

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

'The Spiritualists' National Federation Hymn Book' (Manchester: The 'Two Worlds' Publishing Company) is an important addition to what we may call the apparatus necessary for conducting meetings for religious worship and communion. It is admirably adapted for its purpose. But it will have other uses. As a reading book for the home, it may be strongly commended. It is literally crammed with spirited, racy, and beautiful poetry—and much of it more suitable for personal reading than for united singing. In a sense, it is the best because the brightest and cheeriest book we have seen for what we call 'The sick room'—the very thing to take up and turn over, when one is not strong enough for tougher thoughts or longer pieces.

The Editors, we are sorry to say, have, in some cases, cast away all regard for the authors they have pressed into their service, cutting up, mincing, seasoning, and cooking just as they pleased, keenly intent upon their own taste and object. We can hardly blame them: though they make one shiver. In some cases, however, their alterations were not needed for their purpose, and they have not improved upon the original. Take, for instance, the slight alteration of the well-known line,

How happy is the man who hears!

It here appears as,

Most happy is the man who hears.

The bright exclamation is changed for a prosy remark: and what on earth for we cannot tell.

The form of the book is both clever and convenient, and seven hundred and forty-seven pieces are adroitly and comfortably got into a handy little book, with very fair type.

We hope a second edition will be wanted some day. If so, we would suggest the addition of an index of subjects and authors' names. But, above all, we would suggest the remedying of a defect which gives to the book a slovenly and unscholarly appearance. Here and there, the authors' names are appended to hymns, but an immense number of the hymns are unnamed, although the names of their authors are either well known or easily discoverable. For instance, the universally known hymns, 'Abide with me,' and 'Tell me not, in mournful numbers,' are unnamed. At a rough guess we will venture to say that at twenty-four hours' notice we could give the Editors the names of authors of seventy unnamed hymns in this book. Either no names should have been given, or pains should have been taken to name all, or as many as possible. It cannot be pleaded that the alterations made in these hymns made it undesirable to put the authors' names, for, oddly enough, the unnamed hymns have been altered the least!

We are sorry to point out defects, but must add that, to all appearance, the Editors had not the necessary leisure and help to enable them to accomplish their work with thoroughness, or greater pains would have been taken in correcting proofs, and watching the printers. In hymn 500,

for instance, there is a simply awful blunder. The hymn is Charles Wesley's (but unnamed), and it ends thus:—

All the depth of love express,
All the height of holiness.

But it appears as follows in this book:—

All the depth of love express,
All the height foolishness.

And that is both the depth and the height of foolishness. But we want our last word to be a word of commendation. The book is a spirited effort, and its price (1s.) brings it well within the reach of all. It is sent by post for 1s. 2d.; with a large reduction in price for Societies.

The Cremation Society of England has issued its Annual Report. It contains, as usual, very full instructions how to proceed in relation to Cremations. The progress of the Society is not rapid, but it is progress: and the Report records that its objects are being attained. The following paragraphs are decidedly significant:—

One hundred and fifty cremations were carried out at Woking in 1895 as compared with one hundred and twenty-five in 1894. During 1895 fifty-eight cremations have also been carried out at Manchester.

At the present time the crematorium at Manchester is the only one in operation in England besides the one at Woking. The council are, however, pleased to be able to announce that some advocates of cremation in Liverpool have formed themselves into a limited liability company and are erecting a crematorium on a site which they have acquired in the neighbourhood of one of the large cemeteries near that city, and it is expected that the building will shortly be opened for use.

It is also a further pleasure to the council to record the fact that in the month of November of last year an admirably designed and executed building, comprising a crematorium, chapel, and waiting rooms, situated in the Maryhill cemetery on the outskirts of Glasgow, was formally opened for the purposes of cremation by Sir Charles Cameron, Bart., in the presence of a large and influential gathering, at which the Cremation Society of England were represented.

The undertaking has been accomplished under the auspices of the Scottish Burial Reform Association, and, in the opinion of the council, the thanks and congratulations of all those who desire to see cremation substituted for the present mode of burial in the earth, are due to them on the successful issue of the task that they had taken in hand.

During the year under review, the council have had under consideration a proposal made by the Burial Board of the parish of Paddington that the Cremation Society of England should build a crematorium in the Paddington cemetery situate in Willesden. The Burial Board, having obtained the sanction of the late Home Secretary to the transaction, were prepared to grant a lease for twenty-one years of a site for the purpose, to the Cremation Society of England.

This particular project has not been carried out, but it is very important to note that a Home Secretary has given his sanction to such a transaction.

'The Crescent,' the English organ of Islam, is not slow in finding offences to chalk up against the Christians. Here is the latest:—

Hugh Kenny, a Rochdale operative, lost his young wife, who died in giving birth to her first (still-born) child. He

naturally wished to bury them together, but Canon Boulaye, the Catholic priest to whom he applied, told him that it was impossible, as the child, not having been baptised, was not a Christian like its mother. The dead baby had to be taken out of the dead mother's arm, and buried in another part of the cemetery. Such are the consolations of the Christian religion!

The sorrow of it is that clergymen of our own 'National Church' have been guilty of this infamy again and again.

The following letter from Mr. Page Hopps, concerning Reichenbach's researches, appeared in the 'Daily Chronicle' last week:—

In your 'Science at Work' you say, 'We are unacquainted with any of the details of Reichenbach's work,' but you are aware that he was 'denounced as a lunatic' by the scientists of his day, and notably by Du Bois Reymond. Of course he was, and so was Dr. Ashburner, who translated his great work on 'The Dynamics of Magnetism, &c.,' and so was Dr. Elliotson, to whom Ashburner dedicated his translation. The treatment of these bright and adventurous seekers after truth, and finders of it, out of the common road, ought to be a warning to us; but how slow we are to learn the lesson of the oft-repeated incident, that we first stone the prophets, and then pick up the stones to build a monument to their memory! If the writer of 'Science at Work' would like to see the book giving the complete account of Reichenbach's experiments in six hundred and ten sections, with diagrams, I will gladly send it to him. Dr. Reichenbach's great work was published in 1848; Dr. Ashburner's translation in 1850. It concerns itself greatly with what he calls 'odid light,' which, says he, 'is capable of penetrating semi-transparent bodies.' People who are at last finding their way to this splendid 'lunatic's' field of research would find his work a rich mine of brilliant experiment and suggestion.

'The Scotsman' has given rather a free hand to a writer who shows his want of knowledge and good manners over the signature of 'Caractacus.' He possesses the two conventional qualifications for his work as a mere derider of Spiritualism—a mask and a stick. As for knowledge—well, that can be estimated by his question how a table could be rapped by an 'impalpable substance,' and by his assertion that 'impalpable' means 'absolutely without substance'; also by his grotesque remark that certain elements are said to 'co-exist as the spectral affinity of this life.' Three times does this writer ring the changes on these meaningless phrases, 'spectral affinity of this life' and 'earthly spectral affinity.' In like manner, his truth-loving mood and niceness of mind can be gauged by his concluding words respecting the writer he assails:—'When we find a man funkling in these circumstances, the inevitable conclusion is, there exists either deliberate imposition or symptoms of lunacy.'

It will very naturally be asked why we notice this person. Our only excuse is, that his is a specimen of the kind of rubbish that even respectable journals think good enough for their purpose when they wish to insult what they do not understand.

It is an old story that, if one wants a bit of dry and common-sense law, one must go with most confidence to Scotland for it. The story gets its confirmation in a late trial for fortune telling. At a Glasgow police-court, a certain Jane Lee or Smith was convicted of this 'crime'; but, on an appeal to the Justiciary Appeal Court, the conviction was quashed, and Jane got ten guineas expenses. There was some question of irregularity in 'the complaint,' but Lord Young, in a burst of breezy common sense, said that both the charge and the conviction were bad. His lordship thought that it was an 'extravagant' notion that it was an offence to read the lines on a person's hand and declare his fortune. He would punish 'gross knavery or deceit.' This was the first prosecution of the kind in Scotland; and, said his lordship, 'I venture to express the hope that it may be the last.'

Well done, my lord! We really ought to get rid of this baby nonsense. If ever there was a time when people needed to be protected against themselves in this matter, we have now got beyond it. There is much less harm in pretending to know a fortune, and getting hold of half a crown, than in pretending to know the way to heaven, and worrying a human soul.

IS SPIRITUALISM BECALMED AT PRESENT?

BY MR. RICHARD HARTE.

Address delivered at Cavendish Rooms, Mortimer-street, on Sunday evening last.

You have doubtless heard of the 'Doldrums.' They are belts of calms and variable winds near the Equator, where sailing ships idly lie for days or weeks, drifting with the currents, and slowly rolling on the ocean swell, with flapping sails and idle helm. Now, it sometimes seems to me as if Spiritualism, too, had in these latter days, been blown out of its course, and had got becalmed in a kind of 'Doldrums'; and I should like to tell you this evening why I think so, what the causes seem to be, and wherein I think the remedy lies.

We all know that Spiritualism had a stormy time at first. Twenty-five or thirty years ago a confession of belief in the phenomena of Spiritualism usually met with unlimited ridicule, and frequently entailed social ostracism; while mediums were often pursued by howling mobs. But now-a-days you hear the man in the street, as he goes by, babble of thought-transference, crystal-gazing, and phantasms of the living; while 'able editors,' who personally take much more interest in 'guinea pigs' than in ghosts, hold out both hands for what are called 'borderland' stories; and learned professors come down from their Chairs to hunt for genuine haunted houses. Now, this is all very nice, but there is such a thing as 'too much happiness'; and the question arises whether the present calm weather has not its serious disadvantages.

In the first place, the violent opposition which Spiritualism encountered in its early days elicited an enthusiasm and a courage on the part of Spiritualists which I do not think have any parallel at present. Perhaps it is a good thing not to be too cock-sure of one's beliefs; perhaps there is no occasion now for Spiritualists to be very brave or very enthusiastic; I only draw attention to the matter as being a proof of calm weather. Another sign of calmness is that many of the more striking phenomena are now of rare occurrence; while Spiritualists have multiplied, phenomena have grown scarce. Indeed, we sometimes hear it declared that the period of physical phenomena has passed. This is generally said with a strange mixture of regret and satisfaction, like that which a clergyman evinces when he tells you that the age of miracles has ceased—he is rather sorry that miracles have ceased, but he is extremely glad that he is not called upon to perform one!

