all-pervading Spirit, the all-embracing, the All in all and through all, the ineffable, the incomprehensible.

That the Universe, in all its countless forms, is but the outer manifestation of Deity, God manifest in Nature.

That for the purposes of revelation manwards and for worship Godwards, Deity is manifested as God in three Personalities, Father, Mother, Child. And from this Trinity radiates the holy Spirit ('the Seven Spirits of God') which shines into the hearts and souls of all.

The Spiritual bias throughout is very strong. In fact, two of the 'Articles' are strongly Spiritualistic:—

That the barrier between this world and the spiritual world, the seen and the unseen is penetrable, and that communion of the living with the departed is a living fact well proven, and communication between the inhabitants of both worlds is not only possible but of frequent occurrence, their presence being known and felt by various manifestations, and that the duty of all is to 'try the spirits' and prove their identity, as freedom from fleshly bonds does not necessarily confer infallibility on any or make them better than when they were in the flesh.

That it is a good thing for the living to invoke Saints and Angels and to pray for those who have gone before, and for those who are yet to come, for all do live in the unseen, and the influence on this earth of embodied or disembodied spirits may be modified for good by our remembrances and our prayers, curs for them and theirs for us, for all are one in the unity of God.

All this is, of course, very satisfactory to us. We are not called upon to criticise or blame what we do not agree with in these 'Articles.' It is quite enough for us, and far more profitable, to note agreements and to watch the stream run in the right channel.

The dislike of most clergymen to Spiritualism is certainly not a little puzzling. The Bible is full of it; and, if modern Spiritualism is true, it supplies evidence where evidence is precisely and urgently needed. Perhaps the old doctrine of Biblical Infallibility and the new doctrine of spirits at large (and not confined to Heaven or Hell), may be responsible for their shrinking. In one way, we do not wonder at that shrinking; but these religious guides ought to be courageous and strong, and not timid and weak.

On this matter we agree with Luther B. Marsh, in 'The Banner of Light':—

One thing surprises me: *i.e.*, that clergymen, as a general thing, should shut the doors and batten them against the entrance of Spiritualism. If I understand the object and scope of both, they should join fraternal hands and aid each other. They have a common objective point: to make the world better; to lift men up from the material, engrossing pursuits that absorb every thought, effort and aspiration, regardless of the welfare and condition of others—thus concentrating all energies to the gratification and exaltation of self. It is the main intent of preaching, as it is of Spiritualism, to show the comparative puerility of ordinary mundane pursuits; to demonstrate the existence of a life after the ending of this one; which is to be as an ocean to a drop—nay, more, as eternity to time—and further, to make it clear that the condition of every mortal in that future life will be affected, determined, through unending æons, by the manner in which this life shall have been lived. It is for this purpose that the institution of the ministry is maintained. And if this is not the end and aim of Spiritualism then I have mistaken its scope and object.

RECEIVED.

- 'The Mystical World,' for April. (London: H. A. Copley, Canning Town, E. 1½d.)
- 'The London Home Monthly,' April. (London: Horace Cox, Bream's Buildings, E.C. 3d.)
- 'The Lyceum Banner,' for April. (London: J. J. Morse, 26, Osnaburgh-street, N.W. 1d.)
- 'The Windsor Magazine,' for April. (London: Ward, Lock & Bowden, Ltd., Salisbury-square, E.C. 6d.)
- 'The Spiritual Review.' Edited by HORATIO HUNT. (Monthly.) No. 1. (London: 113, Edgware-road, W. 6d.)
- 'The Palmist,' for April, 6d. 'The Senate,' for April, 6d. 'The Popular Medical Monthly,' 1d. (London: The Roxburghe Press, 3, Victoria-street, S.W.)

SPIRITUALISM IN MANCHESTER.

BY J. J. MORSE.

SECOND ARTICLE.

No consideration of Spiritualism in Manchester would be complete unless reference were made to some of its local mediumistic celebrities, three who are, possibly, as well known as any elsewhere being Mr. and Mrs. E. W. Wallis, and Mr. James B. Tetlow. The last-named gentleman is an inspirational speaker of excellent parts, whose utterances upon the platform cause him to find plenty of opportunities for the exercise of his 'gift of tongues'; but he is even more favourably known in his capacity as a psychometric medium, in which he certainly ranks among the foremost. Mr. W. T. Stead, as no doubt the readers of 'LIGHT' are aware, has commented most favourably upon Mr. Tetlow's powers, and similar testimony is borne by the committees and congregations of our societies in Lancashire and Yorkshire, where Mr. Tetlow is well and favourably known. In diagnosing disease, in 'reading' from articles, in describing spirits, Mr. Tetlow is wonderfully successful in almost all cases. As regards Mrs. Wallis, who, as Miss Eager, was quite well known to the earlier generation of Metropolitan Spiritualists, the work has in this lady an inspirational speaker of proved ability and undeniable merit. Her addresses are always solid and thoughtful, and reflect the higher aspects of philosophical Spiritualism. Mrs. Wallis is also a clairvoyante, using her faculty to describe spirits in the audience at the close of her lectures, thus combining in herself two exceedingly useful and finely-cultivated phases of mediumship. Mr. E. W. Wallis also possesses the faculty of clairvoyance and psychometry, but he reserves its use for private gatherings. As a speaker, under spirit control, he has won a well-deserved reputation as one of our ablest lecturers; one, too, whose life as a man is a credit to his work as a medium. Mr. W. Rooke is another able medium and speaker, whose services are always valuable; as also is Mr. A. R. Brown, with a number of other ladies and gentlemen, who freely give time and talents to the service of the cause, but whose names lack of space alone precludes me from mentioning.

The fact that Manchester is the home of the only 'penny' newspaper devoted to Spiritualism, is a matter that must not be overlooked. This newspaper, entitled the 'Two Worlds,' caters for the most part for a different class of readers from that for which 'LIGHT' chiefly seeks to provide, but in its own particular sphere it does admirable work, and is deservedly popular. It is the property of a joint stock company, limited, has a large list of shareholders, a strong directorate, and is managed, financially and editorially, with conspicuous ability, by Mr. E. W. Wallis, who combines the responsible office of secretary and manager to the company with that of editor. I believe it is correct that the original conception, and the actual initiation, of the enterprise were both due to Mr. Wallis, whose energetic enthusiasm succeeded in launching the project, and whose devotion has obtained for the paper its present very gratifying position. Mr. Wallis was primarily sub-editor, but subsequently succeeded Mrs. Britten in the editorial chair.

Surrounding Manchester are a number of populous towns and large villages, wherein Spiritualism has taken firm root. Ashton, Hyde, Stalybridge, Patricroft, Oldham, Bury, Hollinwood, to mention no more, are all centres of activity within easy reach, as are Stockport, Macclesfield, and Bolton also. It would be difficult to fully estimate the number of Spiritualists contained within a circle of a dozen or fifteen miles of Manchester—difficult, because of the liability to understate, for the numbers, great as they are, constantly increase. If the problem of organisation

for Spiritualists is ever satisfactorily worked out, undeniably Manchester is a natural centre for the large districts surrounding it, as well as for the entire county of Lancashire, while parts of Cheshire, Derbyshire, and Yorkshire might also be reckoned as being well within the sphere of attraction—or centre of influence. Indeed, it is not too much to suggest, as a possibility, that with the facilities at its command, the 'Two Worlds' Publishing Company might obtain a suitable building, wherein printing and publishing could be done for the cause at large; where meetings, séances, and lectures could be held, and where the Annual Conferences of the Spiritualists' National Federation could be held, and so help that body to establish a permanent headquarters, instead of leading its present wandering existence. Indeed, some of these things are actually carried out now. Quite a number of committee meetings, connected with the Spiritualists' National Federation, are held in the offices of the company referred to, and, in an informal sort of way, those offices are the headquarters and rendezvous for Spiritualists in the city and district.

Many readers are doubtless familiar with that remarkable series of volumes, published under the title of 'Angelic Revelations,' by Mr. William Oxley. The medium through whom the communications were given was a Manchester lady, the circles were also held in the same city, and Mr. Oxley is himself an old and respected citizen of the same place. Mr. Oxley has also given us two other works, 'Egypt, and the Wonders of the Lands of the Pharaohs,' and 'Modern Messiahs and Wonder Workers,' both interesting volumes, while two little works which excited quite an interest in their day, and are still worth attentive reading, 'Where are the Dead?' and 'Life Beyond the Grave,' each issued by 'Fritz'—the *nom de plume* of Mr. F. A. Binney, a solicitor, of Manchester, were also written in this city. Indeed, there are many associations, connected with our work in the provinces, which tend to show that Manchester ranks foremost in our northern towns as an old and well-trying centre of propaganda work and successful enterprise. The city has one cathedral now, devoted, of course, to old Church doctrines, and if ever the suggestion, alluded to elsewhere in this article, is carried out, it may, in a sense, possess another cathedral, wherein shall centre those new ideas and uplifting teachings which are surely becoming the forming force, creating a new Gospel of Interpretation of Life, Death, and Immortality, in accord with man's nature, the laws of the Universe and the providence of the over-soul, which what is known as Modern Spiritualism is to-day rendering possible for mankind at large.

GHOSTS.

Ghosts of the past, why do you come to haunt me?

Calling back sorrow, wakening old regret?

No other ghosts would have such power to daunt me,
But I remember ye and sorrow yet.

Ghost of dead Love, whose was the hand that slew you?

O, cruel hand, that wont so kind to be!

Ghost of dead Hope, so long 'tis since I knew you,
You come almost as strangers unto me.

Ghost of dead Faith, that was so long in dying,
That clinging, aye, unfaith would not believe;
So pale thou art, with grief and ceaseless sighing,
That I, who see thee, cannot choose but grieve.

