

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

We hardly know what to do with Mr. Robert Buchanan's new book, 'The Devil's Case: A Bank Holiday Interlude.' (London: R. Buchanan.) In order to do it justice, one would need to say a very great deal about it; and it may be estimated from so many points of view. The power in it is unquestionable. It is a rhymeless poem, done into lines of marvellous ease, with a rich strong flow of massive thought, yet singularly delicate in musical expression. As poetry, we hope and believe it is an indication of what is coming—musical rhythm without the affectation of rhyme.

It is a splendidly terrible book, however one may look at it, and only the strong should touch it. We would readily forgive anyone who called it blasphemous, though, in our judgment, it is not at all that, inasmuch as its attack is really upon a conventional picture of God, and not upon the ideal God at all. We should blame Mr. Buchanan only for his arbitrary association of the devil with all the good things the orthodox have attributed to him, including the invention of printing, and many of the most human and most sunny joys of life. In doing this, he finds it easy to present God as a monster who is responsible for human misery, and the devil as the much-misunderstood inventor of solaces for heavy-laden man. But the key to it all is on the surface, though Mr. Buchanan does not point to it. As the world goes, we are not sorry that the book has been flung at it: but we wish it had been morally and spiritually impossible to write it.

A good friend has sent us Mr. Moody's well-known book, 'Power from on High,' with special reference to page 65, on which we find the following:—

RAPPINGS IN THE DARK.

I want to say right here, that I think in this day a great many children of God are turning aside and committing a grievous sin. I do not know that they think it a sin; but if we examine the Scriptures, I am sure we shall find that it is a great sin. We are told that the Comforter is sent into the world to 'guide us into all truth.' And if He is sent for that purpose do we need any other guide? Need we hide in the darkness, consulting with mediums, who profess to call up the spirits of the dead? Do you know what the Word of God pronounces against that fearful sin? I believe it is one of the greatest sins we have to contend with at the present day. It is dishonouring to the Holy Spirit for me to go and summon up the dead and confer with them, even if it be possible.

This is so entirely illogical and prejudiced that it hardly needs refutation. What does the good man mean by 'guide'? Not the man who goes up Mont Blanc with us. Not the man who coaches us for mathematics. Not the man who teaches us Political Economy. Not the minister who every Sunday points out the way in which we should go. Not Mr. Moody. Whom then? 'The Comforter,' says Mr. Moody. But, as to what, is it, or he, a guide? Does he guide the Archbishop of Canterbury, the Pope of Rome, Mr. Talmage, Hugh Price Hughes, Dr. Martineau and Mr. Moody? Or is it only Mr. Moody? Again and again he says that 'when the Spirit of God is

on us we are anointed,' &c. What does he really mean? But if the Spirit of God takes possession of us, how comes it that we disagree so much? Or shall we say that we are possessed only when we agree? If so, where is the standard of agreement? Surely not the Bible. Anyhow, it is plain that 'the Comforter's' guidance does not mean infallibility or even colourable consistency.

Mr. Moody might just as well say that if we have 'the Comforter' we need not go to any teacher, and may do even without *him*. But why say that 'it is dishonouring to the Holy Spirit to go and ask help' from a 'vanished hand'? Why should it be quite right and a most blessed thing to consult Mr. Moody while he is in the body, and a wicked and God-dishonouring thing to consult him when he gets out of it? There is neither reason nor logic in it.

But the book contains its own refutation. In fact, it is so inconsistent in relation to the spirit and to spiritual things that it is, indeed, anything but a guide; but, being inconsistent, there is not a little in it that is spiritually true.

The 'Jamestown Standard' (N.Y.) tells the following story. We are rather inclined to believe it:—

L. C. Meachamp living on the edge of Arkansas, was a great hunter, and had a fine deer-hound, Dan, of which he was justly proud. A few days ago Mr. Meachamp was going squirrel hunting, and in order to keep Dan at home he was compelled to tie him up. The hound whined and begged, but finding his master was obdurate, he at last lay quite peacefully before his kennel all day.

At five o'clock in the afternoon, however, when Mrs. Meachamp was beginning to look for her husband's return, Dan became so unusually restless that she went out to see what was the matter. In spite of her repeated efforts she could do nothing to pacify him, and at last, to her utter astonishment, he broke the rope and bounded away over the fence and into the wood. He was gone probably half an hour, when he came running back, panting and almost breathless, with his master's hat in his mouth.

Mrs. Meachamp became alarmed, and, calling their son, they set out to call Meachamp, the dog all the time bounding along in front and leading the way. At last they came upon Mr. Meachamp lying helplessly in the woods, where, at precisely five o'clock, he had fallen in a little ditch and broken a small bone of his leg. The dog's knowledge of the accident at the very moment of its occurrence seems almost incredible, but the truth of this is beyond dispute.

The following, from an interview with Colonel Ingersoll, provides food for thought:—

'What if you should be converted?' suggested the reporter.

'That would be a dreadful misfortune, and I should be unhappy all the rest of my life.'

'If you had absolute faith in the Christian religion, would it make you unhappy?'

'It certainly would. How could it be otherwise? A man of intelligence who is a Christian and who has imagination could not help but be unhappy. Just think of the hell it holds out. If he is a Christian he must believe that the people whom he knows and loves on earth are to be separated in death, and some are to go to hell and some are to go to heaven, and they are to stay there for ever. It would make me very unhappy to believe that.'

But what a sorrowful view of Christianity! 'If he is a Christian, he must believe it.' We deny it. A Christian need not be scolded by survivals of the dark ages, nor even by half-a-dozen dubious 'texts.' But what would the breezy Colonel say to a belief in Spirit-communion! Need that make him unhappy!

Lord Young's finding at the trial of Jane Smith for 'Fortune-telling' was even more emphatic and important than the summary we gave. A fuller report of his judgment puts the subject in precisely the light we have long advocated. We have always contended that the law on this matter should be so construed as not to make so-called 'Fortune-telling' a crime *per se*, any more than buying railway shares is a crime *per se*. The offence ought to be in a deliberate intention to defraud; and that should be proved. If the fraudulent intent is not proved, the mere 'Fortune-telling' should be held to be lawful, if people like to speculate in that way as some other people like to speculate in railway shares.

Now this is precisely what Lord Young affirmed, and what we regard as of vital importance. He said:—

It is of course true that a professed fortune-teller might commit knavery and roguery of a punishable description and through the means of that profession, just as of any other. . . . But when we have had the case of a professed fortune-teller committing knavery or roguery, or really imposing on or deceiving weak people who require the exceptional protection of the law, and that person was intended to be prosecuted, the charge ought to state what he did that was knavish and roguish, amounting to an offence, although committed through the medium of fortune-telling. It never was imagined, so far as I ever heard or thought, that the writing, publishing, and selling of books upon the lines of the hand—or even upon astrology, the position of the ruling stars and their position at the date of any particular person's birth, and the rules by which astrologers proceed in telling fortunes therefrom—I never heard or thought that it was imagined by anyone that writing or publishing such books was an offence, or that anybody reading a fortune upon the hand according to such books and telling it, or even examining the stars or telling a fortune according to rules on the subject, was guilty of any offence. Roguery and knavery might be committed in that way, but it would be a special case.

The prosecution had relied upon the notion that the act of 'Fortune-telling' was *ipso-facto* fraud and deceit, and the magistrate who tried the case, taking that view, convicted Jane Smith. But this is a wrong interpretation of the law, said Lord Young; 'and is in itself extravagant.' And, upon that, the conviction was quashed, and Jane got her solatium.

LONDON SPIRITUALIST ALLIANCE.

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 of next week* (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.

With the delivery of an address by Mr. C. W. Leadbeater, on 'The Theosophical View,' the Humanitarian League's course of lectures on 'The Rights of Men and the Rights of Animals' was brought to a close on Tuesday evening, March 17th, at the London Memorial Hall. The six addresses, which have shown a remarkable consensus of opinion on the principles of humanitarianism, among speakers otherwise representative of widely divergent schools of thought, will be shortly published as a volume by Messrs. George Bell and Sons.

'£100 FOR A GENUINE SPIRIT PHOTOGRAPH.'

In my letter of February 15th, I have already indicated to 'Truth and Reason' what is implied by the words 'genuine spirit photograph,' so far as concerns the offer of £100 made by my friend. The question of man's immortality has ever formed a theme for human speculation and legitimate investigation, and Modern Spiritualism has claimed that its grand message to this age, when beliefs are declining, has been the presentation of demonstrable proof of the reality of a spiritual world and the continuity of individual existence after what is called death; and further, that the basis of this belief in immortality is now scientific. It is said that spirits come desiring recognition and reveal themselves palpably to our senses, and that, in the presence of mediums, under favourable circumstances, if a sensitive film be exposed there are representations of spirit forms on the developed plates. Now a necessary part of the chain of rational proof is the recognition of the individuals represented, otherwise there is imperfection in the evidential result. This is what we desire to have under strict test conditions.

This is a far more important question than the production of 'abnormal photographs,' whether 'psychic pictures,' 'doubles,' or crude drawings and scratchings produced without the aid of a camera and in the dark, even without, it is said, being removed from the packed plates in a box, like some of those shown us by your correspondent 'Truth and Reason,' and having no human form on the developed plates. We do not yet know all the possibilities of mundane things, nor have we discovered all the conditions of invisible rays under which photographs can be produced. The products of the so-called 'new photography' shown during the past few weeks would have been classed as abnormal a few months ago, but now experiments are being carried on and the conditions determined for the production of the best results, according to the scientific method. My friend and I are very anxious to form a small committee and apply the scientific method to the investigation of so-called spirit photography. If any medium is willing to submit to the conditions previously stated and assist in carrying on experiments, an agreement can be made to pay the fees usually asked. We know perfectly well that a medium cannot guarantee results, but should we be successful in obtaining what is claimed to take place in favourable circumstances,—the production of a recognised representation of some one (not necessarily a grandmother or relation, as suggested by 'Truth and Reason') who has lived on this earth-plane—then £100 will be paid.