You may perhaps object that the very fact that I stand upon this platform, addressing such a goodly company, shows that the wind still fills the sails of Spiritualism; and you may perhaps tell me that there are hundreds of similar gatherings all over the world, where similar winds are blowing, and therefore it is absurd to say that Spiritualism has got into the Doldrums. All that is true enough; but I rather suspect that Sunday meetings of Spiritualists borrow a considerable portion of their wind from the Churches by working the ecclesiastical bellows. What brings Spiritualists together in Sunday meetings is, I fancy, as much as anything else to sing hymns and enjoy the pleasing consciousness of assisting at a kind of religious function; which no doubt is quite right—as far as it goes.

If you open any recent work on Spiritualism, such, for instance, as Mons. Aksakoff's able answer to Von Hartmann's attack on the spiritualistic hypothesis, you will notice that the author goes back twenty or thirty years for most of his facts; and if you pursue the matter, and turn to the periodical publications of Spiritualism, you will find that, during the fifties, sixties, and early seventies, those publications contained a great many astounding narratives of mediumship, which I fancy would be new reading, and most stimulating reading, for many of the younger generation of Spiritualists, who have to a large extent, I think, been reared on ouija and planchette, and fettered on hymns and spiritual songs. If you compare the spiritualistic periodicals of to-day with that old literature, you

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will, no doubt, be charmed with what will seem to you our present superior intellectuality, but you will find that really striking contemporary phenomena are few and far between. Some of these excellent publications cut slices of phenomena out of the old-time narratives, and warm them up to keep their readers and themselves from spiritual starvation; others of these journals, with the same laudable purpose in view, send representatives round to squeeze a scanty cupful of reminiscences out of mediums whose day of activity is over. This, I think, is another sign of Doldrums—it is an occult way of whistling for the wind!

The opposition to Spiritualism was at first noisy and violent, but that had its compensation, for it was a splendid advertisement. Spiritualism came as an intruder—a regular bull in the popular china-shop of dogmas, doctrines, assumptions, and opinions. Some people then, as now, denied the existence of spirits; and others affirmed that spirits are formless essences; they were quite sure that the spirits of the dead are confined 'under the altar' until Gabriel blows his trumpet as a signal to them to hurry into their old bodies again, and go up and be damned; and both of these classes of theorists felt aggrieved and endangered by the alleged fact that disembodied human beings, preserving their former human faculties, and even their very shapes, had had the effrontery to appear at séances. So every hand was raised to turn the intruding bull out of the china-shop, and save the religious and philosophical bric-à-brac from destruction. Whether it be because opinions are no longer held so rigidly as of yore, or that bigotry is coming to be regarded as 'bad form,' Spiritualism has now gained admittance into the general assembly of beliefs, on condition that it respects its neighbours' corns; and in that assembly it seems to have settled down comfortably for a snooze—becalmed, as I call it.

Now, it is neither Religion nor Science that have blown Spiritualism out of its course and into the Doldrums. The winds that come from those quarters are 'trade winds,' which blow steadily all the time, in opposite directions, and have always been head winds for Spiritualism. The side winds which have blown Spiritualism into the Doldrums are feebler winds, and, judging by the points of the compass from which they blow, one would have expected them to be more friendly winds, for those side winds come respectively from *Psychical Research*, *Hypnotism*, and *Theosophy*.

Those three things have caused uncertainties about the phenomena of Spiritualism, and have thrown doubts on their interpretation. I do not mean that they originated those doubts and uncertainties, or that those doubts and uncertainties are unwarranted; but I say that the spirit that has actuated those, in three blood relations, has been hostile, and that their action has been detrimental to Spiritualism, and it is they that have driven it into the Doldrums.

I will remind you that when Spiritualism was young no one in its ranks seems to have seriously doubted that all the phenomena of the séance-room are the work of the spirits of the departed, or to have questioned the *primâ facie* truthfulness of statements made in communications which were phenomenally received; the new and astounding fact that communications which purported to come from those who were dead actually were received, made the early Spiritualists uncritical. At present, if anyone were to accept everything that happens mediumistically as being a manifestation from disembodied mortals, or were to put unconditional reliance upon all the communications received at a séance, he would, I think, be regarded by the large majority of Spiritualists as much too easy of belief. But their present cautiousness has not, as many people suppose, been taught to Spiritualists by the scientists, nor forced upon them by the sceptics. It was a natural and spontaneous growth in Spiritualism itself, the result of more extended experience. The part which *Psychical Research*, *Hypnotism*, and *Theosophy* have played in the matter has been to unwarrantably intensify legitimate doubt and grossly exaggerate legitimate uncertainty, thus bewildering, intimidating, and disheartening Spiritualists. When you are walking quietly along the road you ought to go, it is extremely disconcerting to be pushed violently from behind, even if the push sends you in the right direction, and is administered by the hand of a relation.

I attribute the growth of the critical spirit among Spiritualists in the first place to the extraordinary decrease all over the world of blind faith in tradition and authority. The first generation of Spiritualists was very naturally imbued with many of the old assumptions of the popular theology. Among those

assumptions were the ideas that the moment we die we become transfigured into beings of infinitely greater knowledge and capacity than unfortunately we can boast of at present; that we are at the same time instantaneously relieved of all our evil tendencies, faults, and follies; and that we are thus transformed in a trice into paragons of virtue, piety, and seriousness, who never laugh and joke, and who despise all earthly joys. The critical temper of our times has undermined those antiquated notions of the future life, and Spiritualism itself has done more than anything else to break them up. But it takes a long time for men collectively to realise any idea, and even when more rational views of the future state began to predominate among Spiritualists there still remained the notion that 'a spirit' would not condescend to make jokes or play tricks, and that it would never, never, never tell a lie!

Now, I may remind you that the first thing that troubled the early Spiritualists was the commonplace and unsatisfactory character of many of the communications. They found that the intelligence of the communicating spirits was below what it ought to have been—that, in fact, our lost darlings seemed often actually to talk twaddle, which, however excellent in some cases as a proof of identity, was quite incompatible with the great advance in knowledge and wisdom which mortals had been postulated to make when they pass over into the realms of light. The second unpleasant fact that came into evidence was that the communicating intelligences were not always quite trustworthy—that, in fact, they occasionally exaggerated, equivocated, and even told downright lies, which, of course, was equally inconsistent with the old religious theory of the state of the dead. Optimistic believers in the plenary inspiration of tilts and raps struggled hard against these perturbing considerations, which, of course, filled the enemies of Spiritualism with delight; but those things had to be recognised, and so, to account for them, there arose the theory of the personation of one spirit by another. Now, the twaddle and the lies were of themselves quite enough to reduce the primitive trustfulness to something very like uncertainty and suspicion, but the explanation that these unpleasantnesses are the work of joking and lying spirits, who are able to intrude themselves upon confiding sitters, and freely personate serious and truthful spirits, seemed to throw everything into confusion.

The phenomenon of Transfiguration added another cause of uncertainty. The transfiguration of the medium into the semblance of someone who is dead would, of course, be a perfectly satisfactory and marvellous addition to the phenomena, were it honestly presented to us as merely a transfiguration of the medium; but we were left to find that out for ourselves, and so Transfiguration also became of doubtful value. To add to the uncertainty that had now arisen with regard to the nature of the phenomena, and the source of the communication, the projection of the double of the medium had to be recognised as an actual and, perhaps, frequent occurrence; and, to make matters worse, it is now gravely suspected that the doubles of a good many people who are not recognised as mediums are quite liable, unconsciously to their owners, to thus personate spirits.

Now, I beg you particularly to remark that these causes of uncertainty belong, properly speaking, to Spiritualism itself—they are, so to speak, its property. The central fact to which they have reference is the communion of the embodied with the disembodied; and the actuality, or, at least, the actual possibility, of that communion makes the personation of one spirit by another, the transfiguration of the medium, and the projection of the double, of far more particular interest to Spiritualists than to anyone else—it is Spiritualism, in fact, that gives those things their chief importance and meaning. In order to judge intelligently of those difficulties and uncertainties, it is necessary to take one's stand upon the fact of intercourse between the embodied and the disembodied, and to regard personation, transfiguration, and the trans-corporeal action of the living, as exceptions to the general rule of spirit intercourse, or perhaps even as particular instances of that rule. If the investigation into those puzzling phenomena had been seriously taken up by Spiritualists themselves, or had been left in their hands, there can be no doubt but that this investigation would have taken the form of a search for some means to eliminate those causes of uncertainty from Spiritualism; and this would have left unquestioned the two central facts of Spiritualism—that the disembodied inhabit some plane contiguous to our own, and that they can and do communicate with us. But, unfortunately, the investigation into those

difficulties and uncertainties fell into the hands of the enemies of Spiritualism, who, by reason of their ignorance of the subject, their scepticism, and their animus against the spiritualistic interpretation of the phenomena, are totally unfit to conduct the inquiry; for the investigation fell into the hands of Psychical Researchers, Hypnotists, and Theosophists. Each of these three bodies has, as you know, opened a little novelty shop of its own in opposition to Spiritualism; and, naturally enough, none of them are particularly anxious to establish Spiritualism on a firmer basis. On the contrary, the aim and object of all three is to multiply difficulties and uncertainties, in order to discredit the central fact of Spiritualism—the intercourse between the living and the dead. It is necessary for us, therefore, to examine these three thorns in the side of Spiritualism—for which examination I now crave your patience.