Ghosts of dead Love, and Hope, and Faith, what morrow

Can future years bring that ye may not haunt?

I know not, since earth-life appears but sorrow,
And yet I bid ye, one and all, avaunt!

For still, whate'er of earthly sorrow paineth,

Of mental anguish or of daily care,

Most truly now, and evermore, remaineth

Power to exorcise all by aid of prayer.

Tweed Green House,
Whalley Range.

KATE TAYLOR-ROBINSON.

THEOSOPHY AND SPIRITUALISM.

BY QUÆSTOR VITÆ.

(Continued from page 164.)

If Theosophists had always borne in mind the law, so clearly taught in Western thought, that different cognitional modes or degrees constitute or entail different planes, or worlds, or spheres, instead of teaching that higher spiritual states are consequent upon 'the weaving by self-effort of ethereal vestures or bodies, as the adept proceeds on the path,' they would not have fallen into this dire confusion.

It is evident that self-consciousness is the necessary precondition of our conversion of what would otherwise be relationless impressions, into objects, *i.e.*, mental phenomena. The phenomena so constituted will be of correlated mode, to the degree of consciousness functioning in the percipient. It follows that the degree of consciousness functioning in an entity, is the precondition and determining factor of the plane he occupies. And it is manifestly beyond the power of any entity dwelling in any given plane or state, to produce within himself by efforts pertaining to that state, a degree of consciousness pertaining to a higher state, from which he is temporarily discredited. It is evident, therefore, that all such development of inner degrees must originate in action occurring in a plane higher than the one occupied by the recipient acted upon, and the whole of psychic phenomena, whether called spiritualistic or occult, arise from action exerted from higher planes. The effort to bring these inner and this outer plane into intelligent relation originates there, and not with human beings, who are but recipients acted upon. Idealists and many Spiritualists realise this, but occultists are still beclouded, and claim that this can be achieved by human effort, which will not stand logical analysis. (If this is not clear to any reader, I must refer him to Kant and Hegel, on the 'Categories' of the mind.)

I would venture to suggest that much of the inconsistency and contradiction found in Theosophy as a system, arises from the fact that its students are unconsciously dissuaded from the exercise of rational analysis and criticism by the fact that they are led to accept its teachings as emanating from a source which has been enshrouded in mystery, yet associated with veneration and even worship; though to most this source remains unverifiable and unknown in actual experience. The danger of such a position is patent.

Previous religions have certainly had to appeal to revelation as constituting the authority on which their teachings were based, but they have not been able to hold out the possibility of a subjective visit from the supersensual revelators themselves in demonstration of the actuality of the source of revelation. As this demonstration is, however, made entirely dependent on the student *raising himself* to the plane of the master, if it does not occur the student can only blame his own imperfections and not those of the system. So he goes on striving to purify himself, in the hope that he may attain unto the holy vision. But I say that unless he is the recipient of natural (*versus* acquired) psychic gifts, it will never come to him, in spite of all occult training and effort.

Now it is evident that similar objections might be raised and would equally apply, with regard to any effort to attain unto spiritual communion with the denizens of the inner planes of being. There is this difference, however. A Spiritualist may, though not a psychic himself, witness and examine numerous independent sources of evidence as to the reality of spiritual communion. He may commune, indirectly, with some of his friends or relatives who have passed through the gate of death, and who may give what to him may afford sufficient evidence as to their identity. He may witness materialisations built up before him into forms temporarily indistinguishable from those of living men, women, or children, and witness their re-disintegration. In fact he may satisfy himself by personal experience, that spiritual communion is a fact, and that the denizens of the inner spheres (or modes of being) may actually convey telepathically (without leaving their own plane), instruction to man with regard to those inner states into which we all must ultimately pass. While, in the case of the Theosophist, he may have to take the fact of the existence of these adept-occultists (on whose authority the whole of the system reposes) on hearsay evidence, on trust, without obtaining any direct experience with regard thereto himself. And even if he does receive telepathic thought-

messages or transiently perceive a thought-form or subjective image, or presence, he will not be able to trace its source, or verify its origin. He will not be able to meet the human being who, it is (rightly or wrongly) claimed, is the operator. Even if he did meet such a claimant, he would not be allowed to probe the foundation upon which these so-claimed occult powers rest, to its very basis.

With regard to this question, I beg to present some important considerations. Theosophy itself teaches that human thoughts flowing out of us pass into the mental atmosphere (which I say is *not* the astral plane, as maintained by Theosophy, but is the noumenal aspect of the earth plane), and thence pass into other minds and thus influence other people.

I have shown previously that thought and life are inseparable. Hence each thought is a living thing, or life in the course of manifestation, and takes form according to its characteristic. I must differ from Mrs. Besant when she says that 'thought must clothe itself in astral matter to manifest itself to others who are in the body.' It is conscious-life that is the 'reality' of being and constitutes noumenal man, or the real inner invisible man. The thought-life or living-thoughts that flow out from man, necessarily pertain to the noumenal of the personal degree, and may consequently manifest through other embodied men. They can only pass into such minds, however, as are in affinity with their own quality, and which will respond to, and re-act, their quality.

A student reflecting consecutively on a certain school of thought will thereby become 'responsive' to thoughts which have flown out from other students (or masters?) of similar schools. The more 'sensitive' he is, the more of such thought-lives may re-act their quality through him. If such a living-thought has been strongly impregnated with the life-quality of the person by whom it was previously reacted, and the psychic student is sufficiently sensitive, he may not only perceive its quality as idea, but may also have the reflected percipience of an accompanying image or form, or phenomena. It does not follow, therefore, that the thoughts to which a sensitive responds, are volitionally projected by an adept. It is the fact of his meditating on a certain train or school of thought which puts him in synchronous unison with the thought-lives pertaining thereto, and enables them to manifest through him, and his consciousness of reception and re-action of such thoughts will be of proportionate degree to his psychic sensitiveness. That H.P.B. was an exceptional sensitive is beyond dispute, and the above law may, perhaps, in itself, account for her Mahatmas, who, according to her own mental states, would be white or black. That is, the quality of the living-thoughts flowing into her, would be dependent on her own preconditioning mental and spiritual states of receptivity and responsiveness. Consequently, she might on some occasions be recipient of thoughts that had flown from real earnest searchers for truth, and on other occasions, from self-affirming would-be 'Masters.' The associated subjective images, or the phenomenal aspect of the noumenal life, presented to the inner perception would be of related characteristic appearance.

No human being, self-styled adepts included, can consciously follow the thoughts, *i.e.*, thought-lives, which flow out from him and trace their reception by, and re-action through, and consequent determination of, their percipient; any more than he can trace the descent of such thought-lives from their proximately previous source, or relative *prius*, to himself. Consequently the claim that thought-messages perceived by a recipient are volitionally projected to that recipient by an occultist cannot be maintained.

Mrs. Besant points out that our thoughts flow to, and live through, other people. She dwells upon the influence thus entailed upon other people, who are affected for good or evil by our thoughts, which, she infers, we generate, and she calls this our power of moral and physical creation. (Lecture on Kaiser-i-Hind.) But, allow me to reply that, if our thoughts flow out and live through other people, who are thus determined, then equally do we also receive them and are determined thereby. We can only give what we have received. Reception must precede conception in the thought process as well as in the life process. I say that such thought-lives descend to man previously from an inner plane of being, pertaining to a higher degree of consciousness, and *it is this fact which is the basis of all psychical development and phenomena in man.* It is by this means that the higher beings on these inner planes, are now acting upon this external plane, as previously referred to.

No finite being can generate a thought, appearances notwithstanding. We only judge from appearances or phenomena, because reality or noumena, or the 'thing in itself,' *i.e.*, life, is unknowable *per se* to our finite perceptions, except by its inseparable phenomenal aspect; while it is intelligible or apprehensible, or interpretable to our understanding, and even identifiable by our reason. There is but one source of thought, *i.e.*, the Infinite, Universal, All-conscious Life, or Omniscience which explicates itself into distinction, thus entailing self and not-self (otherness), or self-consciousness and consciousness. Each particular thought-life or idea is a distinguished fraction of and in that Universal Conscious-Life, in the process of becoming, and manifests in explicit objectivity, as phenomena, through self-consciousness. Its subjective quality or noumenon is formless and indeterminate for any particular self till it is received and re-acted by his mind, when the idea implicit therein explicates itself into phenomenal manifestation, or mental objectivity, determining the recipient in the process. The ideas implicit in these vital-thoughts must be of a far higher transcendental quality than our capacity of re-action will give expression to. Hence, perhaps, the profound dissatisfaction we all feel with the insufficiency of our empirical renderings as compared with our intuitional apprehension.

It is because Theosophy only deals with thought after its reception by man, without tracing it back to its source, and falsely attributes the power of generation of thought to man, that it dwells so much on the power of self-effort and attributes to human or the personal degree of consciousness, the power to develop higher degrees of consciousness; thus attributing to the finite, the power of controlling and encompassing the determination of Omniscience; whereas, in truth our every thought is the One Conscious-life in process of manifesting itself to itself and the whole process of cosmical and individual becoming, or evolution, is the unfolding of the implicit content of omniscient determination, into distinctive explication, in and through included temporality.

I beg to reply to my critic on p. 131 that I have avoided touching on H.P.B.'s personality further than was necessary to deal with the principles involved, to which alone I confine my consideration. But whatever her shortcomings may have been, these no more detract from the value of the work she accomplished than did Carlyle's dispeptic temper diminish the worth of 'Sartor Resartus,' or than did the fact that J. S. Mill and George Eliot chose to ignore certain conventionally established standards, diminish from the value of their intellectual and moral contributions. Personalities are but external machines, and are all more or less imperfect, and which of us is entitled to throw stones at our neighbour? As Colonel Olcott justly states, she was a 'wonder child.' It is becoming generally recognised that people of exceptional gifts are not to be judged by the narrow, conventional standards of mediocrity. It is the work achieved that we have to look to, and however dark the present position of Theosophy may appear, I am confident that the seeds sown by her will survive the sifting process, and when Theosophists come to analyse and compare, instead of accepting in faith based on an unverifiable authority, then the value of the work done through H.P.B. in arousing an intelligent and rationalised interest in future states of existence, and in making us somewhat familiar with Eastern thought, will receive ultimate acknowledgment. In regard to this I venture to strongly commend the letter of Mrs. Densmore, on p. 165, to the attention of Theosophists, as a valuable and impartial summary.