TRUTH-SEEKER.

VERIFIED SPIRIT MESSAGES.

A correspondent kindly sends the following note of some personal experiences, which she thinks cannot be readily explained away by any theory of 'telepathy' or 'subliminal consciousness':—

A friend and I were having a séance, and a spirit spelt out that he was in great trouble, having lived a drunken life, and he asked us to give a message of repentance to his widow. As a test of his identity he mentioned that he had once, in a fit of drunken rage, smashed all the crockery on the kitchendresser. He said that when first married he had been a cab-driver, and he signed his name in full. I made inquiries, and found that these statements were correct. We knew nothing of the man except his surname, and that he had 'died' in this house.

A few nights afterwards the spirit of a Benedictine Abbot warned us against forming an adverse opinion of a certain professional man (in his professional capacity), and gave us the substance of a letter that would arrive from him the following day. We considered this so impossible that we dismissed the suggestion as ridiculous. Yet, the next morning's post brought the described letter from this gentleman, bearing out entirely Abbot S—'s prophecy; and Mr. —'s subsequent conduct has been in accord with the same.

W. H. S.—y.

IS SPIRITUALISM BECALMED AT PRESENT ?

BY MR. RICHARD HARTE.

*Address delivered at Cavendish Rooms, Mortimer-street, on Sunday evening, March 22nd.**(Continued from p. 149.)*

If we now turn to the second of our three 'thorns,' namely, Hypnotism, we have to make a distinction. Looked at as a somewhat dangerous kind of psychical pastime, or as affording gapes for the crowd, or as something very curious and unusual which has to be brought under known laws—in one or other of which lights I think that Hypnotism is regarded by the general public—a great deal of what I have said about Psychical Research applies to it; for Hypnotism is then merely a branch of Psychical Research. Its simplest phenomena become matters for endless verification, each generation of investigators pottering away their time in repeating the elementary experiments of their predecessors, with about as much chance of progressive discovery as Stevenson's islanders had of growing rich by taking in each others' washing. But if Hypnotism be regarded as the new Mesmerism, and investigated on the lines and by the methods of the old Mesmerisers, as, I believe, several distinguished men are now investigating it in France and Germany—treating it not merely as an end in itself, but learning to use it as a tool or instrument for deeper investigations—then Hypnotism becomes a very valuable adjunct to Spiritualism. It is in a large measure to Mesmerism that we must look for an extension of our knowledge of the inner personality; for it seems to be a fact that the living man has within him, but detachable from his body, an etheric double, or astral form, or second personality, to which the individual can, under certain conditions, transfer his consciousness, and which is possessed of some of the characteristics and powers of a disembodied 'spirit.' I think, indeed, that we may even go further, and say that if Mesmerism be, as some Occultists think it, 'the key to Magic,' then it is chiefly by a study of the rarer phenomena of Mesmerism, and by making use of Mesmerism as an instrument of research, that we may expect to find out whether there exist in the invisible world, in touch with earth, intelligent and emotional beings belonging to another kingdom than the human, such as those about which Rosicrucians and Eastern Occultists profess to know. Few Hypnotists have as yet become Mesmerisers, however; for Mesmerism is a telescope through which we may study the heavens; but our Hypnotists at present take that telescope to pieces and try to use its lenses for eyeglasses!

Coming now to the last of our 'thorns'—namely, Theosophy, I may say that the way in which that perturbing influence hinders the progress of Spiritualism is by raising up popular prejudice against it. Theosophists declare that Spiritualists misinterpret the phenomena, and that, therefore, their teaching is false and their practices are pernicious; and the public, which loves Theosophy quite as little as it loves Spiritualism, is only too delighted to echo this condemnation, on the principle that any stick is good enough to beat a dog with. Theosophists, in fact, condemn Spiritualism, not because of any evidence of evil afforded by Spiritualism itself, but because it does not agree with their doctrines; and therefore it seems to me that until Theosophists prove their doctrines to be true, which they certainly have not done as yet, they have no warrant for condemning Spiritualism as they do, especially as they admit the actuality of the phenomena. Theosophists, as we see, thus take their stand upon their doctrines. But whence do they derive those doctrines? Confessedly from Madame Blavatsky, whom they believe to have been, as she herself claimed, the messenger and mouthpiece of a certain mysterious Brotherhood of Adepts or Mahatmas, whose real existence, however, is still, to say the least of it, extremely problematical. You are, perhaps, aware that Theosophists never believe anything which does not satisfy their reason. That certainly is much in their favour; but the queer thing is that whatever Madame Blavatsky chose to say or to write always did satisfy their reason, and does so still. She told her disciples that they ought not to believe in 'spirits,' but that they ought to believe in elementals, elementaries, astral corpses, Mahatmas, Dugpas, Dhyau Chohans, Kama Loka, Devachan, and various other strange things and beings that are made in Tibet; and all these assertions of hers eminently satisfy the reason of her disciples.

The question, therefore, becomes this: is Madame Blavatsky trustworthy as a teacher? Madame Blavatsky wrote two big books, both of which she declared to be Theosophy, and both of them to be communicated to her by the Mahatmas. But if the teaching contained in 'Isis Unveiled' be Theosophy, then the teaching contained in 'The Secret Doctrine' certainly is not, and vice versa, for it is notorious that those two books contradict each other in several fundamental matters. Madame Blavatsky not only changed from one kind of Theosophy to another kind distinctly different, but before she gave utterance to her earlier theosophical doctrines she made a complete right-about-face from pure Spiritualism. She was therefore very variable in her opinions; and, with all due deference to Madame Blavatsky, we should remember that although a weather-cock tells us which way the wind blows, it does not show us the pole-star. Madame Blavatsky said afterwards that she had to pretend at first to be a Spiritualist in order to carry out the instructions of her Master; but that seems to me a very strange and very unsatisfactory explanation, and it lands her on the horns of a dilemma; for whether she did not at first believe in Spiritualism and said she did, or did believe in Spiritualism and afterwards said she did not, she has to be regarded as equally untrustworthy.

Madame Blavatsky's later teaching is a version of the Theosophy of India, which fact seems to give her followers their only right to call themselves Theosophists and a fortiori their only right to condemn Spiritualism. I do not intend to inflict a lecture on Indian Theosophy upon you, but as the responsibility for the theosophical condemnation of Spiritualism is thus shifted to the shoulders of the Religio-Philosophy of the East, it is necessary to say a few words about Eastern Theosophy.

Theosophy, in that larger and older sense, starts with a theory concerning the unmanifested, or divine Universe, and interprets the facts of the manifested, phenomenal, or substantial Universe according to that theory. A Theosophist has no need to observe or experiment with a view to obtaining knowledge through inference and verification. He has his wisdom cut and dried for him by the ancient sages; and all he has to do is to identify any phenomenon as belonging to this or that category, and then look it out in his theory, and pronounce upon it accordingly; and it is in that way that our own Theosophists have pronounced upon Spiritualism. I need hardly remind you that Spiritualism, on the other hand, adopts the method of modern science; it does not appeal to authority, but to observation and experiment. It seeks to obtain knowledge concerning the unknown by extending the boundaries of the known, and by then drawing logical inferences from the facts thus brought to light. It is evident that Theosophy depends for its existence upon revelation; and we know that this revelation is supposed by Theosophists to come to earth in the shape of intuitions which are put by celestial beings into the minds of the most advanced of mankind—these 'Elder Brothers of the Race'—then recording their intuitions in a poetic form for the benefit of posterity, which poetic records become the Sacred Books of later times. The dicta of Theosophy, therefore, like those of Theology, must necessarily be accepted on authority by all but the very few who are able, by a process which is suspiciously like auto-suggestion, to persuade themselves that they have an inner certitude that those revelations are true. Our latter-day Theosophists, like the Hindus, accept authority as the foundation of their belief, declaring that their revealed knowledge was handed down from the highest source through a descending hierarchy of divine and semi-divine beings, until, finally, it reached Madame Blavatsky, and blossomed forth in the 'Secret Doctrine'—the New Testament, so to say, of our Theosophists. I do not, of course, presume to say that all this is impossible; I simply say that it seems to me improbable, and, as far as I know, it is quite unproved.