I think I may say that Psychical Researchers would be valuable allies were it not for their antagonistic bias, and what may be called their feigned stupidity—the artificial silliness that comes from carefully ignoring really important facts well known to Spiritualists; and which is something like the artificial blindness of a person who shuts out the daylight in order that he may amuse himself by reading by the lantern of a glow-worm. But even as it is, Psychical Researchers are involuntary helpers of Spiritualism in some directions, while they are hinderers in others. Now, I must explain that by the name 'Psychical Researchers' I mean not only the several hundred estimable ladies and gentlemen who have banded themselves together in a society with that designation, for the purpose of investigating uncanny things, but also the thousands of people outside of that body who take their tone and their cue from it; and who, although they may never have made a psychical experiment in their lives, put on the air of altogether superior persons, talk the peculiar jargon of the Society for Psychical Research, and think they show great intelligence by looking at all unusual phenomena from its narrow and suspicious point of view, and whose number goes to swell the apparent importance of Psychical Research. The Society for Psychical Research itself obtains its credit and influence more from the social standing of its members than from any reputation which, as far at least as I can learn, those members possess for extended experience or knowledge of occult matters, or for unusual intelligence, or for peculiar natural fitness for Psychical Research; nevertheless that Society has, somehow or other, but in large measure, I think, by disowning any leaning towards Spiritualism, come to be regarded by the public as a kind of tribunal before which all unaccountable events should be brought, and all astral forms, wraiths, ghosts, and other uncanny disturbers of the peace arraigned. Now, this has done Spiritualism good by accustoming the general public to the idea that there may possibly exist in the Universe ultra-physical forces, and perhaps invisible entities, unknown to modern science; and that those strange things and beings are worthy of the attention of even quite respectable people; and I believe that it is greatly owing to our Psychical Researchers that nowadays a person can generally avow his belief that there are such things as occult phenomena without being incontinently flouted as a fool or a knave.

Again, Psychical Research has rendered an excellent service to Spiritualism by giving Spiritualists a much-needed lesson in carefulness of observation and cautiousness in drawing conclusions. If there be one of the requirements for occult investigation with which Psychical Researchers are liberally endowed, it is scientific incredulity; and it is a good thing for those who, like Spiritualists, are habitually liable to magnify their experiences, to look at things occasionally through the wrong end of the telescope, just to preserve their sense of proportion. But although it is undoubtedly of great importance to verify one's facts as far as possible before using them to build theories, still it is hardly necessary to treat every single case as if our beliefs depended upon it alone. Spiritualists trust in large measure to cumulative evidence. The total weight of evidence supplied by a multitude of mutually corroborative cases, many of them perhaps trivial or hardly satisfactory in themselves, is far greater than the weight of any single instance, however complete and well attested; and the evidence for the truth of spirit return already forms a great mountain of cumulative evidence, upon which Spiritualists take their stand. But Psychical Researchers, although they collect proofs of minor phenomena with commendable industry, hardly seem to see the intrinsic value of evidence of the cumulative kind, for they pride themselves upon dismissing every case which has any flaw in it, and

seem to treat each narrative of abnormal experiences as if the world's belief in an unseen universe depended upon it alone. When we think of the mountain of evidence on which Spiritualists stand, that kind of thing seems rather like trying to reach the sky by industriously hopping from one little molehill to another. If a builder threw away every brick that was not worthy of being put under a glass shade, I think that the expectant tenant would have to wait a long time for his house. But, however good a corrective the incredulity of the Psychical Researchers may be for the tendency of Spiritualists to believe too easily, we must not forget that of the two faults, credulity and incredulity, the latter is by far the worse; for incredulity freezes knowledge to death, and creates an arid and Arctic region in the mind; while the evil of credulity is that, like the tropical sun, it produces too luxuriant a vegetation.

While we put those things to the credit of Psychical Research, we must charge several items to its debit. In the first place, the incredulity which characterises our Psychical Researchers does not always come from scientific training or superior acumen, nor is it always the result of limited knowledge or experience; it sometimes arises from the suspicion of bad faith in those with whom they have to deal. I am inclined to think that a good deal more than half of the boasted scientific caution of Psychical Researchers consists, not in the desire for intelligent safeguards against deception and self-deception, but in a very unworthy and unwarranted suspicion of the *bona fides* of everyone who does not pronounce their shibboleths, or is not as narrowly sceptical as themselves—especially of anyone who would like to open their eyes to the fact that the Universe is not bounded on the North by the Royal Society, on the South by the British Association, and by Oxford and Cambridge on the East and West. To weaken the enemy by sowing suspicion in his ranks is a time-honoured device; and, whether intentionally or not, Psychical Researchers have certainly sown among Spiritualists suspicion of each other and distrust of their mediums. It seems to me, indeed, that unless Spiritualists regain their generous trust in each other, and their confidence in the general good faith of their mediums, Spiritualism may possibly fade away into a mere psalm-singing ghost of its former vigorous self.

Psychical Researchers have also injured Spiritualism by setting up an entirely false standard of probability in occult matters. Their argument is specious enough: that until we have exhausted known causes we have no right to have recourse to unknown ones. This, of course, takes it for granted that what is unknown to the Psychical Researcher is unknown to everybody else; but if you point this assumption out to him he generally explains that by 'known causes' he means the common or ordinary causes at work in the world which are recognised by Science and by common sense—spirits, it is needless to say, being assumed to be among the unknown causes. Now, this means that an unusual or uncommon phenomenon is most probably produced by a common or usual cause; or, if you like to put it so, that a phenomenon which is totally unknown to Science is most probably produced by a cause which Science recognises as being in constant operation; and this seems to me to be singularly illogical. I should be far more inclined to look for an extraordinary cause for an extraordinary event.

Every conceivable cause should, I think, be given its just proportion of consideration, however small that proportion may be; instead of some possible causes being entirely set aside and adjourned *sine die*, while other more favoured ones exhaustively monopolise attention. Moreover, that course is wrong in principle; for not only is distinct favouritism displayed in determining which causes shall be taken into consideration, but, when we refuse to consider one cause until we have discussed another as untenable, we lose the opportunity of comparing our causes with each other side by side, which is obviously a most important thing to do. The fact is that those who argue that common causes should first of all be exhausted rely upon their own limited knowledge; in other words, they set up their own ignorance as a standard of probability and test for truth. They remind me of the old woman in the rural districts, who, when the line of telegraph was run through her garden, sat for a whole day under the poles in order to see the postman run along the wire; and this she did much to the amusement of another old woman, her neighbour, for someone had told that second old woman that the wires were hollow, and that the messages were rolled up into pellets and blown through them. I have often thought what splendid Psychical Researchers those two old ladies would have made!

This undue reliance on causes that are universally recognised has the natural consequence that anything that cannot be explained by known causes is set down as apocryphal. 'Official' science always suffers from this disease. I read in the newspaper the other day that someone, in the innocence of his heart, lately wrote to six of our biggest medical authorities to ask them if people were ever buried alive; and the answer they all gave him was that 'British medical science does not recognise premature burial'; the inference, of course, being that, since British medical science does not recognise it, such a thing as being buried alive never occurs. I sadly fear that the hundreds of recorded cases of premature burial show that Nature has not the kindly consideration she ought to have for British medical science. You may remember, moreover, as Mr. Alfred R. Wallace points out in his 'Miracles and Modern Spiritualism,' that the very people who talk so much about the necessity of avoiding unknown causes do not hesitate to invent and use hypothetical causes, which they treat as if they were known ones, although they are far more really unknown than those which are ignored or rejected; but this does not prevent these same people from setting up the false standard of probability I have mentioned, with the undoubted effect of confounding the question of *what is true* with the question of what is 'recognised' or 'established,' and, therefore, already believed; and that is precisely the fallacy which centuries ago brought everything to a dead stop in China.

Another injury which *Psychical Research* does to Spiritualism is that it spreads a net to catch all narratives of abnormal experiences, a carefully-sifted selection of which is all that sees the light. The narratives which the Society for *Psychical Research* publishes must fulfil stringent conditions of verification, and above all they must not be *too strong*; therefore many histories are said to be pigeon-holed by it that would be of the greatest interest to Spiritualists, and which, but for the Society for *Psychical Research*, would probably find their way to a more appropriate quarter. Were a duplicate of all rejected narratives sent to a committee of experienced Spiritualists, with permission to use any of them that seemed valuable, the mischief would not be so great. But those narratives are generally sent in strict confidence; and the Society for *Psychical Research* is a private society, which is under no obligation to publish anything at all, and it would probably see a committee of experienced Spiritualists at the other side of Jordan before it would have copies made for it of its private documents, even if it had the right to do so.

Another way in which *Psychical Research* has injured Spiritualism is that it has drawn away attention from the invisible world and its inhabitants, and centred it upon comparative trifles. I know that it is said that *Psychical Research* is a stepping-stone to Spiritualism; and, since it accustoms the public to the idea of an invisible world, this must be true enough in a distant and general way; but I think that in concrete cases it has usually the opposite effect, and that those who have taken to *Psychical Research* become, to a great extent, unfitted for Spiritualism, and turn away from it as from something distasteful to them, or from something far beyond them. From this point of view, *Psychical Research* is a kind of red herring drawn across the path of actual or possible Spiritualists, to beguile them away from the really important object of pursuit. I wish, however, to say that I perceive clearly enough the very great interest and importance of true *Psychical Research*, and cordially recognise the great value, within their own limits, of the publications of the Society for *Psychical Research*. *Psychical Research* should be like a pleasant appetiser and digestive for Spiritualism; but to make it a substitute is like trying to dine off salt and mustard as substitutes for meat and vegetables!

The last sin that I shall lay at the door of *Psychical Research* to-night is that, under the pretence of investigating psychical phenomena, it practically assumes to sit in judgment upon Spiritualism, an office for which it is disqualified for many reasons; and it thus sets a bad example which all kinds of foolish persons hasten to follow. The utility of the *Psychical Researcher*, the function in the world which he actually performs, is to educate in the elementary facts of psychic science those who are completely ignorant and stupidly prejudiced; and for this purpose the *Psychical Researcher* must not go too fast, nor too far; because the teacher teaches best who is most in sympathy and mental touch with his pupils.