Undoubtedly Theosophy has rendered valuable service to the world, and this service would have been greater if Theosophists had been more critical and less trustful in belief. Verily the human mind is passing strange in its workings. We will accept no new assertion in ordinary science unless it comes from a source of established repute and recognised authority. But with regard to the most vital questions of being, our eagerness is so intense that some of us are prepared to swallow a whole cosmical system without a fraction of those accompanying guarantees apart from which we will accept no common-place fact of normal existence. The danger appears to arise from that very intensity of our eagerness, and from the fact that our emotions may be so deeply stirred as to take precedence and run away with our more solid judgment.

Allow me to repeat that I do not oppose Theosophy *per se*, but only error, as it appears to me. Surely truth is our only aim, and to be helped forward in the search for truth by the

concurring research of thoughtful and impartial men is what we may all wish for.

Finally, I would point out that my previous statement remains unshaken, that Theosophy, by internal evidence, shows that it can claim no higher source of instruction, beyond its unknown, and perhaps unreachable, human occultists, than entities occupying the psychical sphere or state—*i.e.*, the same plane as that of the 'guides' of the Spiritualists, whom Theosophy itself condemns as unreliable and untrustworthy. I would remind Theosophists that but for the interest excited by the phenomenal aspect of Spiritualism, Theosophy would have had no confirmatory basis to which to appeal in the Western mind, and it is, therefore, indebted to Spiritualism primarily for the attention it has received. The phenomenal aspect of Theosophy is almost unverifiable, and Theosophy can present no evidence in support of the continuation of the existence of man after death, except that supplied by Spiritualism. Yet Theosophy has turned round upon its only valid foundation to condemn it. I venture to predict that unless Theosophists again turn to that source which they have treated with contempt, they will find very little foundation left on which to stand.

OLD PSYCHIC STORIES RE-TOLD.

BY EDINA.

THE ORDEAL BY BIER.—I.

Several cases are to be found in the Scottish Criminal Records where, in addition to the offence of witchcraft, certain accused persons were also charged with the crime of murder, and in more than one instance the accused was subjected to the 'ordeal of the bier,' an ancient custom or mode of trial which consisted in bringing the alleged murderer to the corpse of his supposed victim, and if, after the accused had laid his hands on the body, any blood issued from the remains, the prisoner would be adjudged guilty of the crime, and sentenced to death. The report of one of these cases, *viz.*, the Mures of Auchendrane in Ayrshire, which excited great interest in Scotland in the seventeenth century, contains an appendix giving a long and elaborate list of authors, ancient and modern, who advocated this mode of trying persons charged with murder, and a summary is given of some of the cases where the ordeal was introduced with success. From this, and a perusal of the contemporary literature on the subject, it is quite evident that the 'ordeal by bier' was, although not a usual form of trial of persons charged with murder, yet it was occasionally resorted to when other complete proof of guilt was wanting. The ordeal seems to have taken its origin among our remote ancestors, who appear to have held a universal belief that the 'life' or 'soul' of man was to be found in the blood. The first mention of this belief may be said to be contained in the Book of Genesis, where God is alleged to have said to Cain, 'The voice of thy brother's blood crieth out to me from the ground.' Dealing, however, with the literature of the sixteenth and seventeenth centuries, many references to this 'blood theory' occur in poetry and prose. For instance, Sir Richard Blackmore, in poetically describing the appearance of a person who had been murdered, thus details the ghastly spectacle :—

Gasping he lay, and from the grisly wound
The 'crimson life' flowed out upon the ground.

Again, Lee, in the 'Tragedy of Nero,' says :—

With many a wound she made her bosom gay,
Her wounds like flood-gates did themselves display,
Through which 'life' ran in purple stains away.

And Cowley (David 4) says :—

His life for ever spilt
Stained all the grass around.

The remarks of Sir Kenelm Digby in his work on 'Religio Medico' are very interesting and may be quoted in full. Sir Kenelm, who lived in the middle of the seventeenth century, when numerous instances of the ordeal being tried had occurred both in England and Scotland, justifies his belief in this mode of trial by the following reasons :—

To this course peradventure may be due the strange effect which is frequently to be seen in England, when, at the appearance of the murderer, the slain body suddenly bleeds afresh. For certainly, the souls of them

that are touched, having been murdered by surprise, usually leave their bodies with extreme unwillingness, and with vehement indignation against them that force them to so unprovided and abhorred a passage. That soul then, to wreak its evil talent against the hated murderer, and to draw a just and desired revenge on his head, would do all it can to manifest the author of the fact. To speak it cannot, for in itself it wanteth organs of voice, and these it is parted from, are now grown too heavy and are too benumbed for to give a motion unto. Yet some change it desireth to make in the body which it hath so vehement inclinations unto, and therefore it is the aptest for it to work upon. It must then endeavour to cause a motion in the subtlest and most fluid parts (and consequently the most moveable) ones of it. This can be nothing but the blood, which, then becoming violently moved, must needs gush out at places from which it can conveniently issue.

The solemn mode of trying murderers by the ordeal of the bier in Scotland, which seems to have been recognised by all competent authorities there, was as follows : The body of the murdered person was placed on a bier before the high altar, and thereupon the alleged assassin was made to come forward and place one hand on the death wound, and another on the mouth of the corpse, and to call on Heaven to attest his innocence and to invoke the curses of the Almighty on the guilty one; whereupon, if blood issued from any part of the mortal remains, the accused was deemed to be guilty; while, on the other hand, if the 'crimson stream' refused to 'flow,' he was deemed to be innocent, and released from custody.

An examination of the Scottish authorities makes it abundantly clear that a belief in this mode of ascertaining the guilt or innocence of an alleged murderer was universally held in the Northern Kingdom from the tenth till the close of the seventeenth century. I find in an old poem entitled 'Young Hunter' or 'Earl Richard,' the following lines :—

Put nae wyte (blame) on me, she said,
It was my mayd (maid) Cathrine ;
And then they cry—Cut wood, baith (both) fern and thorn,
To burn that maiden .n.

The maiden touched the clay cauld (cold) corpse,
A drap (drop) it never bled ;
The lady laid her hand on him,
And sune (soon) the ground was red.

And they hae ta'en her mayd Cathrine,
And put her mistress in ;
The flame tuik (took) fast upon her cheek,
Tuik fast upon her chin.

Take fast on her fair bodye (body),
She burnt like hollen green (green holly).

Perhaps the most graphic description of the 'Ordeal of the Bier' yet written, is that given by Sir Walter Scott in his novel of the 'Fair Maid of Perth,' where he thus depicts the solemn event :—

The eastern window, richly and variously painted, streamed down a torrent of chequered light on the high altar. On the bier before it were placed the mortal remains of the murdered man, his arms folded on his breast, his palms joined together with the fingers pointed upwards, as if the senseless clay were itself appealing to Heaven for vengeance against those who had lately divorced the immortal spirit from its mangled tenement. The face was bare, as also the head and arms. The rest of the corpse was shrouded in a white sheet of the finest linen, so that if the blood should flow from any place which was covered it could not fail to be instantly manifest. . . . He paused before the bier, and his voice faltered as he swore by all that was created in six days and six nights; by Heaven and by Hell; by his hope of Paradise, and by the God and Father of all, that he was free and sackless of the bloody deed done upon the corse before which he stood, and on whose breast he made the sign of the Cross in evidence of his appeal. No consequences ensued. The body remained stiff as before. The curdled wounds gave no sign of blood.

(To be concluded.)

MRS. M. E. WILLIAMS not BESSIE WILLIAMS.—Once again we ask our readers to bear well in mind the fact that Mrs. M. E. Williams (of New York) is not to be confounded with Bessie Williams, now Mrs. Russell Davies, of London. Some of our friends, especially in France, fell into the error when Mrs. M. E. Williams was 'exposed' in Paris, and we note that they have not all freed their minds from the blunder even yet. Mrs. Russell Davies' mediumship is not the same as that of Mrs. M. E. Williams—nor her reputation.

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THE RESURRECTION.

The publishers of the late Mr. Spurgeon's sermons are taking advantage of Easter to extensively advertise a volume of his on *The Resurrection*. Knowing that the teachings of Mr. Spurgeon on the subject are very widely welcomed, we have procured the book, expecting that it would give us a vitally interesting subject for the season. We have not been disappointed. Every Spiritualist who is not daily grateful for the faith that is in him ought to read this amazing volume, if only to see from what a desert he has escaped. Some of us may never have known that desert: some of us may have forgotten it. In either case, we ought to know or remember what is going on all around us.

Here, for instance, in almost the first page, we have this fantastical description of the grotesque reconstruction of the scattered and transformed body, on some future 'resurrection morn':—'The philosopher says, "How is it possible that God shall hunt out every particle of the human frame?" He can do it: He has but to speak the word, and every single atom, though it may have travelled thousands of leagues, though it may have been blown as dust across the desert, and anon have fallen upon the bosom of the sea, and then have descended into the depths thereof to be cast up on a desolate shore, sucked up by plants, fed on again by beasts, or passed into the fabric of another man—I say that individual atom shall find its fellows, and the whole company of particles at the trump of the Archangel shall travel to their appointed place, and the body, the very body which was laid in the ground, shall rise again.'