I am not an enemy of authority, *per se*, for I agree with Mr. Balfour that it is the unavoidable foundation of most of our beliefs and actions; but I think that its value is in inverse ratio to our opportunity of acquiring knowledge by experience; and that in every case our confidence in authority should be proportionate to our independent certitude that our authorities can be trusted; and, lacking that certitude, I think that our confidence in authority should depend chiefly upon its being borne out by our experience, as far as that experience goes. In the case of our latter-day Theosophy, we have no certitude that Madame Blavatsky's inspirers are more trustworthy than she

was herself, or that they really did inspire her, or even that they exist at all. And if we proceed to examine the Eastern Theosophy, of which our Western variety is confessedly an eclectic version, we find that, so far from being corroborated by experience, Eastern Theosophy does not tally with the knowledge of the Universe which some centuries of scientific investigation and discovery have given us. The Sacred Books of the East may be called the Old Testament of our latter-day Theosophists, and in those Sacred Books we find the most fanciful and nonsensical notions about the physical universe enunciated with quite as much dogmatic assurance as the revelation is enunciated which those Books give concerning divine things. We find that their teaching about the invisible world is supported, if, indeed, it was not suggested, by utterly futile analogies taken from false ideas of the visible world. We find, too, in those Scriptures the most childish and fantastic psychology, and we find that this false teaching about mind and matter forms a large part of the revelation which those Sacred Books profess to give. I myself admire those Eastern Scriptures as being highly emotional, metaphysical, and mystical poetry, whose meaning is often so obscure that it is exceptionally easy to read into it almost any deep philosophy one chooses; and I also recognise them as containing high moral teaching, mixed with much that I consider the reverse; but I do not rely on them as statements of fact concerning the Cosmos. They are suggestive 'guesses at truth,' which badly need verification before being believed; and some of these guesses seem to me entirely wrong. The Sacred Books of the East are ore which contains a small percentage of very pure gold, but to think them solid nuggets is a huge mistake. Instead of saying, 'They are inspired, therefore they are true,' I prefer to say, 'They are incorrect, therefore they are not inspired.' It is said that we of this generation can see a long way only because we stand on the shoulders of giants; and even if the old Rishis who composed those Sacred Books be among those giants, still we naturally get a more extended and elevated view than they did, since it is upon their shoulders that we stand. At all events, I do not think that Theosophists have any right, at this time of day, to condemn Spiritualism because it does not appear to corroborate the theory of the future destiny of man put forward by the ancient Hindu and Buddhist Holy Books—which is all that their condemnation amounts to.

Our Theosophists, however, do not hesitate, when they wage war against Spiritualism, to drop authority, and borrow a weapon from experience. They tell us that the invisible world, which is quite new to the West, has been explored in the East for thousands of years by organised Brotherhoods of trained Seers, who all emphatically condemn the intercourse with the dead, which for most of our people is the chief recommendation of Spiritualism; and they say that to refuse to accept a verdict founded on this extended experience, while we follow our own superficial observations and hasty conjectures, is the height of dangerous folly. For my part, I do not unreservedly accept this story of ancient Brotherhoods of trained Seers. Mysterious Brotherhoods are just the kind of thing which clever people invent for simple people to believe in; and when a secret Brotherhood really does exist, it is an easy thing for those same clever people to obtain credit for it in the same quarter for powers and knowledge which it does not possess. But that Brotherhoods of beings resembling 'Mahatmas' do exist, I think extremely probable, I might almost say certain—not, however, on this material plane. In 'trained' Seers, too, I put very little trust; because experience amply shows that if you train up a Seer in the way he should see, when he is trained he will see exactly what you have suggested to him that he should see—'training' can hardly have any other meaning in this case.

Undoubtedly 'Yoga,' or the science and art of becoming 'more than man,' has been studied for countless generations in the East; for it is a curious thing that those who talk most loudly about 'self-renunciation' are generally the most eager for 'self-development.' Yoga is an elaborate system of auto-Hypnotism; and the Yogi seems to be a kind of glorified Psychical Researcher, who practises on himself; who can throw himself into a trance state, and enjoy marvellous visions that render him indifferent to earthly sights and sounds; and who has really found out some startling things about psychic force, thought-transference, collective hallucinations, auto-mesmerism, and so on, and who, moreover, is shrewd enough to use his powers to acquire a reputation for holiness. The Yogi, no doubt, is often a mystic; but we all become somewhat mystical

whenever we get a little out of our depth, and the Yogi is sometimes called on to explain faculties and powers which he possesses, but by no means understands. Modern Theosophy, too, like ancient Theosophy, contains a large proportion of mystical ideas; but Mysticism, like religion, is a thing personal to each man; and it has little or nothing to do with the phenomenal universe, to which the facts of Spiritualism belong, since the invisible world is, in and for itself, quite as much a phenomenal world as the visible one. Mysticism has its own legitimate sphere, and its own peculiar joys; but Mysticism and Spiritualism are such different things that they have hardly any right to judge each other. The answer, therefore, to the assertion of our latter-day Theosophists that we ought to renounce our own experiences of the invisible world, and people it with Devas, gandharvas, pishachas, astral corpses—and all the thousand and one supra-human and sub-human creatures about which Eastern religion tells, is this:—If the experiences narrated by the Eastern be true, he must have penetrated some other region in the invisible world than that which we Westerners have discovered. Many of our phenomena are unknown in his experiences, and many of his in ours; and perhaps we could learn from each other, as natives of the tropics and of the arctic regions can exchange information about their respective localities. I allude, of course, to Eastern Occultism, not to Western echoes or imitations.

But although I think that Theosophy has injured Spiritualism by exciting prejudice against it in quite an unwarrantable way, still I believe that Theosophists have done Spiritualists a signal service by awakening them to the far-reaching significance of the phenomena—their cosmical importance, so to say—and by teaching them, almost forcing them, to study the ideas which men of other times and of other lands have formed concerning the source and import of occult phenomena; thus obliging them to look in those phenomena for something deeper and higher than merely for a means of exchanging affectionate greetings with the disembodied, however invaluable to many people that may seem.

So much for the three thorns that now stick in the side of Spiritualism! But, notwithstanding all the fault-finding with regard to Psychical Researchers, Hypnotists, and Theosophists, of which I am painfully aware that I have now been guilty, I must say that I think that all those good people would become our allies were they once for all made clearly to understand that Spiritualists resent their interference, and refuse to admit their jurisdiction, and intend to give up the well-meant attempt to convince them—for that attempt is about as aggravating as trying to drive a pig to market. We all sail in the same boat as far as the general public is concerned—only Psychical Researchers, Hypnotists, and Theosophists seem to me to climb about the rigging while Spiritualists calmly occupy the saloon. I do not see, however, that the fact that we sail in the same boat should give those shipmates of ours the right to drive us overboard; on the contrary, it should prove to them the indubitable advantage of forming a close alliance against the common enemy. For we all meet our worst opposition in the stupid indifference, ignorance, and prejudice of the public, which sees as little difference between Spiritualism and Theosophy as it sees between Tweedledum and Tweedledee, and which, with religion whispering delightful nothings into one ear, and science babbling soft endearments into the other, is rather like the proverbial donkey between the two bundles of hay.

That religions do not welcome Spiritualism has often been a subject of wonder, for their Sacred Books are full of the records of Spiritual manifestations—in which, however, it is only when in church that anyone but a Spiritualist seems now very seriously to believe. It would almost appear that the clergy, in their hearts, class their own sacred narratives with poetry rather than with prose; for nothing makes a clergyman more angry than to be assured by a Spiritualist that many of the miracles and angelic manifestations recorded in the Bible are true. Perhaps a clergyman, when he listens to a Spiritualist, feels like the man in the story who set up a stuffed dog to impress the neighbour's children, and was flabbergasted to see it jump down and run after himself! Science, too, one would think, would welcome Spiritualism as an extension of our knowledge which hits its hereditary enemy much harder than itself; but, however prettily men of Science can, on becoming occasions, talk about feeling like little children picking up shells on the seashore, at all other times they suffer from a very common mental

infirmity, for they fancy that what they do not know is not worth knowing. You doubtless remember how the late Professors Huxley and Tyndall wanted assurance that the facts of Spiritualism were worth knowing before they would condescend to take notice of them; and to the day of their deaths those distinguished men of Science refused to look into the marvellous phenomena of Spiritualism, not because those phenomena were necessarily untrue, but because they were necessarily worthless.

Now, when you think of the tremendous power which the Churches still wield, by reason of their inherited reputation, their wealth, their legal status, their social influence, their alliance with art and with morality, their tough and tenacious traditions, their audacious pretence of knowledge, and their seductive promises to sinners; and when you consider the immense prestige of science, its incalculable utility, its marvellous discoveries which have revolutionised our lives, and the undoubtedly wonderful future that is in store for it; and when further, you remember that those irreconcilable foes, who divide almost the whole world between them, are united for once in their opposition to Spiritualism, and are utterly unscrupulous in the means they employ to crush it, you might well imagine that there is good reason for Spiritualists to despair. But there is one consideration which not only may reassure us, but which gives us the certainty of victory, and that consideration is that Spiritualism relies neither upon authority, nor upon theory, but relies upon experience and on fact; and fact and experience will surely prevail in the end. I do not think that I exaggerate the results obtained in the past when I say that there probably is hardly a family or a group of friends, not merely in this country, but in the whole world, who, if they sat for phenomena with some little patience and in a friendly spirit, would not obtain certainty that at least the first proposition of Spiritualism is true, namely, that there are, in touch with men, intelligent beings, imperceptible to our ordinary senses, who can and do communicate by signals with those who honestly give them the chance to do so. And I think it probable that, were sitting for phenomena to become general, thousands of mediums of a kind now considered extraordinary, would be developed in private families. And then I think the enemies of Spiritualism would call upon the mountains to cover them, or the dustman to cart them away!

In another point Spiritualism has an immense advantage over its enemies. It is not bound up with any particular doctrine which is already out of date, or will, in the nature of things, soon grow old and decrepit. It has no 'hoary belief' of ancient sages to bolster up or explain away; no pet theory of its own invention to defend against all comers. It has no need whatever to ignore or to invent, nor to magnify or minimise anything; for there is no reason why Spiritualists should not accept without hesitation whatever is proved to be fact. Moreover, there are no converts from Spiritualism—no renegades and no traitors. The Psychical Researcher, charm he never so wisely, could no more persuade the experienced Spiritualist that the phenomena are hallucinations—except, perhaps, in the metaphysical sense in which the Researcher himself is a mere bundle of delusions—than he could persuade a mathematician that two and two make naught, or a schoolboy that peg tops and jam tarts are creations of his own disordered fancy. It is said that Spiritualists believe as they wish the facts to be; if this has sometimes been so, the error will be short lived, for facts are as stubborn things in the séance room as elsewhere. In any case, hopefulness is a tonic and a stimulant to the mind, but authority is a narcotic, and theory is too often a mental intoxicant. I would almost as soon believe a man under the influence of drink, as believe a man under the influence of theory.