The very fact, therefore, that the *Psychical Researcher* fills his humble but useful function as creditably as he does

proves that he is not gifted or equipped to sit in judgment upon Spiritualism. How incompetent *Psychical Researchers* are to investigate Spiritualism proper is well illustrated by the treatment which the extraordinary medium, Eusapia Paladino, lately received at Cambridge from some of the leaders of the S.P.R.—bright stars of *Psychical Research*! The conduct of those *Researchers* shows either one of two things, or perhaps both—either crass ignorance of the elementary conditions of spiritual manifestations, or a bitter animus against Spiritualism. Compared with the intelligent and scientific treatment accorded to Eusapia on the Continent by *real* investigators like Richet and De Rochas, the way in which that medium was treated at Cambridge ought, I think, to make all intelligent Englishmen blush.

(To be continued.)

DEATH OF ISABEL LADY BURTON.

We regret to announce that Isabel Lady Burton, widow of Sir Richard Burton, the explorer, died at her house in Baker-street at three o'clock on Sunday last. Lady Burton, a most devoted wife, never thoroughly recovered the shock of her husband's death a few years ago. Everyone remembers the sensation caused by her announcement that she had burned the manuscript of a certain work left by her husband, because she did not deem it right to publish it. The destruction meant at least 6,000 guineas loss to the plucky widow, but not for 6,000,000 guineas—so she said at the time—would she have brought it out. Lady Burton's stately figure will not be so widely missed now as it would at one time, for she had lived in retirement since her great loss. The tomb of her husband was prepared by her with a view to its reception of her own remains. It is in the Catholic cemetery at Mortlake—Lady Burton was a devout adherent of that faith—and takes the form of an Arabian tent. Her lonely visits to it of late have been numerous. Lady Burton, as some of our readers may be aware, was a Spiritualist; and of Sir Richard we once heard her smilingly remark that he, too, was a Spiritualist—but without the spirits; meaning, that while he accepted the phenomena as proven, he was reluctant to express himself as quite sure about the cause of them.

MONS. JAMES TISSOT'S 'LIFE OF CHRIST.'

At what used to be known as the Doré Gallery, but is for the occasion re-named the Lemercier Gallery (35, New Bond-street), is now at last arranged the much talked-of series of three hundred and sixty-five water-colour drawings by Mons. James Tissot, representing, on the authority of the four Gospels, the life of Jesus Christ. The majority of these drawings had been seen last summer at the Salon of the Champ de Mars, where, as a separate exhibition, they constituted one of the attractions of the year. They are generally recognised as manifesting a technical power and intense conviction such as have few parallels in modern art, and are sure to attract many thousands of visitors.

Spiritualism owes much to Mons. Tissot for his charming picture in mezzo-tint, with which very many of our readers are familiar, representing a materialisation séance which he had with William Eglinton.

NEW PUBLICATIONS.

- * 'Review of Reviews,' for March. London: 125, Fleet-street. Price 6d.
- * 'Lucifer,' for March. London: 7, Duke-street, Adelphi, W.C. Price 1s. 6d.
- * 'The Theosophist,' for March. London agents, T.P.S., 7, Duke-street, Adelphi, W.C. Price 2s.
- * 'The Palmist and Chiromical Review,' for March. Price 6d.
- * 'The Senate,' for March. Price 6d. London: The Roxburghe Press, 3, Victoria-street, S.W.
- * 'The Theosophy of the Vedas, the Upanishads.' Translated into English with a Preamble and Arguments by G. R. S. MEAD and J. C. CHATTOPADHYAYA. Vol. I. London: T.P.S., 7, Duke-street, Adelphi, W.C. Price 1s. 6d. net.
- * 'Hygienic Treatment for the Preservation of Health and Cure of Disease without Medicine.' Including an Abridgment from a Treatise by DR. A. WILFORD HALL, with introduction by the late ARCHIBALD HUNTER. London: Hay, Nisbet & Co., 25, Boulevard-street, E.C. Price 6d. nett.

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

GOOD FRIDAY.—As Good Friday will occur in the coming week we shall be under the necessity of going to press a day earlier than usual.

"A MESSAGE FROM GOD."

Father Ignatius, in his late announcement of a meeting in the Portman Rooms, set forth no subject, but simply said he would 'DELIVER A MESSAGE FROM GOD.' This is surely very dangerous ground. In truth, 'that way madness lies.' We suppose what the Father means is that he is very strongly convinced of something. But then there are a good many people in London with strong opinions, and only 'confusion worse confounded' could come of a general adoption of the Father's method.

This is a matter which has peculiar interest for Spiritualists. No one can deny that one of the perils of Spiritualism is the temptation to assume divine inspiration, and to write the endorsement of the Deity at the back of all kinds of queer promises to pay. This is, in truth, the secret of most of the unedifying crudities of the Old Testament. Either because they did not understand the complexity of spirit-communication, or because they were simply over-eager to assent to or even to announce the formula, 'Thus saith the Lord,' the Prophets (notably Ezekiel and Hosea) fell into grievous error, leaving behind them monstrous warnings rather than bright examples. Father Ignatius, if he will take some pains to look behind him, will see some startling forerunners in his doubtful and dangerous path. But the records of religion, in every age, bear witness to the danger of assuming that this message or that is 'A message from God.' It is an endorsement which, in one form or another, every fully-persuaded reformer and every fiery fanatic has adopted; and the most contradictory utterances have found themselves launched in the same great name.

Take this very case of Father Ignatius. We do not know what his particular 'message' was, or is; but that really does not matter. We are quite certain it was, or is, something that he held to be the absolute truth. But that is Father Ignatius all over. There is not, perhaps, on this planet, a more positive man. He is always entirely certain, and all who differ from him are either children of the devil, traitors, or fools. These are his own choice epithets, and his temper matches his terms. Now that is precisely the man who would most easily get into his head the idea that he has a Message from God; and, if he had the power, the consequences might be serious—for his opponents.

It is quite possible that his 'message' had, or has, reference to social maladies and class sins which need

a strong man's remedies. If so, he stands on possibly surer ground than we have been suggesting; for there is a sense in which any good and devoted human being may be sure he has 'a message from God.' God, in whatever sense we understand the word, and however we picture that for which the word stands, must ever be the ideally best:—infinite justice, wisdom, righteousness; and therefore it is safe, for anyone who hates iniquity and loves righteousness, to confront wrongdoing and foulness with a 'Thus saith the Lord.' But, in that sense, messages from God are plentiful enough. The good mother, trying to show the little sinner the error of its way; the observant and conscientious teacher, endeavouring to create an atmosphere of honour and purity in his school; the politician, exposing class selfishness and jobbery or devising means for furthering the people's good; the preacher of righteousness, humanity, unselfishness; all bring to a sick or erring world Messages from God. Nay, the very earth, from which man digs his bread, never ceases to speak for God. In a memorable discourse, Theodore Parker, showing how an awful famine in Ireland was the result of an indolent or unscientific repetition of potato-growing on the same soil, summed it up in the quaint formula, 'Thus saith the Lord, by the mouth of his servant, Potato.' There was a deep truth in it. Is not every law of God a perennial Message from Him? Are not the facts of Nature the revelations of the divine will? Is there, can there be, any Message from God, clearer, surer, and more imperative than that which emanates from every tiniest link, small but hard as adamant, which binds together effect and cause?

If we see—and why should we not see?—the working of the law of evolution in the development of what we call *conscience*, we have a perfect right to conclude that conscience will in time supersede all the modes of revelation from God. It is only necessary that experience and habit, reception and response, remorse and reverence, should accomplish their work, in order to enthrone in the human being all that ever was attributed to the supernatural inspirations of God. But there will always be room for instructors and hearteners of the common conscience; only, in the good time coming, every Message from God will be purely ethical or spiritual, and have reference only to the ideally beautiful, pure and true.

A SOCIAL MEETING.

A Social Meeting of Members of the London Spiritualist Alliance, for 'Tea and Coffee, Music, and Talk,' will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 p.m. for 7.30, on Friday, April 10th. The special object of the meeting will be to afford to the members of the Alliance residing in London and the neighbourhood an opportunity for friendly intercourse and the interchange of thoughts on topics of mutual interest. Admission will be by ticket, and each ticket will entitle a Member to bring one friend with him.

WILLIAM Q. JUDGE.—A cable message reached London on Monday last stating that Mr. William Q. Judge, president of the American Branch of the Theosophical Society, had died on the previous day. Mr. Judge was, directly or indirectly, the cause of unhappy differences amongst the Theosophists. Now that he has passed away, perhaps they will avail themselves of the opportunity to re-unite their broken ranks.

To me it seems evident that the spirit of the new life is kindling in the world, and the fire reaches to all denominations, and the gospel of justice and good will to all—and especially to the weak, poor, sick, oppressed, and despised of earth—is touching the hearts and consciences of men as never before; for the ministrations of heaven are thrilling the world with silent messages, inspiring emotions, intensifying humanitarian sympathy, arousing the moral sense, exalting human ideals, and breathing spiritual consecration into every life in silent showers of inspiration and all-saving love for the healing of the nations.—LYMAN C. HOWE.

SPIRIT TEACHINGS.

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

THIRD SERIES.

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

No. IV.—(Continued).

Surely you have changed your opinions since you passed to spirit-life?

Friend, I have not so much changed opinions as extended my knowledge. That which seemed to me true in earth life I found to be indeed true, but distorted by being seen through the mists of earth, and altered by being viewed through intervening mediums. Even as the faulty glass will distort the shape of what you gaze at, even as through the fog objects loom big and shadowy, so with me. I found that I had, indeed, been looking at Truth, but had seen it in shadowy and distorted guise. These opinions, which had depended for their existence on very imperfect bodily and mental organisation, dropped when I emerged from the earth sphere. And by slow degrees I was taught by my spirit guides to know that what I now saw and knew was the reality of which I had before seen only the distorted image. So my opinions became supplanted by knowledge, which has been slowly developed ever since by teaching and by being taught, by learning and knowing more and more of God and of His Holy Angels and Spirits, and of the beneficent operations of His love.

But do all men see the Truth thus through a glass darkly? Are some not wholly wrong and misguided?