It may be that Mr. Spurgeon belongs to 'a day that is dead,' and that few would talk such curious nonsense now. We should be glad to believe that. It would be indeed good tidings of great joy,—unless, indeed,—which is only too probable,—the gliding away from the old foolishness of believing has resulted in no believing at all. We should like nothing better than to have it said and proved that the subject of this article is out of date. We could desire nothing more ardently than to compel people to say that. But it is not so. Mr. Spurgeon's sermons are still immensely in evidence: and he only put into plain and honest English the real meaning of 'the resurrection of the body.' It is either what he said it was, or it is moonshine.

Take another quotation:—'All who have lived and died shall certainly rise again. All! Compute then the numberless number! Count ye now the countless! How many lived before the deluge? It has been believed, and I think accurately, that the inhabitants of this world were more numerous at the time of the deluge than they probably are now, owing to the enormous length of human life; men's

numbers were not so terribly thinned by death as they are now. Think, if you will, from the times of the deluge onward, of all Adam's progeny. From Tarshish to Sinim men covered the lands. Nineveh, Babylon, Chaldea, Persia, Greece, Rome, these were vast empires of men. The Parthians, Scythians, and Tartar hordes, who shall reckon up? As for those northern swarms of Goths and Huns and Vandals, these were continually streaming as from a teeming hive, in the Middle Ages, and Frank and Saxon and Celt multiplied in their measure. Yet these nations were but types of a numerous band of nations even more multitudinous. Think of Ethiopia and the whole continent of Africa; remember India and Japan, and the land of the setting sun; in all lands great tribes of men have come and gone to rest in their sepulchres. What millions upon millions must lie buried in China and Burmah! What innumerable hosts are slumbering in the land of the pyramids and the mummy pits! Every one, both great and small, embalmed of old in Egypt, who shall compute the number? Hear ye then and believe—out of all who have ever lived of woman born, not one shall be left in the tomb; all, all shall rise.'

Then mark what follows: 'As for the ungodly, there is a resurrection to damnation, by which their bodies and souls shall come manifestly under the condemnation of God; to use our Saviour's word, shall be *damned*. Oh, what a resurrection! and yet we cannot escape from it if we neglect the great salvation. If we could lay us down and sleep, and never wake again, oh, what a blessing it were for an ungodly man! if that grave could be the last of him, and like a dog he should never start again from slumber, what a blessing! But it is a blessing that is not yours, and never can be. Your souls must live, and your body must live. O fear him, I pray you, who is able to destroy both soul and body in hell. Yea, I say unto you, fear him.'

The first notion is fantastical: the second is, in the highest degree, odiously cruel. If those old Babylonians, 'Tartar hordes,' Vandals, and all the rest of them, after fighting out their little 'ungodly' day, are to be raised only to be 'damned,' we venture the humane suggestion that it would be far better to leave their scattered atoms where they are. There are not a dozen dockers who would vote for their reconstruction on such terms and for such a purpose: and it is really shocking to attribute to God the determination to do it. 'Let bygones be bygones' is a very elementary form of mercy; and we have a right to assume that our Heavenly Father will be equal to it.

But there is a puzzle at the heart of this matter which we can never satisfactorily get at, and we are sorry that Mr. Spurgeon is not here in the flesh to receive the statement of our difficulty, though he probably is now fully awake to it. If these old bodies, dissolved, dispersed, transformed, turned into fishes, vultures, wheat, or apple trees, these thousands of years, are to be reconstructed as they were, in order that their owners may be saved or "damned," where are their owners now, and what have they been doing during these thousands of years? Do the people who believe in the resurrection of the body really believe in the immortality of the soul? If so, why bother about these old bodies? If the immortal souls of the 'Tartar hordes' and the Vandals have been in Hell all these centuries, why bring them out to put them into 'damned' bodies? Or, if Abraham, Isaac and Jacob have been in Heaven all this while, why worry them by renewing their acquaintance with the 'muddy vesture of decay,' however sublimated and filtered?

Of course these are shocking questions. But they are rational, straightforward and inevitable: and, in one form or another, they must be answered, unless, indeed, sheer obstinacy carry the day, and rule out all questioning and answering as profane.

The Spiritualist stands in the light, and he has no 'skeleton in the house.' He understands Paul's fine saying concerning the earthly body and the spiritual. He knows that the earthly body is really no more the man than the coat is the man. He knows that 'death' is increased and liberated life. He knows that spirit-life is life advanced, and that the earthly body is parted with for ever. He knows that 'Progress' is God's law and man's watchword. He knows that there is hope for all.

THE CURIOSITIES OF CRYSTAL GAZING.

AN ADDRESS BY MISS X., OF 'BORDERLAND.'

The long-expected address by Miss X., on the subject of Crystal Gazing, was delivered on Monday, the 1st inst., at the headquarters of the London Spiritualist Alliance, 2, Duke-street, Adelphi, to a large and appreciative audience, MR. E. DAWSON ROGERS (President of the Alliance), occupying the chair.

THE PRESIDENT, in introducing the lecturer, said he hoped the audience would accord her their respectful and earnest attention, and that for many reasons; first of all because, although Miss X. was evidently not yet fully with them as Spiritualists, they had reason to know her to be an honest and earnest seeker after the truth. That, in itself, should be a sufficient recommendation, since they knew of many persons who started out with what one would be inclined to call very sceptical opinions, but who, sooner or later, came over inevitably to the Spiritualistic position. There were many roads to Rome, but they got to Rome at last. That was exemplified by the progress made by the friends with whom Miss X. was associated—the members of the Psychical Research Society. A few years ago they would have been astounded at such a man as Professor Oliver Lodge announcing his convictions that some of the phenomena which the Alliance had been proclaiming so long were veritable facts, and not fancies. That was very satisfactory, and should give them encouragement. No doubt Miss X. would give expression to some opinions from which they might dissent; but then, if he were to speak his mind, he himself would say many things which he would not have said a few years ago. The more one knew of the subject of Spiritualism the more one felt how little was really known. A few years ago there were questions which he would have undertaken to solve without hesitation; but the more one looked at the facts to which they had given their adherence, the more apparent it became that there were questions surrounding those facts concerning which they could give no adequate solution. This they realised day by day; hence, if they found that Miss X. differed from them, they should remember that they differed just in the same degree from Miss X.

MISS X. then addressed the assembly, and, after acknowledging the cordiality of her reception, remarked that she felt strongly that the best evidence of the progress they were making was the fact that they differed not only from each other, but also from their former selves. She felt somewhat venturesome in speaking at all, however diffidently, on the subjects with which the meeting was concerned, and which the best and wisest of them knew so little about. As to the details upon which they differed in opinion, they were only details. They were all anxious to follow out the truth. There were many ways to it (as the President had suggested), and small differences and divergences in method were of small account as compared with unity of aim. She was not there to speak to them about the history, nature, and philosophy of 'Crystal Gazing.' She was there as an experimenter only, and would leave the audience to draw their own conclusions and deductions as to any results she had attained. It was unnecessary to explain to those present what was meant by 'Crystal Gazing.' The faculty of which she proposed to speak was not necessarily associated with crystals at all. It was the power of projecting into a crystal, or on to any other polished surface, pictures which, to the best of her belief, were created in one's own mind. That they were formed by the mind was evident—they were not created out of nothing, and must have some ultimate source. What that ultimate source was, she could not determine—very little was known about it. Provisionally and tentatively, she

would venture to say that there were three possible sources, which she expressed as 'My Mind, Your Mind, or Some Mind Indeterminate,' i.e., (i) the mind of the seer, (ii) the mind of some person other than the seer, (iii) some external and unknown mind. To a certain extent it was probable that most of those present were Crystal Gazers. Many of them knew what it was to see pictures in the fire. They looked into the embers, glowing and flickering in the grate, and at last the red coals seemed to resolve themselves into a definite picture. The picture might be a fanciful one—a 'castle in Spain,' something absolutely without meaning—or it might suggest or be suggested by something which was in one's own mind from the history of the past or of the future. Her own feeling about crystal pictures was that they were not dependent on the crystals. They were pictures of something she might have seen, without any aid from the crystal at all; but she thought that very often the crystal helped the seer to project them, just as the red coals of the fire assisted the imagination to conjure them up. It would be useful to classify crystal-visions according to their apparent intermediate source—not necessarily the final source, which was the real *crux* they were trying to arrive at by experiment. Let them take the simplest class of pictures—those visions which came out of the mind of the seer. Many people thought they knew their own minds up to a certain point, by introspection and analysis, and in regard to crystal-gazing the analysis was fairly simple. They might sub-divide such visions in four ways:—

1. Pictures created by the conscious fancy or imagination.
2. Pictures created by the conscious memory.
3. Pictures created by the unconscious fancy or imagination.
4. Pictures created by the unconscious memory.

An example might be given of each of these. First of all there was the picture produced by the conscious Imagination. Those who were able to visualise at all, who could create mind-pictures, could usually create them at will. Thus, many people could picture in their minds the scenes described in story-books, and, if they possessed the faculty of visual objectivation, they could project them into the crystal. In reading a story-book she would sometimes make a mental picture of some particular scene described in the volume, and taking up her crystal project into it the mental picture, though she found it quite as easy to visualise the scene equally well without the crystal. Such were the visions formed by the conscious fancy or Imagination.

The next phase of visualising was that in which the conscious Memory operated. In this instance, the seer would, for example, try to recall some remembered place, possibly, and transfer it to the crystal, where it could be seen by the crystal-gazer as clearly as though it were actually there. It frequently happened that this process served as a stimulus to the memory, so that a number of minor details would be reproduced, of which the seer at the outset had consciously no idea; whereas if it were merely pictured in the mind it might be only imperfectly recalled. Such were conscious memory pictures.