In the proper sense, of course, theory is the pioneer of knowledge; theory, in fact, ought to mean the correct interpretation of experience, and theories in that sense are precisely what Spiritualists are seeking; but, unfortunately, 'working hypotheses' grow into theories, and theories frequently become 'fixed ideas,' and any one who has much to do with current speculations about the unknown is apt to lose sight of the lawful meaning of 'theory.' Nevertheless, useful as legitimate theory may be, there is a limit at which interpretation ceases to have any meaning, and beyond which we must accept facts without looking for what we call 'an explanation,' or else our theories take possession of us, and become our tyrants and our specious deceivers; and I think that some of the facts of Spiritualism lie at present beyond the limits of possible explanation. We can no

more explain a 'spirit,' for instance, than we can explain a flower or a human being. We do not refuse to recognise the existence of continents and oceans because we cannot tell what may be in the centre of this globe of ours; and we live our intellectual lives upon a thin crust of knowledge, just as we live our material lives upon a thin crust of the earth; and no one in either case knows what lies a little way below his feet. We have to accept many facts as we find them; and of Spiritualism I think that this is especially true, for Spiritualism seems to me to be an experience, and not merely a belief. Spiritualism is the entry upon a new world which will have to explain itself, and the facts of which when better known must necessarily command belief, just as the facts of this world command the belief of the child when its little eyes and intellect have opened to the reality of trees, houses, flowers, puddings, playthings, and lessons. Spiritualists seem to me to stand above theorists and believers, who all suffer from a kind of obsession which Spiritualism alone can account for.

To me the name 'Spiritualism' means the sum total of our knowledge of the invisible world and of its inhabitants; and it therefore should include all that Psychical Researchers, Hypnotists, and Theosophists really know. Within fifty years we have gone from tilts and raps to the actual tangible presence among us of denizens of other spheres. We are only now beginning to realise the extent of the new world we have discovered, and no one can foretell what will prove to be its length, or breadth, or depth, or height.

So, in conclusion, I may say that the reasons why Spiritualism is now becalmed are—first, because of the cessation of the acute but stimulating opposition to it which originally brought it prominently into notice, and elicited stubborn qualities in Spiritualists; while the chronic, deadening opposition still continues, which seeks to engulf Spiritualism in an ocean of that same stupidity against which the Gods themselves fight in vain; and, secondly, because Spiritualists have allowed themselves to be intimidated, beguiled, befooled, and bored to death by pretentious and meddling ignoramuses of various kinds. What we need to do is to pluck the thorns out of the side of Spiritualism so that it might straighten itself up again; and to help it to develop, by jealously safeguarding it from interference. Our cry must be 'Hands off.' We must let the plant grow and the grain ripen before we can grind the corn to make our bread. We must not be too inquisitive about the growing plant, nor pull up the seedling to look at the roots, as if we were children or Psychical Researchers. It is written that the Gods love mystery, and hate those who pry into their secrets. Let us encourage people to experiment rather than argufy, to observe rather than to 'test,' until everyone knows at least the elementary phenomena at first hand; and let those who are further advanced try, without fear and without reproach, how far they can penetrate behind the veil.

In these days of 'eclipse of faith,' when whole classes of the community are learning to reason who never before ventured to think for themselves, it is Spiritualism only that can give any assurance, founded upon what claims to be actual proof, that there really exist such things as a 'spirit world' and a 'future state'; it seems to me, therefore, that it is to Spiritualism that the world must turn when the scales have fallen a little more fully from its eyes. And when Spiritualism has shown to men the significance, the duration, and the value of their lives, it will appear to them, I think, that a terrible spell has been broken which, until then, obliged them to lead lives of froth and folly. It will be perceived that for creatures who possess both sensation and sympathy, and who profess to be in the pursuit of happiness, such things as cruelty, selfishness, injustice, vengefulness, avarice, are not so much the sign of wickedness, as they are the proof of idiocy. It will then be discerned that the punishments we now inflict are little else than a special variety of our crimes; and that our virtues are often but our vices prettily carved and gilded. And it will be known that those who refuse to recognise the spirit world which surrounds and interpenetrates us all, are blinder and more foolish than were they to deny the existence of the earth they walk on, and the air they breathe.

SPIRITUAL health is a condition of perfect equanimity, freed from all uncertainty, anxiety, and impatience. It perceives the Eternal Equities. It is the 'peace of God that passeth understanding.' This is the normal condition of the soul, *here* and *now*. It is the 'heaven within.'—C. B. NEWCOMB.

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GLADSTONE GROPING.

Mr. Gladstone's third Article in the 'North American Review' is, we regret to say, chiefly notable as an exhibition of almost extreme conservatism and old-worldness in relation to such vital subjects as the origin of man, endless punishment or privation, the resurrection, and the judgment-day. Not one ray of light from modern Rationalism or Spiritualism appears to have penetrated into this fine old thinker's mind.

Quite as a matter of course, for instance, he refers to the origin of the human race in a state of perfection, purity, and bliss. Here is the very first paragraph:—

The subject of belief in a future state during the pre-historic and early historic ages affords a spectacle of piteous interest. Mankind, after the lapse into sin, still yearns for the fulfilment of the hopes, once bright and healthful, now impaired and mangled; yet shrinks back in dread from a future which his conscience clothes with terrors, and the prospect beyond the grave is enveloped in such gloom that he clings rather to the brief but often sunny days of his earthly existence.

How naive! In his eyes, the Fall of man is the central fact. He looks back to the early days of the race, spent amid sunny scenes and hopes, once bright and beautiful. But, not the Fall of man; on the contrary, the Rise of man, is the scientific truth. The race is not recovering from a catastrophe: it is marching on, as it always has been marching on, to the realisation of its destiny, the working out of the Creator's plan.

Or take, again, the awfully crude and cruel notion of finality in doom in the unseen world. Mr. Gladstone feels, of course, the tragic sorrowfulness of it, but he just as quietly assumes it, and assumes, too, that Jesus taught it. His mission, he says, was to draw men unto him. For those who yielded, there was the beatitude of being one with the Father and the Son. For those who refused (what is 'refused'!) there remained only 'a state of darkness, exclusion, weeping and gnashing of teeth, a scene of misery and affliction on which the curtain of the Gospel drops.' The word 'death,' in such passages as 'The wages of sin are death,' he sharply drives home, and says, 'Do what we will with that word, we cannot sever from it that idea of finality which, in one shape or another, inheres in its essence.' It means, therefore, in his judgment, 'cessation of existence,' or 'a prolongation of existence conditioned by misery.'

Or take the test subject of the resurrection. Apparently without a breath or throbb of doubt, he refers to the resurrection-day to come, for all and all at once, and

the difference of the conditions under which the great account is to be met by the generation summoned to it directly from the

activities of life, and those other generations who have passed through the natural dissolution of the body and the experiences of the intermediate state.

Here is the deliberate endorsement of the crude and quaint old notion that the myriads who have died, from the beginning of human life, have all along been and are in some 'intermediate state,' waiting for a bodily resurrection—and still to wait, for we know not how many millions of ages yet to come. Such a grotesque notion could never have originated with human beings who had the most elementary idea of what man really is, and what spirit-life must be. The childish, the earthy, clinging to the body had its rise only in the childish and earthy association of substantial existence with a physical body, which was clung to in sheer desperation. And yet here is this magnificent thinker—as mightily manacled by the Church as he is mightily gifted in himself—following in the wake of the children of the race!

The same remark applies to his references to the final rendering of account, at 'the day of judgment,' 'when the books are opened, and the dead are judged according to their works.' It is true that here, for a moment, Mr. Gladstone seems staggered. He asks dubiously—What are we to say of those who pass beyond the veil in infancy, without responsibility and even without consciousness? Have they been all these millions of years in a state of suspended animation, waiting for the restoration of the poor little handful of dust? And how will they be judged? What of those who lived before the birth of Christ, if belief in Him is to be the test for all? What of those in modern times who never heard of the Gospel offer? What of the merely giddy and the consciously rebellious? 'How are to be adjusted the million-shaded gradations of penalty and reward?' And, beyond all that (think of it!) 'What is the place which birth-sin, the death brought by Adam into the world, will occupy in fixing the conditions of the dread account?' No wonder this giant in long clothes trips and gropes!

But Mr. Gladstone is inconsistent as well as fogged. Tracing back the doctrine of immortality, he finds that for the first three centuries of the Christian era there was no clear belief in general immortality. Eternal life was the gift of Christ to those who welcomed him; and, to back up this view, he cites the words, 'He that believeth in me, though he were dead, yet shall he live: and he that liveth, and believeth in me, shall never die': and 'If a man keep my sayings he shall never see death.' Without pausing to fix the real meaning of the words, we would remind Mr. Gladstone that he cannot have it both ways. He has already set forth the notion of a possible endless existence in misery; and declared that this was the early doctrine: and he must not ignore the statement attributed to Jesus, that the lost will be sent into 'everlasting punishment.' If, then, Jesus taught everlasting punishment for the lost, he taught everlasting existence for the lost; and he could not, therefore, have literally meant that only those who believed in him would escape death.