Most see some phase of Truth, however little and however poorly they may realise it. To most the Guardian is able to show somewhat. Doubtless there are some who of set purpose turn their back on God, despise his Spirit influence, reject his Angel Guardians, and drive from them all that is holy and good. To such, Truth becomes invisible. The black fog of prejudice and error and sensuality and sin rises, and clouds the vision with an impenetrable veil. Such, in the words of your own sacred record, are given over to believe a lie. They have drawn round them the influences—devilish, earthy, vile—which hover near, and they are inevitably the victims of their own sin. These are wholly wrong, perverse, misguided. These are they who sink lower and yet lower; who, after passing from earth-life, sink down, down, and rise not save through a long and bitter course of purification; some, not for countless ages; some, alas! alas! nevermore. But this you see, friend, is self-chosen. God is not the author of their sin, even as He is not the author of their punishment. Both are self-chosen, self-inflicted. All have the opportunity. All do not use it alike. Hence sin and sorrow and punishment—not because God wills, but because man chooses.

Yes, that suits one's notions of God. But you say some souls sink. Where?

To the nether sphere, where those are congregated with whom their spirits are congenial. The impure, the wicked, the base gravitate to their own place, and come not nigh the blessed ones. To these spheres the evil soul sinks or, in some cases, hovers around the earth sphere, bound to it

by the desires or affections. These are the souls who have degenerated, and become base and bad. For these remains purification, if they will, further degradation if they will not, progress. For them, degraded more and more, remains final oblivion—hopeless, endless degradation even to loss of individuality and practical annihilation. Their own deliberate choice, mark you, friend!

You say you have always been a Teacher. Have you been teaching men on earth ever since you passed from it?

No, friend, not wholly. My work at times has been the teaching of souls which have left your earth. In company with others I have been permitted to train and educate souls before they pass from one sphere into a higher one. Nevertheless, I have been at times interested in souls still incarnated before I was attached to you.

Is the effort that is being made now by Spirits an extraordinary one?

Yes. The efforts made to bring home truth to man are increased at certain times. So it was during the days when I lived among men. So, again, in the days of dawning light, which ye call the Reformation of Religion; so now in days when the knowledge of the Most High shall be increasingly spread, and men shall be awakened from the dream of materialism in which they have long lain. The history of the world is the history of the struggle between the evil and the good; between God and goodness, and ignorance, earthiness, vice and evil, spiritual, mental, and corporeal. Watchful as the guardians are, evil saps the citadel, and finds a home within. Then comes the struggle, prolonged and becoming more bitter as the crisis draws near. So it is that our efforts make themselves visible to you spasmodically, and, as it were, fitfully. It is not so, but it seems so to you who cannot discern the hidden springs, but only see the effects. So to you our efforts are extraordinary. And now a great convulsion is taking place among the evil powers. The army of the messengers of God is being massed in greater force, men are being influenced, knowledge is being spread, and the crisis of the struggle is at hand. Fear not for this end! It shall be victory! But fear for the coward hearts who will not endure! Fear for those who turn or flee! Fear for deserters, the half-hearted, the vacillating, the temporisers!

How are we to judge of truth and fable?

The blinded eye cannot judge. It is impossible for man to decide, save under guidance. If he rejects that, he must be left to his own judgment, and take the consequences. He has put before him light and darkness; if he chooses darkness, it is at his own cost, and by his own free will.

But if this be God's truth, how is it that it is revealed to so few? that it is so little acceptable to most?

Friend, we have told you of this before. God's truth in all ages has been given to those who can receive it. Witness the life of Christ Jesus on earth. It must ever be so, or man's individuality would be lost. For the rest, most cannot receive, because they are not fit; they have not progressed far enough. God deals with all, as they can be dealt with; He forces none.

Then for some time this must be a special revelation to a special people?

Assuredly, friend. God's revelation has ever been so.

Then, personally, what am I to do? How serve the end?

You will be told. Your work is now to wait and learn, and above all, to yield a passive mind to our instructions. Your self-will must be merged: your eagerness and rashness must be subdued; you must learn to pray, 'not my will but Thine be done!'

Yes. But I am willing.

No, friend; not yet. Much remains to be purged away ere we can work. You are not the chiefest obstacle. We

work with glad heart, because we know that you are ready for our work, but we and you must wait for God's time.

It seems strange enough to be talking with you in this way. I wonder sometimes whether this be indeed what you say.

We do not blame you for your wonder. Only let your wonder lead you to separate yourself more and more, to live more deeply the inner life of trust and hope and dependence on the Most High; to abide in patient waiting, and to be ready for the call. Our part is clear, it is yours that will be trying.

I should mind it less if the future were more clear; and if I were able to come forward with plain proofs.

Said I not well that you needed patience? You have been the conscious recipient of our influence a bare year. In that year you have had that which has been given to none before, and yet you sigh for more. Proofs you have. Do not tie us down by such heartless questionings.

Oh, Thou Almighty Loving Father, guide him! Suffer him not to be tempest-tossed on the sea of doubt and of distress. Thou who art all pitying, stretch out Thy hand to Thine erring child! Grant him assurance of the presence with him of us Thy ministering spirits. Let him not faint. Oh God, help and hear him. Thine is the power, Oh Father, Thine is the mercy and the love. In the name of Thy loving mercy put out Thy power and save and raise him from the sea of doubt and difficulty. Grant him patience. Grant him perseverance even unto the end.

Hear us, Oh God, hear us.

Glory be to Thee, Almighty Father.

Amen, most cordially. But now these divisions and troubles are a great sorrow.

They shall be but the sifting of the false from the true. They spring from unworthy causes, and are impelled by malignant spirits: but they shall be over-ruled for the establishment of truth, and for the development of God's word to man. You must expect great annoyance from the powers of evil. It is unavoidable that such should be. But patience! Wait, and all shall be made clear. The battle will be hard, but the victory is in the hand of God who is with us. For a time, the undeveloped spirits will be able to simulate our manifestations, and hinder our mission. But not for long. Soon their machinations will be upset, and the work shall shine out clearer for the cloud which has temporarily overshadowed it. Cast your eyes beyond the present. Look to the far future, and be of good courage.

Yes, but a man must take heed how he walks. The head in the clouds is not good.

No, friend; but the eye ever fixed on the ground sees none of the golden glories of the rising sun. Keep the eye of hope on the heavens. Be wary how you walk, but do not fix all your gaze on earth. In time you shall see the bursting glory; the beams shall dazzle you, and you may lower your eyes with certainty that the day-dawn is past.

A few personal questions. Can you tell me of John Lydgate?

Yes, he came as a test. He procured admission to our Band for the purpose. He will not manifest regularly. Perchance not again. I, for the same reason, have given you a clue to my earth identity.

His sister, what of her?

She remains attached to you by bonds of sympathy and love. She has been aided and is grateful.

The Spirit who comes with the metallic knock?

Yes, he is developing, and will communicate in time.

The Lys Spirit?

Yes, he, too, will be able hereafter to speak. I will not forestall any messages.

Imperator, Philosophus, Prudens—shall we ever know them except as abstractions?

We may not say. Philosophus will communicate through your hand soon. He must speak. Strive against the feeling which prompts these queries. Try and leave all in our hands.

Cease now. The Almighty guide and guard you.—
'DOCTOR.'

THE INTERVIEW WITH 'PAPUS.'

I entirely endorse the remarks of your correspondent 'C.C.M.' in reference to the interview with 'Papus,' which appeared in your issue of the 7th inst., under the well-known initials 'Q.V.' We should all like to know how Miss Vaughan impresses one of the most accomplished occultists of Paris, the centre of the anti-Masonic conspiracy. And I need hardly say that it is only with great hesitation that anyone remote from that centre will differ from the opinion of 'Papus.' There is one point, however, which should, I think, be raised. The Jesuit hypothesis apart, it seems to me, after a careful review of the evidence, that it is impossible to exonerate the Catholic Church from having in a marked way welcomed and approved the revelations which connect Masonry with Diabolism, nor can these revelations be kept wholly apart from the memoirs of Dr. Bataille. We must remember that these memoirs did not open the question of Lucifer, nor yet that part of it which is concerned with the New and Reformed Palladium. So far as I am aware, the first writer who mentioned the existence of an alleged 'Universal Masonry' was Mons. Adolphe Ricoux, about whose position or credibility I am at present imperfectly instructed. Mgr. Meurin, Archbishop of Port Louis, in his 'Freemasonry the Synagogue of Satan,' adopted the information of Ricoux, and both these writers evidently gave material to Bataille. But it is fairly certain that the latter visited Charleston, and may have picked up some information at first hand. He was evidently acquainted with Miss Sophia Walder, whom he attended medically at Naples, and the letter of this lady, published by Mons. le Chanoine Mustel in the 'Revue Catholique des Coutances,' does not impeach the statement that they first met in America.

The question is not whether Dr. Bataille is to be accepted as a serious witness; he is a Munchausen of Masonry who writes penny dreadfuls in Paris, as they are written here in England concerning the knights of the road. The London romance of 'Black Bess,' which is about as bulky as 'Le Diable au XIXme Siècle,' and has been more popular, is founded on the life of Richard Turpin, and is historical to that extent; what we desire to know is the fundamental element of fact in the French penny dreadful.

While it is true that Dr. Bataille has not been blessed or decorated by the Church, it is true also that the clerical Press has defended his credibility as a witness, including the 'Revue Catholique de Coutances,' the 'Bulletin des Serviteurs de Saint Pierre,' 'Il Regno di Gesu Cristo,' &c. But what is much more important is that other witnesses who say substantially the same things have met with most cordial recognition. Setting Miss Vaughan aside, there is Signor Margiotta, who quotes Bataille continually, and always with approbation. The Bishop of Grenoble, the Latin Patriarch of Jerusalem, the Bishop of Montauban, the Archbishop of Aix, the Bishop of Limoges, the Cardinal-Archbishop of Bordeaux, the Bishop of Tarentaise, the Bishop of Oran, the Bishop of Pamiers, and the Bishop of Annecy, have highly applauded his works, and the Pope has sent his Apostolical Benediction. As Signor Margiotta connects by his own revelations directly with Dr. Bataille, the clerical indignation at the one will be best understood in the light of the effusive approbation of the other, who is the more violent and venomous of the two. There is Mons. Jules Doinel, moreover, the most recent converted un-veiler, who has won high praise in ecclesiastical quarters, and, having regard to the facts elicited by 'Q.V.,' I am sorry to add that there is Leo Taxil himself. If we are to understand that this person has collaborated with Dr. Bataille to produce a literary forgery, then I am bound to say that his anti-Masonic mission has been warmly recognised.