Taking the next sub-division of unconscious fancy or Imagination, Miss X. alluded to the fact that it had been lately recorded in 'LIGHT' that she was in the habit, when wishing to imagine a story, of deliberately creating the characters in her own mind and allowing *the crystal to work out the events*. She used the phrase advisedly, because that was really how the incidents of the story were worked up, although the characters were consciously individualised. She took very much more interest in the character and individuality of people than in the events of their lives. The events of life were principally interesting to her for their educational influence upon character. Having thus originated her characters, she transferred them to the crystal; but the source of what happened next, i.e., the action of the story, she could not analyse with confidence. She simply looked on and watched the characters she had created going through certain acts and experiences, and, with a few additions, she allowed her stories to be worked out in this way. She was aware that another interpretation might be put upon her statements. It might be said that her stories were not creations of her own mind at all—that some other mind created them. Nevertheless, her provisional classification was that of Unconscious Imagination.

Dealing next with Unconscious Memory pictures, Miss X. said she frankly confessed that, from the utilitarian standpoint, it was in this connection that the crystal was most useful. It was extremely convenient for her, when she desired to

remember, say, the address of a friend which she had forgotten, to be able, as was sometimes possible, to obtain the requisite information by gazing into the crystal. She could offer no explanation as to how it got into the crystal. In all probability the knowledge she desired to recall was stored away somewhere in the recesses of her mind, and by the aid of the crystal she was enabled to call it forth. She would say nothing of 'unconscious cerebration' or the 'sub-conscious self'—they were dangerous phrases to use lightly. The interesting point for her was that the forgotten fact was regained by the aid of the crystal.

Miss X. here gave an illustration of this phase of visioning. Some one had asked her the date of Ptolemy Philadelphus. She knew that this was an item of knowledge she had once possessed, but it had escaped her memory at the time. She had a vague recollection of having known the date in connection with some other fact of more interest to her than Ptolemy Philadelphus. She was, however, obliged to reply that she had forgotten. Some time afterwards, having occasion to use the crystal in connection with some other matter, she beheld a picture which entirely surprised her. She saw in the crystal an old man, dressed very much as Shylock is attired in Mr. Irving's representation of 'The Merchant of Venice' at the Lyceum. He appeared sitting in an arm-chair, studiously reading a book with silver clasps. So vividly was the scene portrayed that Miss X. could see the iridescence of the tarnish of the silver clasps. It then occurred to her that she might see what book he was reading. Accordingly she took up a magnifying glass and examined the picture, and was then able to distinguish on the book the number LXX. She at once recognised this as the sign associated with the Septuagint, and then recalled to mind that the date for Ptolemy Philadelphus was the same as the date for the Septuagint, viz., 277. Her explanation of this association of ideas was that in her schoolroom days she had been used to learning the dates of historical events on a mnemonic system which furnished for this event the line: 'Now Jewish elders indite a Greek copy.' The idea of a Jewish elder probably created in her mind the picture of the old man already described. Here was an example of an unconscious memory picture, which had already worked itself out in the same manner as the events of her stories. It was not very difficult to analyse the impressions received by one's own mind, said Miss X.; but she came now to a very much more complex phase of her subject, viz., the visualising by the seer of pictures formed in the minds of other human beings. Intuition and thought-transference apart, one had only access to so much of another person's mind as that other person chose to reveal, and often in a picture so derived it would be difficult to say under which of the subdivisions quoted it could be classed—whether a conscious fancy picture, an unconscious fancy picture, a conscious memory picture, or an unconscious memory picture. The pictures which came from the mind of a person other than herself, Miss X. found very much more interesting than anything else which appeared in the crystal. She had already referred to the utility of the crystal in restoring to her mind some forgotten fact. But the subject became more complicated when the crystal was resorted to in order to recall something which *another person* had forgotten. Yet such an experience was not unknown to her. The theory of thought-transference, remarked Miss X. parenthetically, was generally looked upon as a tolerably simple explanation of clairvoyant and other subjective phenomena. But was thought-transference so simple a matter after all? It was certainly subject to considerable complications.

Here Miss X. gave an instance which had occurred to her while travelling with a friend, illustrating that impressions of this sort were really independent of the crystal. One morning when about to rise, she discovered that the bell, by which she intended to summon the maid, was broken. She therefore went to the door of her friend's room, intending to request her to ring the bell there, but instead, the words came out of her mouth, 'Who is Frances at Eastbourne?' The question meant nothing at all to Miss X., and was, moreover, a source of surprise and discomfort as a grotesque and inexplicable incident. Later in the day she narrated the occurrence to her friend with a view to obtaining some explanation of the mystery. The friend laughingly replied that she believed she had some clue to what was in the mind of Miss X., and inquired 'What sort of a person was this Frances?' Again the same mysterious impulse prompted Miss X. to reply, 'She is an oldish lady and wears a cap,' whereupon her friend said,

'I do not know any Frances at Eastbourne, but I had a letter from some friends a short time ago, stating that a certain Frances was coming to stay with them at Eastbourne—she is an oldish lady and probably wears a cap.' Not the least perplexing feature of experiences of this kind, Miss X. considered, was the unimportance of the facts thus phenomenally disclosed.

Alluding to the automatic writing of her co-editor, Mr. W. T. Stead, Miss X. stated that he occasionally showed her a long letter, purporting to have come from her, containing references to matters of which she normally knew nothing. The explanation might be that the writing came from her sub-conscious self—'a person,' added Miss X., 'for whose alleged performances I cannot really be responsible.' The statements in these letters, it appeared, were not always correct, such as, for example, that she had just received a present of £30,000; or that one of her oldest and dearest friends was dead. It had occurred to her that if her sub-conscious self was capable of conveying intelligence to others, it should also be able to communicate the same facts to herself. Accordingly, in concert with Mr. Stead, she devised an arrangement whereby, when he received any startling communication supposed to emanate from Miss X., he should apprise her of the fact, upon which she should take her crystal, and see if her sub-conscious self had anything to tell her also. Some time after this, Mr. Stead told her he had received, by automatic writing, a statement that Miss X.'s sub-conscious self had made a journey to visit some person. In accordance with the arrangement, she proceeded to test the fact by the crystal. On looking into the crystal, Miss X. had a vision of a lady—Mrs. Piper, the celebrated American clairvoyant—sitting in an arm-chair, dressed in a light wrapper, looking very tired and haggard. While in England, Miss X. explained, Mrs. Piper was generally attired in black; she was a good-looking, plump lady, with a fresh, healthy complexion. Miss X. remarked, 'I suppose I went to see Mrs. Piper?' 'Quite right, you did,' was Mr. Stead's reply. On gazing into the crystal again, Miss X. perceived an expanse of water in which ice-bergs were floating. This vision also coincided with the communication received by Mr. Stead, who then allowed her to read the automatic letter she was supposed to have written. The letter stated that she had been, in her thought-body, over the sea, passing a number of ice-bergs on the journey to America—to Boston—and there had visited Mrs. Piper, who was pleased to see her; that Mrs. Piper was sitting alone, or rather, with a large black cat for her sole companion. The crystal vision, however, had not shown anything of the cat. Deeming this in the nature of a test case, Miss X. sent out to the United States to Mr. Hodgson, inquiring if Mrs. Piper had been in any way aware of seeing her (Miss X.) lately. Mr. Hodgson replied that Mrs. Piper stated that she had lately seen Miss X. in vision. She had seen Miss X. in the act of stepping into a carriage, carrying in her hand a green bag embroidered with what appeared to be flowers; further, that she had seen Miss X. get out opposite a large building. Mr. Hodgson added that Miss X. was perfectly right in saying that Mrs. Piper was wearing a light wrapper and looking ill; he also said that her mind had been very much occupied lately with the fate of a black cat that had died under painful circumstances. It is a fact, continued Miss X., that I very often step into a carriage; it is also true that I occasionally stop outside a large building. These coincidences are likely enough, but the best test was that of my carrying 'a green bag worked with flowers.' It so chances that at the beginning of this winter I happened to have at one time a good many papers to carry, and it was convenient to me to convey them in a bag which was green, and which was worked with a floral device. That combination of circumstances is, I think, when taken as a whole, interesting and suggestive. We have here a curious complexity of circumstances which I do not pretend to be able to explain. The things related had come into three different minds, had passed through three different brains. It is a tangled skein, difficult to unravel. It is also true that, at the time, Boston harbour was blocked with ice, and the weather there was exceedingly cold. This is an example of the way in which facts are communicated to the seer from the mind of some other person.

(To be continued.)

VOLUME OF 'LIGHT' FOR 1894.—Now ready, handsomely bound in half roan, the volume of 'LIGHT' for 1894. Price, post free in the United Kingdom, 15s. 9d. Early application must be made, as the supply is limited. Offices of 'LIGHT,' 2, Duke-street, Adelphi, W.C.

THE EVIDENCE FOR SPIRIT IDENTITY.