It is here that we come upon the most interesting and the only really valuable portion of this Article—containing a scholarly, but still hesitating and groping, analysis of the belief of the first centuries in relation to natural immortality. The early Fathers, he says, rather differed upon the point. Some taught that the soul was necessarily immortal, but others denied this, believing in what is now known as 'conditional immortality.' But this early period was 'one of faith, of freedom, and of personal moderation and reserve.' But, with Origen, came a mighty wave of rationalism, moved by the recognition of man's natural immortality, and consummated in the great hope of universal restoration, even for the devil and his angels. This doctrine of man's natural immortality made rapid

way, and was greatly helped on by the use the priesthood made of it in combating unbelief and sin, enabling them, as it did, to wield the hammer of the threat of everlasting torments. On this point, with marked *naïveté*, Mr. Gladstone says:—

Here it was that the new doctrine, as I shall call it, of natural immortality played so material a part. The sinner had to be persuaded. He had also to be threatened; and threatened with what? If the preacher only menaced him with the retribution which was to follow the Day of Judgment, the force of the instrument he employed materially depended on what he could say as to the duration of the penal term, a subject which, in the earliest teaching of the Church, it had been found unnecessary minutely to explore. But the war was carried on from the pulpit at a great advantage, for the age was an affirming and believing, not a questioning or denying age. At such a period the more long-drawn the vista of the impending punishment, the more powerful the menaces with which the preacher might reckon upon beating down the resistance of the carnal mind. In an age which has reversed the tendencies of thought, the doctrine of natural immortality may have become, for many or some, an impediment or incumbrance. But, in what we term the ages of faith, ideas of a natural immortality, even if rudely and indefinitely conceived, enhanced the power of the leverage at the command of the Christian preacher. It seems also indisputable that it enhanced therewith the influence of the priesthood as a caste; and the sharper the edge which could be given to the configuration (so to speak) of the opinion, the greater was that enhancement.

We note still that, though Mr. Gladstone is groping, he seems to strongly incline to the doctrine of 'conditional immortality.' But we think he enormously misjudges the operative value of 'acceptance' of Christ as the condition. On the one hand, he puts 'rescue from all our evils and all our sins, restoration to a partnership with the Divine nature, in the image of which we were originally formed'; and, on the other hand, he puts 'a painful and shameful opposite, a sheol more gloomy than the ancient conception which,' &c. But let us dare to bring it down to the concrete. John Stuart Mill did not accept Christ in Mr. Gladstone's sense, and his own close friend, John Morley, we suppose, does not. He himself does, and so does Father Ignatius and Hugh Price Hughes. Will Mr. Gladstone dare to push that home?

THE MYSTERIES OF MEDIUMSHIP.

At a meeting of the members and friends of the London Spiritualist Alliance, held in the French Drawing Room, St. James's Hall, on the evening of March 27th, Mr. T. Heywood, the writer of the series of 'Interviews' which have been appearing in 'LIGHT,' gave an address under the title of 'Obsession—or What? With a Warning to the Urway.' There was a large attendance, and Mr. Heywood's graphic narrative of facts which had come within his personal knowledge and observation, was listened to with profound interest. We hope to give a full report in our next issue.

THE HOLIDAYS.—The offices of 'LIGHT' and the London Spiritualist Alliance will be closed to callers until Wednesday morning next; but letters will be received as usual.

SUSTENTATION FUND.—We acknowledge with thanks the receipt of three guineas for 'LIGHT' Sustentation Fund from Mr. W. Fowler (Yuraroo).

MR. W. H. HARRISON.—Those of our readers who remember the valuable services rendered to our cause some years ago by Mr. W. H. Harrison, the Editor of 'The Spiritualist,' will regret the sad news conveyed in the following paragraph which appears in the April number of 'The Photogram':—'William H. Harrison, a thoroughly good photographer and investigator, an excellent journalist, and pleasant companion who never grudged giving all the help he could to anyone who needed it, is now in very sad need of help. Brain paralysis has rendered it impossible for him to continue earning his living as a scientific writer, and a collection for his benefit is being made by F. H. Varley, 82, Newington Green-road, London, N. Our readers will remember this for some years Mr. Harrison was editor of "The Photographic News."'

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. V.

(EASTER DAY, 1873.)

'I strove with the utmost of my power to restore that part in me which is divine to that which is so god like in the whole Universe.'—*The last earth-utterance of PRUDENS, DOCTRINE MINISTER.*

I had sat down with the hope of communicating further with Doctor: when my hand was controlled as above. Having read the message with the help of a glass, I inquired:

You are known to me as Prudens. What were you on earth? And why do you give me your last words?

I give them to you that you may see and know how a Philosopher could die: in what hope, yea, in what confidence.

Do you know Philosphus? Has he been with you throughout?

Doctor: He is a high and noble spirit. Many of your thoughts and pursuits are, and have been, guided by him. Your love of philosophy, and the Platonic tone of thought comes through him. You will hear of him more, but at present he writes with difficulty. I was desirous that he should give a message, that you might be assured of his personality, and know his earth identity, as you wished. One by one these pieces of information shall be given to you. Only be patient, and try, as far as may be, to preserve a passive frame. I require silence; curiosity hinders us.

I will endeavour to obey you. Have you any message for me?

Prudens wrote for you his dying words, that you might see that even in those days of imperfect knowledge, a man could work out for himself a hope in the future, and could pass from a life of which his senses were cognisant, to an unknown future, in placid hope that the spark of the Divine which he felt within him, might not be quenched, but go to join the Divine soul which interpenetrated the universe. It is the craving after immortality which has been, in all ages, the great undying principle which influences, and has influenced, philosophies and religions; which enabled Socrates to drain his poison cup; which taught Plotinus to aspire after a union with the Divine mind; which, in larger, fuller, truer knowledge, turned the Cross of Jesus into a Throne from which he spake the noblest words of confidence and trust in his God; and which, in ages since, has enabled the faithful soul to realise and cling to the eternal verity of God and the Hereafter. It has been confined to no age, or Church, or sect. It is a feeling common to man wherever he draws the breath of life, and his soul breathes the spirit ether, which feeds it and unites it in common aspiration with those who have preceded.

Yes. This is the feeling that has perpetuated to-day's festival.

Friend, the fact which Christians celebrate year by year on Easter Day, however ignorantly, is an undying truth.

Men foolishly imagined that the mouldered earth-body should be gathered together again, piece by piece, and, withdrawn from its after combinations, should be reunited to its original elements—so that the body should be resuscitated, and restored to its pristine state. In fabricating such a theory they have missed the truth, though they have partially enshrined it in their dogma. The body of earth, friend, cannot be restored, when once it has been resolved into its elemental state. It is dissipated once and for ever, and in future combinations becomes the perpetual constituent of other forms of matter. The fabled resurrection cannot be. But men have taken no count of another body, the Spirit Body, though one of your greatest Teachers told you of it. Men have seen nought of what is, in very truth, a resurrection from the dead; a resurrection of the immortal spirit from the dead elements with which it has been surrounded in its earth education. Your sacred records tell you of the new birth of the soul: they preach to you the allegory of spring. They say well. Even as on your earth, the bud bursts forth under the genial rays of your sun, the source of light and heat, and shows to your eyes signs of a new life of which there was no sign before, so it is with your spirits. The spirit-body, your real self, has clothed itself for a time with atoms of matter, which are in a state of perpetual change. When the process of earth-education is complete, these changeable atoms are cast aside, and your resurrection takes place. Resurrection of what? Of the dead worthless atoms? Nay, verily, out of the jewel which these old rags of mortality have enshrined, the Spirit Body, the Real Man, rises from earth and is transported to its real home.

Resurrection at the end of the world?

Vain dream! The rising is no rising of mouldered flesh and bones long since dissipated, but an instantaneous vivifying of what has been a shackled and confined individuality; a bursting of the bud, a releasing of a prisoned and hampered spirit; at no distant period, after a sleep in the unknown, but instant, immediate, now. The old garment is flung aside, and the soul new-clad, refulgent, instinct with vigour and life, rises to that sphere which has become congenial to it as a home by the tenor of its earth life. The evil, spotted with corruption, tainted with sin, scarred by a degraded life, betakes it to its own congenial society, to work out step by step, through years of persistence and ages of progress, a salvation from its own sin and folly. The bright and pure and noble soul rises upwards to bask in the rays of the sun of light and love, to pursue the onward path of purity and progressive knowledge, and to learn more of God and goodness, while it teaches those whose aspirations make for light. This, friend, is the Resurrection of the Soul. This is what your ancient teachers dimly saw and mistook for an impossible resurrection of the body. They saw that there was life. They knew not that the body was done with. So they erred, but ignorantly.

Then there is no resurrection of the body? What of Christ?

The appearance of Jesus was of the Spirit Body, which he was enabled to manifest in tangible form. The Earth Body never rose.

The saints who rose—Lazarus—what of them?

The bodies of the saints were also spirit bodies. Lazarus' spirit was never wholly absent from the body although the cord was nearly broken. It was recalled to the body of earth by the power of Jesus.

What special power?

The healing power which he possessed in such vast measure, akin to what ye now call mesmeric power.

The nature of Christ? I should like to have some information?