The points about which English transcendentalists desire to be satisfied are not whether Dr. Bataille has narrated what he has seen, for he describes things which no man can ever have seen; or whether Miss Vaughan is reliable, for I have the proofs in my hand, at this moment, that she has made statements

which, if words mean anything, cannot possibly be true; or whether Mons. Leo Taxil has invented rituals—for the invention of rituals is easy—and the author of 'Bouffe Jésus' is not *a priori* impeccable; but whether Charleston has been, or is, the centre of an Anti-Christian, occult, Androgyne Masonry, attached to the false Manichean tradition, and practising ceremonial magic successfully—whether also, from Charleston, as centre, other lodges or triangles have been propagated, and do exist, at Paris, Rome, Berlin, London, and elsewhere. What, further, we desire to know is whether any French occultist has ever seen Diana Vaughan, or is she the third person of the anti-Masonic trinity, with Leo Taxil for the father, Bataille for the son, and Diana, like 'Le Diable au XIX^{me} Siècle,' proceeding from both?

ARTHUR EDWARD WAITE.

MORE MATERIALISATIONS.

BY EDINA.

III.

The last of our séances with Mrs. Davison took place at the rooms in G.-street before described, on the evening of January 31st last, and was attended by fifteen persons, four of whom were psychics, and had sat at the two previous séances; while nine had frequently sat with Mrs. Mellon, Mrs. Titford, and other mediums. The remaining two persons (both gentlemen), though earnest inquirers, had little or no experience of psychic phenomena. Very soon after the medium went into the cabinet, and under trance conditions, 'Geordie' appeared and this time he was more robust than on the two previous occasions; as he was able to walk some six feet further into the circle and use both luminous slates, and to cross from one side of the room to the other. His face, however, was not distinct, as, though he came holding a luminous card in his hand, both to the gentleman sitting next me and to myself, neither he nor I could discover aught but a swarthy outline and what looked like a black moustache and beard. He again sat on the floor, and strummed the cords of the small musical instrument, cracked the whip, and showed himself to be in a very vigorous condition. After he retired, a little figure in white appeared, with a black-looking face, who was stated by the control to be 'Pompey,' one of the medium's spirit guides. She did not remain long, however, being succeeded by another figure which emerged from the right side of the cabinet, and whose name was given as Mrs. C. This person, it transpired, was the mother of one of the sitters who was then sitting at the piano, and to whom she went forward and showed herself. This young lady stated that she clearly recognised her mother's face, and particularly the eyes and nose. The figure also went across to the other side of the circle, and at the request of a gentleman next the cabinet gave him her hand, which he clasped. Soon after this figure retired, another draped female form appeared, who, our clairvoyant announced, was Mrs. R., well-known to us in earth life, and whose two daughters were present. This figure took up a card, and went first to one side of the circle, showing herself to her eldest daughter there, and then went to the other side and greeted the other. On inquiry, Miss R. informed me that she could not distinguish her mother's features, and said that the face of the figure when it touched her felt like muslin, but the hand and fingers were quite distinct. This lady had formerly materialised at Mrs. Titford's séance; but on that occasion was not able to do more than come close to and touch and caress her relations in the darkness. Next followed in succession the wife of a gentleman who sat next the cabinet, and who, he informs me, has frequently materialised, through Mrs. Davison, at her house in South Shields, with the late Mrs. Hall, of Newcastle, and with Mrs. Mellon. This form had power enough to go forward and put her hands on her husband and daughter, and at my wife's request she shook hands with her, and she tells me the hand was much larger and more powerful than that of the medium. Another female form also came out from the cabinet, but was unable to come forward. Our clairvoyant informed us that this was Mrs. M., the mother-in-law of one of the circle, and who had frequently come to her before. This form was not recognised by her relative, as she was unable to come near to him. These were the leading incidents of the séance, and at its close the medium was again found entranced, sitting in front of the cabinet, where she

soon came again into her normal condition. Summing up these three séances, I remark:—

1. They disclosed a marked improvement on those held in October, 1894, in respect of the distinct nature and 'robustness' of the forms, and also by the rapidity with which they followed one another from the cabinet.

2. The evidence of identity largely depended on statements made by our clairvoyant and her sister, supplemented by one or two persons next the cabinet.

3. The only clear and undoubted cases of identity were (a) that of my sister-in-law (Zadie), who was clearly recognised by, and came in contact with, four members of the circle, and (b) the boy (stated to be our F.) who permitted his mother to feel his face and head, and who kissed her hand. The remainder of the forms, with perhaps two exceptions, were not recognised by the face, and their identity chiefly, if not entirely, rested on the testimony of one psychic in the circle.

4. There is, undoubtedly, room for the sceptic to say that we did not obtain these results under test conditions, and in particular that we did not tie the medium, or take precautions against fraud. That is so; but I would remark that, (a) These séances were held in rooms of our own selection, with cabinets erected by ourselves, to which the medium came with no impedimenta or appliances to enable her to perpetrate a fraud. (b) No noise was heard as the figures glided out, while the medium was heard breathing heavily and moaning behind the curtains, and was wearing her ordinary walking boots all the time. (c) The forms were of various sizes. (d) The whole process of materialisation was visible to one member of the circle, viz., our family medium, in whose truthfulness I have the most absolute confidence.

I might give many more reasons for believing in the *bona fides* of Mrs. Davison, but my leading ground for deeming the whole manifestation to be genuine was that, in at least one instance, four of the circle identified one face and form, and if that is proved the remainder of the manifestations have some probability in their favour. It is quite possible on a future visit, if we admit any sceptics to the circle, we shall impose test conditions on the medium; but the recent séances were intended for 'believers' and not for sceptics, or Psychological Researchers.

In conclusion, it may interest some of your readers to know that the process of materialisation, as witnessed by our clairvoyant 'behind the veil,' was simply this: When in trance the head of the medium fell on one side, and our clairvoyant then observed a white cloud slowly gathering up near Mrs. Davison's side. Combined with this, there emerged from her mouth, which was open, a mass of white stuff closely resembling hanks of yarn, or rather white 'confectionery' in course of preparation. The two white masses ultimately coalesced, and after forming into a volume of white drapery the head of the figure seemed suddenly to 'be pushed' out of the cloud and become materialised and recognisable. As each figure glided out into the circle our medium observed that it was connected with Mrs. Davison by a white cord, and as the forms returned, the white cord went back into the person of the medium. That is briefly a description of the act of materialisation, as given to us; and it coincides in many respects with cases of materialisation I have more than once seen outside the cabinet, especially in the case of Mrs. Mellon. Materialisation is altogether a mysterious kind of psychic demonstration; but after having seen it in various forms and on at least fifteen different occasions, I consider it no optical delusion, but a well authenticated form of spiritual manifestation.

I have further to state that Mrs. Davison gave one other séance of a private nature to the family with whom she stayed while here; but, as I was not present, it cannot be described. The results, I am informed, were in all respects equal to those which have now been chronicled.

COMING up from the animal world, man has not outgrown the animal passions which once were the dominant forces of his character. In the animal they are essential to existence. They are equally so to man the savage. In civilised man these appetites, passions, and desires should be held in control, or disappear in love and intelligence. If they do not, if they predominate, man becomes an animal, with the cunning of his intellect enslaved to what is termed evil. This unrestrained stratum of animality is the 'satanic principle' in man, but is being outgrown, as morality and the intellect gain more certain control. The escape of the animal nature from the restraint of the higher faculties accounts for the selfishness and crimes which constantly meet us.—HUDSON TUTTLE.

LETTERS TO THE EDITOR.

'The Life of Anna Kingsford.'

SIR.—Four correspondents, 'F. W. Bentall,' 'W. Buist Picken,' and 'S. N.,' stultify themselves in every sentence they write. They do claim the right to dictate to the Gods the offices they shall appoint to their mortal agents. And they venture to speak on behalf of the Gods without having held a particle of intercourse with them, or being able to produce a line of writing in the smallest degree worthy of their authorship. And thus unacquainted they enter into the lists with persons who have been for over twenty years in close and frequent communion with the Gods, and can point to hundreds of pages manifestly divine in the highest degree. Indeed, no one having the smallest perceptions of the divine can read, say, the second part of 'Clothed with the Sun'—called 'The Book of the Mysteries of God'—without at once recognising both a doctrine and a diction which transcend mortal knowledge and skill, and which evidently and avowedly proceed directly from the high heavens. The best advice I can give the offenders is that they should learn what and to whom they are talking before they begin to teach.

EDWARD MAITLAND.

Mrs. Anna Kingsford and Vivisection.

SIR.—I value the friendly regard which Mr. Maitland has shown me on many occasions, and I should not like to risk it by a discussion which might cause hostile feeling. I respect very much the statement offered in reply to my criticism, and it seems to me perfectly consistent with the writer's standpoint. Convinced as he is that Mrs. Kingsford acted as much under divine impulsion when she endeavoured to destroy vivisection as when she gave her beautiful 'illuminations' to humanity, for him the two acts must be obviously of the same category. But it is not the less true that this standpoint is likely to hinder seriously the acknowledgment of Mrs. Kingsford's mission. For most of those who are not prepared to say that Mrs. Kingsford acted *invariably* under 'divine impulsion,' the episodes in question will remain most painful and most disconcerting, and as to Mr. Maitland's concluding admonition, independent thinkers have long called the Gods in question, and if compelled to do so again, I do not know that they will be dismayed. I must say also that the transcendental power of life and death by the action of will at a distance is not necessarily 'imparted' from above; the faculty of healing or hurting in this manner is an old claim in magic, and the attempt to exercise it was only too common in the worst species of sorcery.

I quite agree with my old friend Mr. Ouseley that it will be very pleasant, when possible, to subject all wicked people to reforming influence. Vivisection is an execrable method, but between the people who would kill vivisectioners and those who say death is 'too good' for them, they seem likely to attain the dignity of martyrdom.