An excellent little pamphlet is 'Essai d'Initiation à la Vie Spirituelle,' by Mons. E. Lebel. We cordially recommend it to our French readers. It contains the results of some original research which, in the author's view, go to help the proofs of spirit identity. The phenomena occurred in a circle formed wholly of Mons. Lebel's own relatives and friends, and he began his observations in his own house in a spirit of laughing scepticism at what he considered the incredulity of a lady who, with her husband, was dining with Mons. Lebel and his wife on a certain evening in 1890. The conversation had taken an occult turn, and although he, when quite a boy, had been present at a séance in his aunt's house, where sundry raps and cracks had been heard, he believed these sounds had been caused by the heat of their hands; while, at another, some twenty-five years afterwards, he felt convinced that the two mediums present were mystifying the sitters. That was the author's record in this regard when the conversation above referred to occurred. The lady stated that she had seen objects displaced at séances, but our author was in a position to explain the matter—as is usual—and after dinner playfully continued his badinage. They were intimate friends, and when they entered a small drawing-room Mons. Lebel, keeping up the conversation on the same subject, partly from curiosity and partly from the wish to convince his friends that there was 'nothing in it,' proposed that they should try to move his wife's small work-table. The lady accepted the challenge, and, along with Madame Lebel, sat down to the experiment. In a few minutes the table began to oscillate, and replied to questions by means of arranged signals, &c. By and by it glided along the floor and pressed against the now somewhat confounded sceptic, who kept peering under and over and on all sides in order to see how it was done. This privilege was denied to him, but the name of a deceased brother whom he very dearly loved was rapped out by means of the alphabet, and a brief message subsequently added. Although still sceptical, Mons. Lebel was deeply moved, and determined to carry his investigations further. This he did with the assistance of his wife and one or two friends, and the more important results are given in his pamphlet. He and his deceased brother were deeply interested in pictorial art, and the incident we quote has reference to that subject. The author had found a powerful medium in one of his cousins, and on one occasion, in July, 1893, his relative had scarcely taken the pencil in hand when the following message was written: 'Jules Lebel (the deceased brother's name), you must go to the School of Fine Art to see the sketches for the *Prix de Rome* (travelling scholarships for purposes of study in the Eternal City).' Beneath this message was written 'Samson,' and below that 'No. 9.' Then the medium's hand opened, and the pencil fell on the table. Neither of them knew anything about the year's competition, nor had they read anything about it in the newspapers. Next day Mons. Lebel went to the Quai Voltaire where the Fine Art School is, but was informed that he could not be admitted as the jury were examining the drawings for the Rome competition, and the place was not open to the public until the following day. He was about to turn away when it struck him to ask if the man knew what the subject for competition was. 'Yes;' he replied, 'it is Samson grinding in the prison.' Next day when the exhibition was opened the author visited it and went straight for No. 9. It had received the first second grand prize. No. 2 had obtained the grand prize. 'Jules Lebel' had indicated No. 9 on the evening before the jury had viewed the works. The author states that he compared the two, and they seemed to have equal merit. There are various other striking instances of a personal intelligence behind the phenomena, but we think it would have added to the interest of the pamphlet if Mons. Lebel had printed the few bars of music which the communicating spirit, 'Wolfgang Mozart,' dictated to the unmusical medium. The circumstance that they were 'pretty melodious' when played over by Madame Lebel is hardly sufficient evidence that they were inspired by the spirit of this great composer, and we may point out that there are thousands of musicians who could have made a good attempt at discovering traces of the exquisitely beautiful style which is characteristic of Mozart's melody, when, as we are told, the message consisted of a playable number of bars. Again, there are very few people acquainted with Mozart's music who do not know that his name was 'Wolfgang,' and there are many who know that it appears as 'Wolfgang

Amadeus' on a large number of his works, besides the goodly few who know that his baptismal names were Johannes Chrysostomus Wolfgangus Theophilus, and that his father substituted the German equivalent 'Gottlieb' for 'Theophilus,' to be afterwards Latinised to 'Amadeus.' In his works produced in Paris his name appears as simply J. G. Wolfgang—that is, in the early days. But we merely point out these things to show the exhaustive nature of the researches which have been carried out regarding this and all other great composers, and that the necessary information can be obtained from books in existence for many years. Names and dates concerning distinguished men amount really to very little in such messages, but the reproduction in facsimile of the written music would have vastly enhanced the value of a brochure which is already of very considerable interest. It is published by Noël, 9, Rue Fontaines, Brussels.

THE DEATH OF NAPOLEON I.

A MYSTERIOUS STRANGER.

The following story is taken from Mrs. Minto Elliot's 'Roman Gossip,' and is related concerning Madame Mère, as Napoleon I.'s mother was always called:—

On May 5th, 1821, as the tropical sun set at St. Helena, Napoleon died. On the same day and hour, a stranger presented himself at the Buonaparte Palace, earnestly desiring to see Madame Mère.

'Have you requested an audience?' asked the porter. 'Madame receives no one she does not know.'

'I have asked for no audience,' answered the stranger, 'but it is absolutely indispensable that I should see her at once.'

So earnest, and even solemn, was his manner that the porter yielded and conducted him upstairs to the ante-room, where the servants were in waiting. Here his name and business were demanded, which he refused to give, and again sternly insisted upon seeing Madame Mère 'on most important business which must be told to her alone.' As the porter had yielded, so did the attendants. Madame Mère was informed of what had passed, and sent her chamberlain to say she consented to receive him. As he entered, the ladies in waiting retired, and they were left alone. The stranger then approached her with the utmost respect, and began at once speaking of Napoleon as if he had just left him. 'While I am addressing your Highness, the Emperor is freed from his sufferings. He is dead; kiss the image of the Redeemer,' he added, taking a crucifix from his bosom. Then in a solemn voice he continued:—

'You will meet again after some years. You will rejoin him who is the source of such profound sorrow to you. But before that, much will happen in France. Blood will flow, civil wars will break out, all Europe will rise as in a conflagration.'

Speechless, Madame Mère listened to this mysterious stranger, who seemed to her some prophet inspired by God; nor is it recorded that she made any reply.

Silently, as he had entered, he departed, and was never heard of again. Imagine her astonishment when, two and a half months after, the authentic news of Napoleon's death arrived from St. Helena, to find that it took place on the same day and hour stated by the stranger. 'She often spoke of this extraordinary visit,' says Madame de Sartenville, her lady-in-waiting, 'and said that the figure which had appeared to her had the same voice as the Emperor, his features, eyes, and commanding presence.' All Rome was searched to discover who he could be, but in vain. He came like an apparition and departed, leaving no trace behind.

THE APPROACHING CONFERENCE.—Friends resident in London, who are willing to entertain delegates from the country during the Conference in May, will greatly oblige by sending an intimation to that effect, at once, to the secretary of the Hospitality Committee, Mr. J. J. Morse, 26, Osnaburgh-street, Regent's Park, N.W.

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.

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.]

The 'Cyprian Priestess.'

SIR,—I regret that I have to urge upon Mr. Glendinning to give an answer to my inquiry addressed to him in 'LIGHT' some weeks ago. To many this matter appears important, and the truth will not be served by anyone who refuses to assist in its elucidation. I may assure him that there is no imputation beneath the question, as I have no reason to doubt his perfect probity.

Mr. Duguid, evidently, does not wish to commit himself to any written statement, and the intimation that he takes no interest in any theories on the subject, does, I am afraid, give the impression of sinister indifference rather than that of simple-mindedness. A matter of extreme importance concerning himself requires explanation, and if it is not forthcoming we must draw conclusions for ourselves. *Prima facie*, the matter has a somewhat suspicious appearance, but it is only fair that Mr. Duguid should be given an opportunity to make any explanation he may have, which might altogether remove a wrong impression.

The plea put forward by 'Edina,' and seemingly endorsed by Mr. Glendinning, that he has not the literary ability to write on this matter, is untenable. Mr. Duguid can write a letter; and I am surprised that he should tamely submit to an imputation of being almost imbecile. But putting his own ability to write aside, cannot the 'literary ability' which produced 'Hafed' and 'Hermes' also produce an explanation of this matter? Such has occurred before with Mr. Duguid. For instance, in 'LIGHT' of December 1st, 1894, in an article by Mr. Robertson on Mr. Duguid's mediumship, there is an account of some 'Hieroglyphs' produced by Mr. Duguid while in trance: then the account goes on to state: 'At the next séance the controlling spirit said that the characters told the story of one of the Pharaohs from infancy to old age; that the pencilling was done in the same way as when he sketched out a painting under the direction of Ruysdael or Steen; that magnetic lines were there, which he simply followed.' When so much explanation can be given on a matter of so little apparent importance, surely it is not expecting too much to think that the same might be done in this instance. Again, when 'Edina' has interested himself so much in this matter on Mr. Duguid's behalf, could not he assist Mr. Duguid to phrase a letter, seeing that he is so intimately acquainted with him?

The tone of Mr. Duguid's apologists seems to convey the impression that they would prefer the matter to remain a mystery rather than trouble Mr. Duguid with any further attempts to solve it. Their curtness is quite uncalled for, as nothing is imputed against them; indeed, it is quite otherwise, for I have no doubt that they are accepted as truthful, although not infallible, witnesses.

Mr. Forbes well remarks that the matter cannot rest where it is without doing immense injury to Mr. Duguid and the cause he has so long laboured to advance. Mr. Duguid may, as is stated by 'Edina,' be indifferent as regards his good name, but I am not indifferent to the cause of Spiritualism and do not think that the problem should be left without further endeavour to arrive at a solution.

The last paragraph of 'Edina's' letter cannot apply to me nor to my relatives.

Kirkcaldy.

DAVID ROBERTSON.

Professional Mediumship.

SIR,—I think Mr. Richard Harte has done his best to assure us, as Spiritualists, that our duty is to eschew the truth whenever it interferes with those who ought to be—but, alas! are not—its best exponents, viz., professional mediums. A good deal has been said about professional mediums, and they have been compared with clergymen who, be they ever so willing to preach the Gospel gratis, must also keep the home that won't keep them. But is this comparison quite apt? A clergyman has certain opinions; he makes, or ought to make, certain decisions by which he shapes his clerical course; but a medium has no such power of will; he or she is but the means to an end. To make that end true, what is needed? Absolute self-surrender—and to what? Ah! here comes the question, to what? Mr.