There is much we cannot explain to you in this. Jesus was in a very special way the recipient of the Divine

Spirit. He was specially chosen and set apart for a special work. He was well provided in all ways—corporeally, mentally, and spiritually. The conditions that surrounded him were the best and purest known. He inherited a body that was the most perfect ever born into this world, and with it a vast store of that power which marked him out amongst mankind. He lived a lonely and secluded life, far from the alien influences that surround men in the world now. His soul was pure and noble and loving. His deeds were deeds of mercy and pity: his life a life of benevolence: he blessed others, and was largely blessed himself. He was under nearly perfect conditions, and led a perfect life. This has caused men ignorantly to assign to him that which he himself forbade: and to cast around his life and death a veil of fable he would be the first to rend asunder. He was the Grand Channel between the spirit and the world: the great vehicle of Spirit Teaching from God. He has risen higher than any: blest by his deeds of love: and by a noble mission, nobly done. He has not returned, save when he comforted his friends immediately after his passing away, and when he conversed with John the Seer. To two chosen ones he manifested his power and choice by sign—St. Paul the Missionary, and in after years to the Emperor whom he himself selected for his special work. He has passed, a Pure, Bright, Holy Soul, to the Spheres of Love and Praise, which are the vestibule of the dwelling place of the Most High.

Never to return again?

Never, save by his Angel Messengers.

Who was the Emperor?

Constantine, whom men called great, and who was great indeed.

Christ spoke to him?

In vision, and showed him how he had chosen him; even as the spirits ever indicate the choice of God to the chosen ones. He showed him a Cross, and gave him a mission.

Was that Cross of mine intended as a sign of a mission?

Assuredly, friend. It was the sign of your being chosen to fulfil a work for which you had been set apart. It was the emblem of the choice which the Great Father made. Ah! see that you fall not short of what is sought for you.

God forbid! But how am I to know? I do not know even now.

You will be told in due time. Not yet. When you are called, see you fail not. The preparation must be long; the processes slow. Much you need yet; much that can only be got by patient waiting, by earnest watching, by self-abnegation, by prayerful dependence on the means placed at your disposal. This is your present work—peaceful, quiet, and not before the eyes of men. The time will come when the reason for this preparation will be made manifest. Before anything can be done, you must learn patience and passive obedience. Seek not more now.

'DOCTOR.'

NEW PUBLICATIONS.

- 'The Theosophical Isis,' for March. London: 16, Billiter Buildings, E.C. Price 6d.
- 'The Photogram,' for April. London: Dawbarn and Ward, Limited, 6, Farringdon-avenue, E.C. Price 3d.
- 'The Windsor Magazine,' for April. London: Ward, Lock and Bowyer, Limited, Salisbury-square, E.C. Price 6d.
- 'L'Initiation. Revue Philosophique des Hautes Études,' for March. Edited by 'PAFUS.' Paris: Chamuel, Editeur, 5, Rue de Savoie. Price one franc.
- 'The Photographic Review,' for April. A Special Issue devoted to Spirit Photography Illustrated by reproductions of Spirit Photographs. London: 15, Farringdon-avenue, E.C. Price 3d.

The juggle of sophistry consists, for the most part, in using a word in one sense in the premises, and in another sense in the conclusion.—COLERIDGE.

PHENOMENAL SPIRITUALISM.

In the present dearth of spiritual phenomena, more especially of the physical order, which seems likely to continue, it may be well, I think, to refer occasionally to well-authenticated occurrences of the past. Such mediums as Mr. Everitt referred to in his interesting discourse at Cavendish Rooms were, doubtless, raised up, so to speak, by the spirit world at an early period of the movement, to give evidence to this materialistic age of spirit existence by the production of phenomena that almost take one's breath away to think about. They have done their work, fulfilled their mission, and departed, and it does not seem as if others would rise up to take their place, and no development of latent mediumship will ever produce results such as characterised the few prominent mediums, who, a few years ago, did so much to establish the fact of spirit reality in the public mind, any more than the cultivation of the poetic faculty that lies latent in humanity will make great poets; for mediums like poets are born, not made. I am afraid we shall not see again a medium holding his head in a fierce fire unharmed, or, as I have witnessed, one holding the face with impunity in burning spirit. By sitting systematically, no doubt such phenomena as table-tilting and raps may be obtained, and communications may thus be given, but the higher phenomena, such as people hear of and want to see, will not, I fear, be forthcoming. In the absence of these, if a good direct-writing medium could be obtained, and I believe there are such in America, it would, in my opinion, be the best thing that could be done at the present juncture, for there is no phase of mediumship so simple, so satisfactory, and so convincing to the intelligent, fair-minded materialistic sceptic.

In a former article I alluded to Mrs. Guppy—her wonderful transportation from Holloway to Lamb's Conduit-street, and the signal instances of the inexplicable phenomenon of the passage of matter through matter that were exemplified in her presence. I now propose to give an account of a *séance* at which I was present, very remarkable, and of quite a unique character. Before doing so, however, I will make a few preliminary remarks by way of introduction.

The first *séance* I attended of Mrs. Guppy's (then Miss Nichol) was on the occasion of a Convention that was held in the early days of Spiritualism in London. Baron Goldenstübbe, who may be considered an historical character in Spiritualism, came from Paris to attend the said Convention, and he and I and two or three others were invited to attend a *séance* in the evening. As to what occurred at the *séance*, all I remember was a lot of vegetable substance coming with a rush and lying in a heterogeneous mass on the table. Afterwards I became acquainted with Mr. Guppy through the interest he took in the Davenport Brothers. This gentleman had then just married Miss Nichol and was absorbed in the study of Spiritualism, so far as its phenomenal aspect is concerned. His former wife was a medium through whose organism very singular phenomena occurred, the principal of which was the production of coloured pictures—mostly flowers. A piece of paper would be put into a box, and although no pigments were provided small well-executed paintings were produced by some mysterious agency to which Mr. Guppy, who did not believe in spirits at the time, gave the name of 'Mary Jane,' and published a book under that title on the subject, with specimens of the pictures that had been obtained by the agency in question.

I was then in the habit of visiting Mr. Guppy, first in Great Marlborough-street, then at Holloway and Highbury, and if a *séance* was coming off I generally stayed to participate in it, and witnessed a good many wonderful things, and used to hear from Mr. Guppy a good many more. For

instance, he told me of a sunflower, six feet in height, being brought into the room from the garden, with a quantity of earth adhering to the roots. I was present on one occasion when the company were copiously sprinkled with water. One gentleman, a relative of Lord Palmerston's, did not approve of the drenching. Mr. Guppy said there was no water in the room. Latterly Mr. Guppy used a large round table with a hole, about a foot in diameter, in the centre. A cloth was fixed round the table reaching to the floor, thus forming a sort of cabinet. The company sat round the table in full light, and various things would be put on to the table through the hole in the centre, and hands appear. On one occasion when I was present boughs of a cherry tree came up, with several fine cherries, on. I heard of a gooseberry bush being produced at a *séance* at a house to which Mrs. Guppy had gone in a cab. An awkward thing, it was remarked, for a lady to have taken with her unobserved.

But I hasten to give an account of the *séance* I have referred to, which took place in this wise. One afternoon I called upon Mr. Guppy at Highbury, and he informed me that Mrs. Guppy had gone to spend the evening with some friends in the neighbourhood. I sat conversing for some time with Mr. Guppy, and was about to take my departure, when that gentleman explained that they had just made some new friends and he was about to join Mrs. Guppy to spend the evening. He then went on to say that these new acquaintances had never seen anything of Spiritualism, and most likely they would have 'a little bit of a *séance*,' and proposed that I should go too, and he would introduce me. So about six o'clock we started, and soon afterwards found ourselves taking tea at a hospitable family gathering. This over, we adjourned to the back room, separated from the front by folding doors. It was a small room, and when about a dozen persons sat round the table there was scarcely room for anyone to pass behind them. The light was put out, and we were told by raps to ask for things to be brought. Some asked for fruit and some for flowers. I at first thought of asking for a cabbage, but was not sure that cabbages were in season, so I said, 'Bring me some turf,' meaning the grass that forms a lawn. In a few minutes there was evidence that something was going on. A gentleman said he was struck in the breast. I had a similar experience, and found something in my lap. On a light being struck, a quantity of long grass, with clods of earth attached, was discovered. I took the piece that I had been favoured with from my lap, and observed worms crawling in the earth. The grass had evidently been just pulled up by the roots. There was but little else found on the table, but I believe there were a few flowers. But the most astonishing event was to come. On the light being put out, the curtains were drawn aside and the blind drawn up, and a female form was seen outside the window, rendered distinctly visible by its own radiance. It approached the window, and a lady sitting there became frightened, and begged to be let out of the room. The door was opened and an exodus took place, and only three or four persons were left. After order had been restored I said, 'Put out the light, and see if anything more will take place.' This was done, and the ghost, spook, or spirit, or whatever it may be called, appeared again as plainly as before. It was a weird looking object. It appeared to be standing about two or three feet from the window, on a level with the sill. I went out afterwards into the garden and found the window sill about four feet from the ground, and a very narrow one. A servant came up with a tea-tray to 'clear up the mess' in the room, and after filling the tray had to return in order to remove the whole of the *débris*. The good lady of the house seemed rather concerned about the disordered condition of her neatly furnished room, and whether she desired another visit of her newly-made friends I never heard.

Eastbourne.

ROBERT COOPER.

CONTRADICTIONARY SPIRIT MESSAGES.