ARTHUR EDWARD WAITE.

SIR.—If Mr. Picken will read over my letter with any care he will find that I did not 'hysterically clamour for the destruction or confinement in a menagerie' of any vivisectionist, but rather for confining them as dangerous lunatics or as malefactors, where they could do no harm, for their own salvation, by being kept in such confinement till they learnt to be humane, or, at least in their actions, to refrain from inhumanity in future. A man who pours oil over an animal and then sets fire to it to watch its agony, is surely nothing else but a dangerous lunatic or a malefactor. I expressly said I did not agree with Mrs. Kingsford's method of killing because it was a waste of valuable energy; nor do I agree with any other method of killing (though I believe it justifiable if there were no better remedy), because it would be only liberating evil spirits to do further evil, and it would deprive the world of so much energy which might be used in the production of useful works in a reformatory.

I. G. OUSELEY.

P.S.—Neither Mr. Bentall's nor 'S. N.'s' elucidations are to the point. Neither Mr. Whitbread nor Mr. Lyulph Stanley are dangerous lunatics, indifferent to life or suffering; and Jesus Christ prayed for those who murdered Him, not for the murderers or torturers of others; and if He did, it did not imply their safety from the punishment of their evil deeds. This comes by an unalterable law in this life or another.

SIR.—I have been very interested in reading the three letters in last week's 'LIGHT,' and must say that I cannot but agree with their condemnation of Mrs. Kingsford's intention to kill Claude Bernard and Paul Bert, monsters of cruelty though they were.

I question the possibility of proving that it is right to take human life at all; and, although vivisection is diabolical, it cannot be right to deal with vivisectioners in such an extreme method; in other words, it is *wrong* to do evil that good may come, and it is because vivisectioners think otherwise that they are opposed by so many of the best and nobles in the land.

Apparently Mrs. Kingsford made the same mistake in thinking 'the end justified the means'; but those who know what vivisection really is, and to what a frightful extent it is carried on here and in other countries, will not feel very surprised that Mrs. Kingsford's righteous indignation should have led her to such an extreme course.

Nottingham.

J. FRASER HEWES.

SIR.—Those of a strongly sympathetic nature, and a real belief in God and that God and good are synonymous terms, whether they think that Mrs. Kingsford was right or not in constituting herself both judge and executioner on the vivisectioners, must, one would think, strongly sympathise with her motive. Only those who have thought much of the cruelty there is in the world—headed by vivisection because it is legalised—can have any idea what such a character as Mrs. Kingsford must have suffered before she sacrificed her own life in a vain attempt to mitigate the evil. I remember the cloud that came into my own life when, as a child, I first heard the word vivisection, and learnt that such things were really done as the meaning of the word indicated. Never for a moment has my mind changed from the feeling of horror which I then felt. Vivisectioners and their defenders should consider the millions of souls who have been horrified with a lasting horror of the subject, and the suffering which *that* entails, when they advocate its continuation. The defenders of such a practice—if they can realise what it is—are equally guilty with the doers. This of course, applies to Mrs. Kingsford as much as to vivisectioners. It is principles which should be attacked and not individual upholders of them, or we may be having those who think war wrong willing to death (if that be possible) specially prominent members of the Army or Navy.

Though I think Mrs. Kingsford made a mistake, her *motive* was divine pity for untold suffering.

W.

SIR.—With respect to Claude Bernard and Paul Bert, I do not believe that Mrs. Anna Kingsford had anything to do in bringing about their death. From what I have been taught by the spirits, these awful vivisectioners really killed themselves by their cruelty to God's dear creatures.

That which we sow, we must reap; and for years these hard-hearted men went on sowing pain and agony! Now, pain and agony are cumulative, or rather the vibrations caused by the sighs and groans of suffering creatures are cumulative. Hence, when the atmospheres of these men became full of these vibrations so produced, their bodies fell under the law of reflex action and so became interpenetrated with these death-giving vibrations, and their victims were avenged.

Human prayers seem to be answered in the same way by a law of reflex action, earnestness being always necessary to set up the vibrations which compel the answer.

These teachings are far-reaching and should put a stop to all that is cruel in the production of food and raiment.

L. M.

Good and Evil.

SIR.—You tell us in 'LIGHT' of March 14th that the Rev. Joseph Halsey, of the Congregational Church, says: 'If the Devil is a created being God must have created him.' Surely so. I have believed that for a long time. It is plainly assumed in the first of the 'Thirty-nine Articles' of the Church of England, which I believe to be the most important of them all, and which alleges: 'There is but one living and true God, everlasting . . . of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible.'

I omit five words of the paragraph because they are details not affecting the subject; and I believe that good and evil are necessities or contrasts.

WILLIAM R. TOMLINSON, M.A.

Egyptian Architecture.

SIR.—I have been reading Colonel Olcott's 'Old Diary Leaves,' and, as an architect, have been interested in a Mr. Fell mentioned in the book, who gave a lecture upon 'The Lost Canon of Proportion of the Egyptians,' which, he says, was employed by the architects of Egypt and Greece. Could you or any of your readers kindly enlighten me upon that point, as to whether it has any practical value?

192, Portland-road,
Newcastle-on-Tyne.

J. E. REID.

The Ghosts at Hampton Court.

SIR.—It appears to me that there is an aspect of this question which your other correspondents have overlooked. Mrs. A. Bodington, I think, is too rigidly materialistic in her critical eye in relation to clairvoyant experiences. The basis for criticism of things terrestrial is narrower in its action than that for events in the supra-mundane sphere. Things deemed impossible in this world, where time limits are so rigid, are often the common actions in the higher life. Criticism of action in the spirit life by the rules of the knowledge of earthly limitations is no trustworthy guide, and betrays, on the part of the critic, a lack of discernment as to the scope and powers of spiritual beings. To give an example of the wide difference between the description of an earthly scene and the wider range of power in a situation in the spirit world, let us suppose the following: A person gives what purports to be an account of a banquet at the French Court in the time of Napoleon III., and states that the guests present were attired in costumes exactly similar to those worn during the reign of Louis XIV. It would, of course, be ridiculously easy to prove that the description was inaccurate. But change the scene to spirit life, and the same individual renders an account of a clairvoyant vision, in which he beholds the Emperor giving a banquet in the Tuileries, surrounded by courtiers arrayed in the lavishly-luxuriant garb of the 'Grand Monarch.' And could it be then said that it was impossible for the courtiers of Louis XIV. to be in the same room as Napoleon III.? A century of time is no hindrance to the spirit. The courtiers of both periods exist together in the non-molecular state. Napoleon in earth-life could not entertain the Court grandees of Louis XIV., but after the limitations of the physical state are ended, it becomes at once possible and probable.

Apparent anachronisms in such reported scenes should, therefore, be received with thoughtful consideration, and not hastily regarded as untrue without solid reasons for so doing. There is certainly no rational difficulty in the way of a clairvoyant seeing the meeting together in fraternal unity of the spirits of widely different earthly periods and reigns. Beau Brummell might in his present state entertain lords and ladies of George II.'s reign in costumes resembling those they donned when upon earth, and he, Brummell, might himself be attired in a garb of the same period, out of compliment to his guests.

Mrs. Davies's account, therefore, of what she saw in Hampton Court may, despite apparent anachronisms, be a perfectly true story, and Mrs. Bodington's criticisms a sample of the mundane law of the possible, crudely applied to scenes in spirit life.

Birmingham.

W. HAUGHTON.

Pain and Punishment.

SIR.—Will you allow me to reply to the remarks of 'J. S. H.' in 'LIGHT' of the 7th instant, on the matter of 'Pain being punishment'?

When I take hold of a red-hot iron I suffer pain. I am careful in that respect afterwards. I am punished, and warned.

Doctors and science tell us that whenever the body suffers pain it is because some part of the system is deranged; that is, punishment has followed transgression.

When a child suffers pain in teething, it suffers because its system is out of order; its own or its parents' fault. That is science.

Accidental injuries are punishments to the sufferer for placing himself where he could be hurt. Nature never demanded that the present artificial state of society should exist. It is the result of man's greed; and therefore brought on by himself or his ancestors. The terrible pain preceding death is the result of an artificial life, and is therefore a punishment for disobedience. Man should and could die calmly, noiselessly, and painlessly, if

he would not outrage Nature in his life. There are none who suffer physically without the blame being attached to them, or their parents. It is a loose way of thinking which causes anyone to conclude that an effect can exist without an adequate cause, or to charge Nature with injustice.

The mental anguish of bereavement, unkindness, sensitiveness to suffering in others, are all the results (therefore punishments) of a depraved and fallen humanity, aggregated through thousands of years of accumulated misdoings. Man is only reaping what he has sown, and if he had not fallen from his high estate he would not have had all these mental and physical evils to bear.

By punishment is meant 'pain consequent upon a course of action,' and 'J. S. H.' cannot point out a single physical pain which occurs when the body is perfectly healthy. To say that pain springs from causes beyond the help of man is to judge from a very superficial standpoint.

11, Portland-street, Bradford.

J. CLAYTON.

If Man Could See His Own Soul?

SIR.—Referring to a paragraph quoted in a recent issue of 'LIGHT,' from the Duchess of Bedford's article in 'The Girls' Own Paper,' will you allow me to point out that this same idea—that of the comparison between the spiritual and bodily aspects of the individual—has already been worked out by Mr. Coulson Kernahan in his very striking volume 'A Book of Strange Sins'! If you will turn to the last paper contained in that work, entitled 'A Lost Soul,' you will find that the ideas there expressed are practically identical with those which constitute the paragraph to which I have alluded. Mr. Kernahan's book was published in 1893.

W. B. F.

'Le Diable au XIXme Siècle' Exposed.

SIR.—In 'LIGHT' of October 26th and November 16th, under the above heading, I freely expressed my opinion about the authorship and object for which 'Le Diable au XIXme Siècle' was written, and in that of November 16th I wrote, 'I would like to state that after perusing "More Luciferian Phenomena," which appeared in "LIGHT," October 26th, in which also my first letter appeared (page 522, in answer to 'C. C. M.'), I am more fully convinced that Romish priests and Jesuits are at the bottom of the matter, wishing to bring discredit upon an ancient and honourable order.'