Harte says a certain number of Spiritualists demand their money's worth; and why not, if they give their money? But there should be no such things as paid mediums. The gold that the medium handles sullies him or her as it enters his or her palm. A medium should be absolutely independent of bartering his or her gifts for money, and if Mr. Harte asks, Then how is so-and-so to keep him or her self, I reply that to whom God has given such gifts He will give His protection, and other means and ways will be found, dependent upon their mediumship, but not being the positive results of active spiritual work. I do not wonder at mediums cheating, but I only wonder that they ever do anything else; and I am sure all who have had intercourse with professional mediums must agree that a more inane, uninterested set of people never existed. I have said that I wonder not at their cheating, because their clients, desiring their money's worth, and power not being quite like water, turned on *ad lib.*, their one aim is to earn their money. That they in many cases do so I for one fully admit. But in other cases the hesitation and the tentative manner in which they essay a name all show that the prime motive is the earning of the money. I am quite sure, that were those people who have special mediumistic gifts to lead pure prayerful lives and give their gifts to the cause, they would never want, whereas one sees that the bartering of the same nearly always causes deterioration of moral principle.

I cannot close this letter without expressing my admiration for the impartial manner in which you allow your readers to express their views; but I admire still more the earnest way in which you always endeavour to render 'LIGHT' a real beacon of truth, and I trust that the day may not be far distant when Spiritualists will unite to render unto God His own precious gifts in humility and thanksgiving. Then shall we have the Kingdom of God on earth, and there will be no paid mediums.

A HUMBLE SENSITIVE.

The Creed of Early Egypt.

SIR,—The singular contrast between your recent criticism of my work on the creed of Early Egypt (entitled, 'The House of the Hidden Places: A Clue to the Creed of Early Egypt, from Egyptian Sources'), and your former comments upon my article, relative to the same subject, which appeared in the 'New Review' at the close of 1893, while it suggests a different hand in the writer, argues also a most unusual open-mindedness on the part of the editor. And it may not, therefore, perhaps be wasted labour to ask for a little of your space wherein to place what I have really said side by side with what your present critic makes me say.

On the former occasion the writer in your journal remarked on the high degree of spirituality which must have pervaded the whole thought of Early Egypt, if my view be correct, an observation the truth of which impressed itself upon me with increasing force the more deeply I pushed my researches. Your present critic, on the other hand, commences with an amusingly mistaken shot at what, as he imagines, took place in the privacy of the publisher's *sanctum*; and after this preliminary specimen of his judgment, provides us with two gigantic—shall we say, misapprehensions.

First in speaking of the papyrus known to us as the Book of the Dead, he informs us that the fact of this papyrus being *the standard text for the Egyptologist*, 'seems to have led Mr. Adams into the grave and fundamental error of supposing that it *was the standard text for the Egyptians also*' (the italics are those of your reviewer). *Somebody* here has been led into a grave and fundamental error, no doubt; but it is not, I submit, Mr. Adams. For what I have stated most distinctly is, not that the papyrus in question, or any other, was the canon of the Egyptian faith, but the secret symbolism of the Grand Pyramid, which bore in Egyptian the title of the 'Light.' It was 'in that marvellous edifice,' as I have said in my preface, that 'we have nothing less than an indestructible and immutable symbol of the national religion,' and I have pointed out how the fire of the ancient faith, when thrown upon its recesses, lights up with a splendour at once scientific and spiritual the occult symbols and titles which Masonry still employs. So too (at p. 36) I have directly contrasted the papyri with the Masonic 'Light.' 'While the written records of the Ritual,' so runs the passage in my book, 'were liable to change and error, no lapse of time could impair, no variation could affect in the secret places, the Masonry of the Pyramid of Light.' And by that very circumstance I have accounted for the 'piecemeal

fashion' in which the written records came gradually into existence, of which, from your reviewer's account, it would seem as if I had never heard. Again, speaking of the connection between symbol and ritual—a connection accepted, be it remembered, as indicated in the preface, by two of the most eminent authorities on Egyptian archæology—the reviewer tells us that in my argument 'everything depends upon a single phrase'; a statement categorically reversing the principle laid down in the preface, viz., that its whole strength depends upon the accuracy of the points of correspondence; and coolly ignoring the whole mass of evidence which makes up at least three-quarters of the entire book. And then he adds that 'the foregoing considerations seem to render unnecessary a detailed examination of the points of contact.' Just so. That is to say, in judging of a suggested clue to the most profound and most fascinating mystery which has ever baffled the world at large, it is quite 'unnecessary' to examine one iota of the evidence put forth in its behalf. One or two good strong misrepresentations, and a little irrelevant talk about what 'we might well ask' so long as we are devoid of an inkling of the significance, will render quite superfluous any word of sense.

Yet, after all, one word of sense on the part of your reviewer I am bound to admit, and very oddly it reads in connection with the rest of his article. Just at the end he throws in, by way of a *bonne bouche* for dessert, the delicious remark that 'extensive research and elevated thought shine forth from nearly every page.' What an extraordinary production this book of mine must be, to be sure, wherein almost every page is brilliant with 'extensive research' and 'elevated thought'; and yet not a single item of the evidence with which those pages are filled is worthy of a moment's consideration.

Alas, alas! I am not unaccustomed to reviewers, but I confess myself to be disappointed. In the innocence of my heart I had dreamed that the publication which bears the very same name, used in the very same sense, as that borne of old by the Pyramid of Khufu, would have been able to perceive the significance of that title of the 'Light.' I had fondly imagined that a journal which claims to be the representative of occult research would have recognised the PATH in the House of the Hidden Places, so jealously concealed from all but the Initiate and the Illuminate six thousand years ago. I had believed that the correlation of those secret places with the hidden places, first of the visible and then of the invisible universe (see chapters v. and vi.), 'The Path of the Just in the Mystery of the Heavens,' would not have been without some interest for its readers, as 'The Catechumen of Thoth, the Eternal Wisdom,' freed from the burden of the flesh, passed through stage after stage of purgation and exaltation, until his faculties became capable of inseparable union with him whose name, says the Egyptian Ritual, is 'Light, Great Creator.' I had even expected some allusion to the 'reconstruction' of the body in its astral form (pp. 205, 206), which by its starry power, according to the same Ritual, enables the postulant of immortality to repel the creatures of darkness which infest the entrance plane of the 'Horizon of Heaven.' And I had fancied that some notice might be taken of the passage (p. 210) relating to the 'Light of the Second Birth, the Mystery of the Soul,' of which that same Ritual speaks; and to the mysterious symbols in the very heart of the Masonic Light, which correspond to the 'five-fold dominion of the regenerate senses, and the seven-fold elevation of the illuminated intellect.' (p. 223.)

But it seems that I was wrong. There is no analogy between symbol and ritual, such as that with which I have deluded mere outsiders like Sayce and Maspero. Alas, I repeat, how sad to think that in a book which, from end to end, recognises no original authority save that of Egypt; which treats of the social life of that joyous people in its most profound and interesting relations; which deals with the wisdom of its famous priesthood under the two great forms into which that priesthood officially divided it, 'The Mystery of the Heavens' and 'The Mystery of the Depths'; which exhibits the harmonies of their ancient calendar, and correlates their festivals with the life-giving risings of the visible Nile and the divine 'inundation' of the 'celestial river'; which describes the 'Her Sheshta,' or 'Master of the Secret,' that great officer of Pharaoh's household, and opens for the first time from Egyptian sources the 'Secret Places' of the 'Hidden God'; how sad, I say, that in such a book as this there should be nothing 'which may be a help to the better understanding of Egyptian thought.' No, not

though 'extensive research shines out in nearly every page.' And how sadder still to think that yours, sir, should be the journal to blot its pages with such rubbish. For if the Light which is in us be darkness, how hopeless the search for the Secret of the Light.

THE AUTHOR OF 'THE HOUSE OF THE HIDDEN PLACES.'

Mr. Adams is angry; and his letter naturally suffers in consequence. His case is not strengthened by the suggestion that we have been guilty of 'good strong misrepresentations,' are 'devoid of an inkling of the significance,' and have only written 'one word of sense'; and we should hope that, on reflection, he will regret having made it.

A large part of Mr. Adams's letter is occupied with the statement that he is 'disappointed' because he had 'dreamed,' 'fondly imagined,' 'believed,' 'expected,' and 'fancied' that his book would be reviewed in a different way from that in which it actually was. Most authors have experienced the same feeling; but, surely, if reviewing is to be of any use at all, the reviewer must express his own opinions, and not those which the author has secretly 'expected' him to express.

Our great sin, in Mr. Adams's eyes, is that we have considered it unnecessary to discuss the wealth of detail contained in his book, and have preferred to devote our space to the consideration of the fundamental question: Did the whole of the matter contained in the Turin Papyrus exist in any form, esoteric or exoteric, at the time the Great Pyramid was built? We have answered this question in the negative, and it is significant that, although Mr. Adams's letter is a long one, he has made no attempt to reply to any one of the arguments by which we supported our position. If the 'Book of the Dead,' as represented in the Turin Papyrus, did not exist until three thousand years after the Great Pyramid, any supposed correspondence between the two must be fanciful, and, therefore, 'unnecessary' to discuss. But if Mr. Adams is so anxious for a consideration of the analogies which he believes to exist, why does he not tell us exactly where his quotations come from? Does he expect us to take them on trust? To look through a long chapter of the 'Book of the Dead' is by no means a light task, and in no case does Mr. Adams give any other reference than the chapter. Perhaps, also, we may venture to gently hint that he has nothing to gain from a more detailed examination of his book. His remarks on the 'symbol of Thoth,' the 'Nilometer,' and the *ankh* (consistently misspelt *ank*)—to mention a few points only—are quite indefensible, though we cannot conveniently discuss such purely technical matters in these pages.

Mr. Adams once more draws attention to the support he has received from Sayce and Maspero. Unless their actual words are published, it is impossible to tell whether they have gone beyond that mere politeness which such men often extend to those whom they know to be in error. We are at any rate certain that they will neither endorse Mr. Adams's book nor thank him for the use he is now making of their names.