In your issue of February 22nd you remind me of 'an oft-given explanation' of the contradictory statements in spirit communication, viz., 'that in spirit life people can differ as widely as they do here.' If the communications always referred to *matters of opinion* I should be content with your reminder. That, however, is not the case. Some of these communications refer to what must be, in the nature of things, *questions of fact*. When A claims to be in Sphere VI. and affirms that B and C are also in the same sphere, it is as much a question of fact as that the Editor and 'Scriba' live in England. This claim on the part of A, B, and C was kept up for more than four years. Then came the confession that all three were still in Sphere I. When asked why they had misrepresented, their answer was to this effect: We observed that you thought that all in Sphere I. were unhappy, and it would have troubled you to think that we were unhappy. You had wrong views of our life. We are happier in Sphere I. than we were in earth life. We are better off than you. We told you that we passed at once into Sphere VI., which is not true. All enter Sphere I. and have a prolonged and more perfect educational acquaintance with the earth than was possible to them in the physical body, and they remain until they seek to pass on to the next stage.

A prolonged and careful study of communications referring to spirit life leads to the supposition that the general facts and conditions of their environment are well and widely known to those who have been long in spirit life; and that if there were a personal Christ known to any, the fact would, in the course of time, become common knowledge. If pre-existence and re-incarnation are facts, it is difficult to think that persons who have been in spirit life for forty or one hundred years could be ignorant of such fact.

In dealing with this we have, I think, to reason from known conditions in earth life which, in all probability, persist in the next stage of existence. All our knowledge is relative. It comes from experience and in no other way, and it is reasonable to suppose that those in spirit life are subject to the like conditions. This has been frequently stated in answer to questions.

Men, generally, are much more ignorant than is supposed. Few really begin to think, fewer reason, still fewer investigate and reason. We see human life in the main through veneer or varnish; in short, more or less masked. In spirit life the mask is laid aside, and they gradually learn to see life as it is. This suggests a long process of unlearning, with slow stages of progress. Hence there will be room for differences of opinion, especially in the early years of spirit life. It is not unlikely that social groups are formed of persons of similar types of thought, and as progress is made they gradually change and take larger and truer views of life. May it not be that they ultimately realise that perfect adjustment to environment means perfect life, and that the Infinite Father is the chief factor in the environment?

We have, therefore, to think first of some of their contradictory communications as due to simple difference of opinion in the early stages of spirit life. It seems probable that many of our communications are from those who have known something of us in earth life and who have not been long in spirit life. What they tell us may be like first impressions of a strange country which they have only partially explored. But, surely, difference of opinion cannot account for all contradictions.

Secondly, we have to deal with some whose communications are evidently of the nature of mystification, or wilful deception. Some say they do it for the purpose of developing themselves and us. Others justify the suspicion that

they are gratifying their vanity by personating some historical or legendary personage, or claiming to have a very lofty and sacred mission entrusted to them. There are passages in the third series of 'Spirit Teachings,' given in 'LIGHT' for March 21st, which suggest the idea that the 'Doctor' (Athenodorus) is one of this class. The same remark applies to 'Rector' and 'Imperator.' I regard them as personations. Now and then one is made to feel that the communicator is a wag, and bent on having some fun. I am sorry to have to think that so many who communicate with us are wanting in intellectual seriousness and regard for truth. Yet it is very human.

Thirdly, I have no doubt that many of these contradictory communications are due to the fact that we are not ready to receive what they could tell us. Some facts they may suppress for a time because we should be pained by them.

Fourthly, we sometimes ask questions which they could answer, but their answer would be unintelligible to us. They may have experiences which cannot find expression in our thought symbols. We should need experiences kindred to theirs to enable us to receive their message. In such cases the answers, if any, may be evasive, or be attempted, and we fail to see their true meaning.

My reference to A, B, and C is suggested by a succession of very impressive experiences extending over more than four years. I am now disposed to accept the idea that all enter the spirit sphere nearest to the earth, which is always spoken of as Sphere I. Some of my early perplexities are removed by this theory.

SCRIBA.

CONTROL OF A SENSITIVE BY AN EMBODIED SPIRIT.

BY QUÆSTOR VITÆ.

The following account will be of interest as throwing some light on the *modus operandi* of 'control' and illustrating how power may be transmitted through one spirit, even though embodied, to another at a distance; or how two spirits pertaining to the same hierarchy (antecedent source) may be 'connected up' together by a life circuit, it being switched through them, during which temporary connection the one is enabled to speak through the brain and organism of the other, as through a living telephone.

The circumstances described include both thought-transference and the transmission of a representative apparitional form or double, as well as experiences through projection into the inner earth plane or intra-normal plane, probably during sleep.

Though these experiences occurred between embodied spirits, yet, inasmuch as they were experiences, they pertained to their thinking, i.e., spiritual element, that is to their spirits, or pertained to spiritual law (this because experience implies self-consciousness and this again pertains to spirit). Consequently they illustrate the process by which the so-called 'control' of a sensitive by a discarnate spirit occurs. They also illustrate the process of representative form projection, or in other words, that the so-called spirits of the dead who are supposed to 'return' to this plane are representative apparitional forms or doubles, and are not the real spirits in themselves, who must evidently remain in their own state or plane, while their representative doubles are projected into the intra-normal earth plane, even as the embodied spirit or human being remains in his chair or bed while his representative double is projected into the presence of a sensitive, or into the inner earth plane, during sleep or trance. That this so-called 'astral projection' only occurs by the application of a temporary stimulus to the subject by an operator is demonstrated by the experiments of Mons. de Rochas and of Cahagnet (see the latter's 'Celestial Telegraph'), which directly disprove and refute all the pretensions in the contrary sense, of the occultists. The mesmeric experiments of Mons. de Rochas with his subjects (which will be dealt with later) are spiritual experiments, as they pertain to spirits, though embodied, and constitute illustrations of spiritual law acting on this circumferential plane, and present some insight to us as to the manner by which the same process is effected from higher planes.

The projection of the human double by mesmeric stimulus implies an operator, who is visible to us, while the projection of the double of a discarnate self also implies a stimulus, but in that case applied by an invisible, discarnate operator. In both cases the stimulus is one and the same, *i.e.*, a life-current or circuit, and though the embodied mesmeriser thinks that he generates that force, that is only so in appearance. In reality he is a recipient acted upon; through whom that current is temporarily switched, and from him passes to his subject, and thereby entails 'suggestion' or thought transference, or astral projection.

Equally do occultists judge from appearances (as is illustrated by their fallacious metaphysic) in claiming the power of astral projection for themselves. The stimulus is applied to them by higher operators in transcendent planes, but it is invisible to their normal and intra-normal perception. They only cognise its effect when that comes into the field of the subordinate personal consciousness, and gives rise to what then becomes apparently an expression of personal will. The will is followed by the act; so they claim that this is an effect of their own personal will, fallaciously inferring thereby that there can be such a thing as an act of personal will *per se*, apart from the Universal. This fallacy, or appearance, or illusion, is the consequence of discrete degrees of being and correlated perception. If within their personal or limited, *i.e.*, divided perception, their individ(e)ual or undivided, *i.e.*, complete perception, were unfolded into functioning, then they would perceive the unity of being, within the appearance of separateness; they would perceive that the unit receives from the unity what it explicates. This antecedent or *a priori* process by which the unit is acted upon and determined by its transcendent or higher self, consequently of the mediate relation of the finite, through its proximate *prins* to the Infinite and the flux or process of the latter through the former, from within to without, as well as from without to within, or *a posteriori*, and by which all units are interrelated in One Unity, is suggested in these articles as being not one of a thought-process only, but of a life-process also, *i.e.*, dual, the two aspects thereof being inseparably inherent, and while identical, yet distinguishable, and which distinction is eternal, and is never transcended, even in identification. This dual-unity in the Universal is necessarily repeated in each of its units, as has been pointed out in these articles, and 'process' occurs between the distinguishable poles of these dual-units, thus demonstrating that the Universal, and consequently each of its units, is a triune-unity, and also (and therein refuting Oriental metaphysic) that the Absolute *includes* process.

(To be continued.)

LETTERS TO THE EDITOR.

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

Mrs. Anna Kingsford and Vivisection.

SIR,—Mr. Maitland errs in supposing I claim the right to dictate to his 'gods.' Neither do I venture to speak, as he avers, on their behalf.

I know nothing of them, and owe them no allegiance, write they never so archaically. But when they degrade our common morality, I think it time to protest, and I am glad to notice that I do not stand alone.

In thus writing, I believe I am in accordance with the will of One who is a King above all 'gods.'

A stanza of Mr. Kipling's occurs to me in this connection, which I would commend to Mr. Maitland's notice—

'Pleasant it is for the Little Tin Gods
When great Jove nods,
But the Little Tin Gods make their little mistakes,
In missing the hour when great Jove wakes.'

F. W. BENTALL.

SIR,—If your contributors who protest with such vigour against Mrs. Kingsford's action with respect to the vivisection, object to the destruction of life—human and sub-human—under all possible circumstances, their position is logical. If not, it simply becomes a question of the wisdom of those who direct such destruction.

It is generally considered natural and right to wish, or even pray for, the success of our own countrymen when in conflict

with a foreign foe; and wars are, of course, decided upon by the Ministry in power at the time. Now, such prayer is a powerful exercise of will, which, if effective at all, must tend to the destruction of human life; but such a desire to kill is not evil, simply because the motive is impersonal.

As Mr. Ouseley has pointed out, this was, also, evidently the case with Mrs. Kingsford, which leaves only one point to decide—the wisdom of her inspirers. With regard to this, I would submit that those of us who have not yet reached her plane of development, and thereby have the power to know who and what her inspirers are, should exercise caution before condemning her action from an ethical standpoint. CRUX.

Mr. Maitland and St. John.