To this and other remarks your erudite and esteemed correspondent, 'C. C. M.', took exception, and in a kindly way reprimanded me for making uncharitable remarks against the Roman hierarchy—seeing that I profess to be a Christo-Theosophist, and a communicant of the Anglo-Catholic or Old British Church.

As a 'Past Master' and Royal Arch Companion and Christo-Theosophist, I felt it my duty to enter my protest against the base insinuations made against Freemasonry, Spiritualism, Theosophy, and Protestantism in general, and it now appears, after reading the startling revelations made by 'Hesperus' (in 'LIGHT' of February 1st—which thoroughly endorse my own opinion in regard to the work of Jesuits), and 'An Interview with "Papus"' (in 'LIGHT,' March 7th), that after all I was quite right in doubting the genuineness of the whole affair! Again, in spite of the opinion of 'Papus,' who only *thinks* the book under consideration is 'a financial speculation got up by the Catholic publishers Delhomme et Bugnet,' and also the letter of 'C.C.M.'s' in your issue of March 14th—agreeing with 'Papus'—I am still of opinion that certain Jesuits and others connected with the Roman hierarchy have had a very great deal to do with the publication of the book, and I will tell you the reason why:—

Shortly after my arrival here a highly cultured lady acquaintance of ours, who knows of my occult, masonic, and theosophical 'doings and sayings,' thinking she would be doing me a good act—by way of a warning—sent me, for perusal and information, a letter she had received from a nun (Roman Catholic). The gist of the letter was to the effect that a wonderful book ('Le Diable au XIXme Siècle') had been published in France, making fearful exposures in regard to Satanic doings by the Order of Freemasons, Spiritualists, and Theosophists; that the Catholic (Roman) Church was endangered; that perilous times were imminent, and that they (the nuns) were constantly praying that the power of Satan might be frustrated—and other things to this effect.

Now how comes it that this matter got taken up by strict partisans of the Romish Church if they had not been purposely instructed about the affair? My opinion—backed up by the revelations made by 'Hesperus'—is that the whole diabolical plan has failed to produce the effects it was hoped the publication of the book would accomplish, for instead of the psychological and hypnotic poisons taking effect on the minds of those it was intended for, it has, in a way, partly reacted on the agents or operators, and to-day Freemasonry (the Roman Church is inimical to Freemasonry for many subtle reasons), Spiritualism—so called—and true Catholicism are in a far more flourishing condition than ever before. Personally, I fully believe—in fact, profess to know—that the Greek, Roman, and Anglican hierarchies veritably do belong to the Universal or Catholic Church, but, unfortunately, they all have lost the esoteric secrets connected with their *grand, mystical, and imposing ritual, or esoteric ceremonies*, which I fully believe have of late years been re-discovered by their sister institution, or the Exalted (Christian) Order of Freemasonry, whose ritual is but a *paraphrase* of the Episcopalian. Time will prove what I now state, and 'C. C. M.' I think, will have cause to alter his present opinions. This I say with very great respect and reluctance. I have written the above without malice. The truth must prevail.

AFRICANUS THEOSOPHICUS, P.M., R.A. (33).

Southampton.

REPORT AND BALANCE-SHEET OF THE ORDER OF PROGRESSIVE SPIRITUALISTS' SICK BENEFIT AND PENSION FUNDS.

The Council have pleasure in presenting their second annual report, together with the balance-sheet, for 1895-6, and in doing so take the opportunity to heartily thank all the sympathetic helpers who have contributed to these funds.

Assistance has been rendered from time to time to Spiritualists who were ill and in need, in thirty instances, to the extent of £15 17s. 6d., in sums varying from 3s. to 30s., according to the circumstances of each case and the state of the finances.

From the contributions to the Pension Fund for Mr. W. Wallace, the pioneer missionary medium has received £13 16s., and Mrs. R. Cogman has had sent to her £11 8s. 6d. From these three funds a total of £41 2s. has thus been distributed.

The Council desire to urge on all who are interested in this endeavour to practically apply the philanthropic principles of Spiritualism, the advisability of more systematic effort that these funds may be more liberally sustained and the usefulness of the Order materially increased. If all who can do so will determine to send some amount, small or large, as their means allow, at least once a year, to one or other of the funds, or to be divided between them, the good work could be extended, and, where now the few only are aided, the burdens of the many could be lightened if not removed. Attention is especially drawn to the fact that the fund for Mrs. Cogman is exhausted, and only £2 12s. 3d. is in hand for Mr. Wallace. Sums of £1 and 30s. per month have been sent to these aged and deserving workers respectively, and it is hoped that this greatly needed assistance will be continued while they remain this side the grave. On behalf of the Council,

RICHARD FITTON, Treasurer.

(MRS.) M. H. WALLIS, Hon. Sec.

O. P. S. SICK AND BENEFIT FUND

Balance-sheet for 1895-6.

INCOME.		EXPENDITURE.	
£	s. d.	£	s. d.
In hands of treasurer		Assistance rendered	15 17 6
March 1st, 1895	6 14 6	Printing	6 6
Contributions received for Sick and Benefit Fund	18 13 0	Postages &c.	10 0
	£25 7 6	Cash in hand of treasurer	8 13 6
			£25 7 6

PENSION FUNDS.

INCOME.		EXPENDITURE.	
£	s. d.	£	s. d.
Received for Mr. Wallace	16 8 8	Paid to Mr. Wallace	13 16 0
Received for Mrs. Cogman	11 8 6	Paid to Mrs. Cogman	11 8 6
	£27 16 9	Cash in hand	2 12 3
			£27 16 9

Audited and found correct as per vouchers, &c.
March 16th, 1896.

PHILIP NORBURY.

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.]

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday last Mr. Walker, of Edmonton, gave an interesting discourse on 'Spiritualism, the Great Reform.' Mr. Mather gave a solo, which was highly appreciated. On Sunday next Mr. Veitch, Mr. Smith, medium for next Thursday.—T. R. McCALLUM.

NORTH LONDON SPIRITUALISTS' SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last there was a full meeting. Mr. Jones, in the chair, read and spoke on healing—physical, mental, and spiritual. Mr. Hawkins read an inspirational poem. Tickets for the Good Friday social may be had of the hall-keeper.—T. B.

WELCOME HALL, 218, JUBILEE-STREET, MILE END, E.—On Sunday last Mr. Preyss gave an interesting and instructive address on 'Thought,' which was highly appreciated by a large audience. The address was followed by clairvoyance by Miss Marsh, which was remarkably successful, every instance being recognised. On Sunday next, Mr. Bodington, at 7 o'clock.—E. FLINT, Sec.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last an excellent address was given by Mr. Williams upon 'The Mission of Spiritualism.' Reviewing the career of past and present religious systems, the speaker showed how each in turn has been stranded or disabled upon the rocks of finality and exclusiveness. Let Spiritualists ever steer clear of these, keeping their grand philosophy broad and expansive for the reception of whatever new truths may be demonstrated, and all will be well. Speaker next Sunday, 6.30 p.m., Mr. J. Holleyhead, 'What Does Spiritualism Teach?'—E.A.

SURREY MASONIC HALL, CAMBERWELL.—On Sunday last a pleasant and effective service was held. Faith and Hope were the names given to Mr. Linsdell's infants by the spirit friends of Mr. Long, who seriously impressed upon all parents that their duty was to love and honour their children before they could ensure the same from them. A long series of questions from a thoughtful and earnest student had been sent to Mr. Long, which he read, and will form the subject matter for two or three addresses after Easter. Next Sunday, Mr. and Mrs. Brenchley; Easter Sunday, Mrs. Bliss and other friends, to celebrate the forty-eighth anniversary of Modern Spiritualism; Easter Monday evening, social (tickets, 1s.).—A. E. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last these rooms were again well attended, when Mr. Richard Harte delivered an address entitled, 'Is Spiritualism Becalmed at Present?' a report of which appears in another part of this issue. From the start to the finish of a necessarily long, but never wearisome, address the speaker held the closest attention of his hearers, who were not slow in acknowledging their great appreciation of one of the best addresses that have ever been delivered at these rooms. The Marylebone Association desire to record their warmest thanks to Mr. Harte for his kindness, and trust that they may be favoured in the near future by hearing him again from their platform. Madame de Launay kindly sang two solos. Next Sunday, March 29th, at 7 p.m., Mr. W. T. Cooper, address, 'The Better Land.' Miss MacCreddie, clairvoyance. Solo, Mr. J. Edwards. and part-song by the choir 'O Summerland.'—L.H.

MANCHESTER.—A grand celebration of the forty-eighth anniversary of Modern Spiritualism will take place in the large Co-operative Hall, Downing-street, Ardwick, Manchester, on Good Friday, April 3rd, 1896, by a monster tea party and entertainment. Chairman, F. Armitage, Esq., of Dewsbury. The following mediums and speakers have kindly consented to take part:—Mrs. E. H. Britten, Mrs. Craven, Mr. W. Rooke, Mr. Wheeler, Mr. S. S. Chiswell, Mr. J. Lamont, &c. The following ladies and gentlemen have also offered their services to take part in the entertainment:—Mrs. Green, Miss A. French, Mr. E. W. Wallis, Mr. A. Smith, Mr. T. Simkins, Mr. Fred Roche. Accompanist, Mr. A. H. Roche. Tea to commence at four o'clock prompt; entertainment at six o'clock. Tickets for tea and entertainment 1s. each; entertainment only, 6d. May be had from all the Manchester societies and district, or at the 'Two Worlds' office, 18, Corporation-street, Manchester.

TO CORRESPONDENTS.

'Q. V.,' 'TRUTH SEEKER,' 'W. R.,' 'R. COOPER,' 'JAMES COATES,' AND 'W. H. S.'—Thanks for communications received. They shall be used next week if possible.

HUASCO, CHILL.—Accept our thanks for your very kind message. We are glad you appreciate our work, and that you are able to obtain 'LIGHT' in what you term 'these desert regions.'