It is to be regretted that Mr. Adams should cavil at the compliment which we felt justified in paying him in our concluding paragraph, and we cannot admit that it is in contradiction to the rest of the review. We gave him credit for extensive research, eloquent language, and elevated thought and feeling. The two latter are obviously no guarantee of the correctness of his conclusions; and many writers have made extensive researches without appreciably adding to the world's stock of knowledge.

THE REVIEWER.

NATIONAL FEDERATION CONFERENCE AT WALSHALL.

The attention of Societies and Associates of the National Federation is requested to the following articles of the Constitution:—

ARTICLE 11.—*Procedure*.—All notices of motion for the agenda must be sent to the general secretary two clear months previous to the Conference. The business of the Annual Conference shall be confined to the items upon the printed agenda paper, and such other matters as may directly arise therefrom. The ruling of the President to be final.

ARTICLE 12.—*Revision*.—This Constitution shall be revised only upon a motion signed by the mover and seconder, which must be sent to the general secretary three months prior to the Conference, that copies of the same can be published in the Spiritual Press at least two months before the Conference.

As July 7th is the date of the Annual Conference of the National Federation at Walsall, all motions for revising the Constitution must, therefore, be in my hands not later than April 7th, and all 'general motions' not later than May 7th.—On behalf of the Executive Committee,

W. HARRISON, General Secretary.
37, North-street, Burnley, Lancashire.

BACK NUMBERS OF 'LIGHT,' for some years past, can be supplied for 2d. each, post free.

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible, and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—Mr. Long gave an address on Sunday on 'Witch Burning in Ireland,' showing that the peasants implicated acted from a lack of the knowledge which Spiritualism supplies, but which the 'Church' withholds. Sunday, April 14th, 'The Spirit Circle,' leader Mr. Long, at 6.30 p.m.—CHAS. M. PAYNE, Hon. Sec.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—On Sunday last we had a full meeting and a discourse on 'Cranial Psychology,' which was highly appreciated. On Sunday next Mr. Hems will give an address on 'The Significance of Spiritualism.' Subscriptions for the organ fund may be sent to Mr. Marsh, 218, Jubilee-street, Mile End.—W. MARSH.

3, ANDERSON-STREET, KING'S-ROAD, CHELSEA, S.W.—Sunday next, at 3.30 and 7 p.m., public séances; Tuesday, at 8 p.m., healing and clairvoyance; Thursday, at 8 p.m., developing circle, Mrs. Perry; Saturday, at 8 p.m., psychometry; all inquiring friends welcome. Meetings at 45, Markham-square, discontinued, and held at the above address instead.—WILLIAM GEO. COOTE.

CARDIFF.—On Sunday we were favoured with very excellent addresses from the inspirers of Mrs. M. H. Wallis, of Manchester; in the morning upon 'Life: Its Lessons,' and in the evening upon 'Real Life after Death,' which were much appreciated. On the 14th and 21st inst., at 11 a.m. and 6.30 p.m., and on the 15th, at 8 p.m., we shall have the pleasure of listening to Mr. J. J. Morse, of London.—E.A.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss Rowan Vincent replied to twenty written questions in a highly satisfactory manner. If proof were wanted of the immense value of this lady's generous services to the cause of Spiritualism it was forthcoming on this occasion. The great interest and hearty appreciation of her numerous hearers bore eloquent testimony to this fact. Next Sunday evening, April 14th, at 7 o'clock, Mrs. Green, from Manchester; trance address and clairvoyance. Will more friends join the choir at Cavendish Rooms?—L. H.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—Mr. Hector McNeil gave a number of clairvoyant descriptions on Sunday morning. In the evening Mr. Griffin gave an eloquent address on 'Truth,' which, he maintained, is the manifestation of the divine within the human. Truth, he said, is everywhere, but its expression is limited. These limitations in the expression of truth have given rise to a vast number of religious sects, with very varied and conflicting opinions. In this diversity, however, we must ever seek unity, and we shall always find it by looking for it from the subjective side of life.—T.H.

BRIGHTON.—The cause of Spiritualism in this town has received much attention of late through a series of addresses which have been given by Mr. W. E. Long, and with a view of continuing the good work, a short address and clairvoyant descriptions will be given by Mrs. Bliss on Tuesday, April 23rd, at the Free Christian School-room, New-road, at 8 o'clock. Admission, 1s. Tickets may be obtained of Mrs. Walter Acton, 1, Hanover-crescent, Lewes-road, and it is hoped that local Spiritualists will support this gathering, which may lead the way to a permanent Spiritualistic propaganda in the town.—COR.

STRATFORD SOCIETY OF SPIRITUALISTS.—Mrs. Stanley will occupy our platform on Sunday next, and Mr. Savage will give psychometry and clairvoyance on Friday, the 19th inst. Our tea meeting on the 4th inst. was a great success, and great credit and thanks are due to Mrs. Lambert and Mr. and Mrs. Robertson for their united help. On Sunday last one of our local friends gave a reading and short discourse, in the absence of our esteemed friend Mr. Butcher, who we are sorry to say was ill. Mr. Bradley rendered a solo, which was highly appreciated.—THOS. MCCALLUM, Hon. Sec.

MONMOUTHSHIRE PSYCHOLOGICAL SOCIETY, SKINNER-STREET CHAMBERS, NEWPORT.—On Sunday, at our usual devotional meeting, one of our members read Mrs. Cora Richmond's trance address, 'The Sphere of Self.' A members' circle was then formed, several earnest inquirers being invited to sit. Encouragement and help were given through three mediums present, there being many evidences of spirit work in our midst, including two cases of healing by a medium under control. A committee meeting was afterwards held, when, amongst other business, a letter was read from Mr. Wayland, intimating his desire to sever his connection with the society, and tendering his resignation of the office of president, which was accepted, and a deputation appointed to wait on Mr. D. Roger Evans, solicitor, and ask him to accept the office. Mr. Hooper, of Bristol, will be with us during the holidays, and next Sunday evening, 14th inst., his guides will give a trance address. We are discontinuing

Sunday morning meetings for the present, and have arranged for an inquirers' meeting every Tuesday, at 7.45 p.m.—STANLEY A. MEACOCK, Sec.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Wednesday in last week we had a small but very harmonious meeting, and on Sunday the controls of Mrs. V. Bliss gave an able discourse on so-called 'Death,' contrasting the old theological tradition with the more rational and sensible methods of Spiritualism, and showing that science, not theology, is responsible for the many proofs of the future life. Our friend 'Vigo' gave us some clairvoyance, of seven tests five being recognised, and general satisfaction was expressed. We trust it will not be long ere we have the pleasure of this lady's controls with us again. On Sunday next, at 7 p.m., Mr. C. Payne will give an address. On Wednesday, at 8.30 p.m., Mr. R. Beel will give a lecture on 'Mesmerism,' with illustrations, when we hope to see a good attendance.—J.B., Sec.

CHEPSTOW HALL, HIGH-STREET, PECKHAM, S.E.—On Tuesday, April 2nd, we held our monthly soiree, which was well attended by both members and friends. Mrs. Gaskell presided at the piano; solos were rendered by Miss Benzon and Mrs. Gaskell; also by Messrs. Boddington, Audy, Jones, and Sabey, which were all much appreciated. On Sunday, April 7th, we had great pleasure in listening to an address from Dr. Reynolds, of the Stratford Society, entitled, 'Spiritual Gifts,' his expositions being wonderfully clear and acceptable. The audience were well pleased, and earnestly expressed a wish to hear him again very soon. At the close several questions were asked, all of which were ably and satisfactorily answered. Mr. Audy, vice-president, occupied the chair. On Sunday next Mr. Humphreys will kindly address us at 7 o'clock prompt. On Tuesday, April 16th, circle, at 8.15 prompt.—J. C. JONES, Hon. Sec.

111, CLARENDON-ROAD, NOTTING HILL, W.—On Thursday evening, April 4th, a crowded audience assembled to hear the controls of Mr. J. J. Morse. Mr. T. Everitt presided, and in introducing the lecturer, stated that it gave him great pleasure to occupy the chair for Mr. Morse on the occasion of his first visit to this society. The subject of the address was 'What Good Things has Spiritualism Done?' It was an eloquent and powerful discourse, displaying all that oratorical and argumentative ability and fitness of expression which make the lectures from this source so edifying to all who hear them. Mr. Mason, in a few remarks at the close of the meeting, said he wished, on behalf of the workers of the society, to heartily thank Mr. Morse for giving his services gratuitously in order to help their society, and he was sorry that many friends were unable to obtain admission owing to the crowded state of the hall. On Sunday last Mr. Dales gave an instructive lecture upon the 'Sun and Planetary Influences on Character,' with numerous delineations. Mr. Brooks kindly gave his services at the organ. Sunday next, at 7 p.m., Mrs. Mason; Tuesday, at 8 p.m., séance, Mrs. Mason; Saturday, at 8 p.m., spirit circle; April 21st, Mr. W. D. Drake; April 28th, Mrs. Whitaker.—J. H. B., Hon. Sec.

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 and Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Argentine Republic, Sr. Don A. Ugarte, President "Fraternal Society," Buenos Ayres; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-lez-Liège; Brazil, Sr. Don. A. C. Munhoz, Director de "A Luz," Curitiba; Canada, Captain G. W. Walrond, 198, Lockestreet, 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," Termano; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Torestenson, "Advocate," Christiania; Russia, Mons. 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.

TO CORRESPONDENTS.

F.L.D.(Cannes.)—We must ask for your name and address—in confidence—before we can publish the communication you have so kindly sent us.

AGENTS FOR 'LIGHT.'—We shall be grateful if our friends will kindly supply us with the names and addresses of any news-vendors or others, whether in London or the country, who either keep 'LIGHT' for sale, or are willing to do so.