SIR,—Some old numbers of 'LIGHT' fell into my hands the other day. In one of them, July 25th, 1885, I find a correspondence going on between Dr. Wyld and Mr. Edward Maitland, the former asserting his belief in the historic Jesus, and the latter opposing the idea and substituting that of a mythical personage. Dr. Wyld writes:—

The doctrine that Jesus Christ was a mythical Personage existed even in the days of the disciples of Jesus, and it is against these opinions that the 'beloved disciple' writes (1 John iv. 1-3): 'Many false prophets are gone out into the world. . . . Every spirit which confesseth that Jesus Christ is come in the flesh is of God; and every spirit which confesseth not Jesus is not of God; and this is the spirit of the Antichrist.'

Dr. Wyld proceeds to say:—

As Mr. Maitland is at least comparatively indifferent as to the historic Jesus, so he may be contemptuous regarding the views held by the 'beloved disciple'; but, for myself, the words of Jesus and of his disciples have more weight with me than the teachings of Mr. Maitland.

It is, to say the least, unfortunate that a belief, against which the 'beloved disciple' deemed it necessary to warn his age, should be upheld and insisted upon by him on his re-appearance as Mr. Edward Maitland, and it is equally unfortunate that Mr. Maitland was not aware of his identity with the Evangelist in 1885, because, in seeking to cut away the ground from beneath the feet of the historic Jesus, he could scarcely fail to undermine his own position. Speaking of Jesus, Mr. Maitland wrote: 'We have denied only the proposition that there is in the Gospels anything that can, without an abuse of language, be called a history of such a person, or that is not true, as mystically interpreted, of every regenerate man.'

Surely the 'Master' and the 'beloved disciple' must stand or fall together. But even granting the contention, for argument's sake, there is but little inducement to accept it as final truth, for when next Mr. Maitland visits this planet he may have an entirely new doctrine to proclaim. 'BIRSTON.'

Mrs. Mellon's Mediumship.

SIR,—I rejoice to see that our old friend—I write the words advisedly—the kindly spirit, 'Geordie,' has found pastures new in his own beloved country, Scotland. Having had intelligence that he has not been with Mrs. Mellon in Australia, apparently, since October last, I was the more pleased to hear of him in Edinburgh by 'Edina's' letter in 'LIGHT' of March 14th. And I rejoice the rather, because I think Mrs. Mellon, with whom 'Geordie' has been so long as a control for materialisations in Great Britain and Australia, has already suffered enough, at any rate for the present, through the pains caused by her materialisations, and the after severe illnesses that have consequently accrued, now that she is not so young as she was; she who, in her youth, was able to bear all these trials with impunity. And I must say I think that, if sufferings are of any account at all, Mrs. Mellon has won for herself the right to adjudicate for herself the terms of St. Paul: 'If in this life only we have hope, we are of all others most miserable.'

That honourable man, and formerly very powerful materialising medium, Mr. Spriggs, who has gone back to his healing in Australia, told us when he was in England, in 'LIGHT' of October 26th last, that he gave up materialisations because he felt his powers beginning to wane; and it may be wise to give them up, if not for that cause, yet on account of their producing long illnesses and pain, when a person has done full duty in that exhausting line for a good many years, with honour to herself and the satisfaction of having taught some of the most wondrous of Nature's laws of transformation to humanity. But Mrs. Mellon would not, perhaps, be quite happy if she were deprived

of the near presence of all her controlling friends at once. And so it appears that the little spirit, 'Cissy,' still lingers with her, and seems to materialise and to be seen by others in the house, probably when Mrs. Mellon is herself asleep. I lately received a letter from my daughter-in-law from Australia. She was the adopted daughter and secretary to the late Mr. Milner Stephen, the healer, known in London, himself an English barrister, son of a judge, and brother of two judges. He was ruined, financially, by giving up a lucrative profession for working, as he believed, according to I Corinthians, xii. 9. Her letter to me encloses one from Mrs. Mellon to herself, dated January 20th last. Mrs. Mellon's letter says: 'I have not held any sances for a long time, in fact, not since October 12th, the anniversary of my unfortunate sance of the previous year; it was a very successful sitting, an account of which was sent to "LIGHT" by Dr. Stordeur.' She then breaks out into words of joy and gratitude for the result of that truly satisfactory sance of last October in terms such as one honest friend will indulge in to another, when she tells how her three controls appeared as she (Mrs. Mellon) sat with others at a table, and when she held a long conversation with 'Geordie,' fully materialised, a conversation heard by all assembled, touching the miscomputed event of October 12th, 1894. But, perhaps, the most curious part of Mrs. Mellon's letter has regard to 'Little Cissy.' She says: 'My children are quite familiar with "Cissy." On one occasion they' (her two youngest daughters) 'woke early one morning, and saw "Cissy" sitting on the bed looking at their dolls. On another occasion "Cissy" opened their bedroom-door, looked at them and smiled. But if I go on telling you all our little experiences I shall never finish this letter.'

I know of no more curious and marked phenomenon and individuality than that of 'Little Cissy,' whose photograph was sold five years ago, taken in Edinburgh while she was in full daylight, standing beside Mrs. Mellon. For five and twenty years she had been seen, materialised, by thousands of persons, and yet she is still a child in size, and manners, and inclinations, where one reads of so many children dying young, who are said to grow to maturity in the spheres, both in size and intellect.

WM. R. TOMLINSON, M.A.

Mr. Morell Theobald.

SIR.—Kindly allow me a few lines of your valuable space to return my thanks to an innumerable host of friends, whose letters greeted me yesterday on my liberation from unjust captivity; even there, however, I was received and treated with unusual kindness by strangers.

I am utterly unable to write individually to all, to express how cordially I appreciate the unabated confidence my friends repose in my integrity, and how I value the kind manner in which they express themselves to me. Verily, loving-kindness breaks through the clouds, and discovers, far beyond my deserts, a generosity and love I little thought I had around me, even after fifty years of untarnished character in City life and its terrible responsibilities.

I will not refer to any of the circumstances of the cruel conviction; they will now be forgotten, as they have discovered to me that 'character is wealth.'

Replying to several queries, permit me to add that my brother William will, with me, continue as heretofore our old-established insurance business in St. Swithin's-lane, leaving the accountancy branch in the hands of our sons and partners. All will work on in harmony; and I trust we shall continue our pleasant personal and business relations with all our old and valued friends, to whom I now return thanks and bid 'God-speed.'

62, Granville-park,

MORELL THEOBALD.

March 28th, 1896.

General Lippitt's Messages from Professor Huxley.

SIR.—In 'LIGHT' of March 7th, Mrs. Bodington mentions that "'The British Medical Journal" published with joy the ridiculous messages purporting to come from Professor Huxley to General Lippitt.'

To put myself *rectus in curia* with the lady, I desire to refer her to my letter in 'LIGHT' of November 23rd, wherein she will perceive that I expressed no opinion as to the question of personal identity—having formed none. Whatever evidential value the letter may have, it is in respect to the question of *spirit returns* exclusively; and, as to that, there will be, of course, *no opinions*.

I, as well as hosts of others, have received numerous messages in various languages, purporting to come from eminent personages. While declining, in every case, to accept any mere *ipse dixit* as proof of their authenticity, I often ask myself what right have we to assert that *all* such messages are forgeries, especially in view of the question as to what adequate motive could have actuated all their authors. In fact, it would be *à propos* to ask, '*Que diable allait-il faire dans cette galère?*'

Washington, U.S.A.

FRANCIS J. LIPPITT.

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.]

STRAFORD SOCIETY OF SPIRITUALISTS.—On Sunday last Mr. Veitch again occupied our platform, his subject being 'Spiritualism and the Bible.' Mr. Chapman rendered a solo, which was highly appreciated. On Sunday next 'Evangel' on 'Christ and Resurrection'; Thursday next, experience meeting.—THOS. MCCALLUM.

WELCOME HALL, 218, JUBILEE-STREET, MILE END, E.—Mr. Bodington gave an interesting address on Sunday, the subject of which was chosen by the audience. Miss Marsh gave clairvoyance, which was very successful, being recognised in nearly every instance. Sunday, April 5th, Mr. Ronald Brailey, medium.—W. MARSH.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday Mr. J. Holleyhead kindly conducted the service. After an interesting lesson appropriate to the forty-eighth anniversary of Modern Spiritualism, he gave an excellent address upon 'What Spiritualism Teaches.' Taking the results of his own investigations as a basis, he enumerated the most prominent teachings of Spiritualism and showed how completely it meets the religious needs of mankind. An enjoyable after-sance was held, Mrs. Dowdall's 'Snowflake' giving clairvoyant descriptions in an interesting and successful manner.—E.A.

SURREY MASONIC HALL, CAMBERWELL.—We had a good audience on Sunday last, and were greatly interested in Mr. Brenchley's earnest address upon 'Socialistic Principles.' He clearly pointed out that every true Spiritualist should have an interest in the upliftment of suffering humanity, and be in the front rank of all progressive movements. Mrs. Brenchley's clairvoyant gift is too well authenticated to need any further remark than that it was as satisfactory as usual. We thank Mr. and Mrs. Brenchley for their services, and shall be pleased when their next visit is due. Anniversary service next Sunday, Mrs. Bliss and other friends. Social evening Easter Monday. We hope to see all old friends as well as the new. Tickets 1s.—A.E.B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. W. T. Cooper addressed the meeting upon the conditions of existence in the after-life, giving concise and eminently useful explanations of matters appertaining thereto. Miss MacCreadie's guide 'Sunshine' was again most successful in her clairvoyant descriptions, fourteen being given, of which but one remained unrecognised. Many of these descriptions were exceptionally vivid, and all were clearly given. Mr. A. J. Sutton kindly officiated as chairman, and Mr. J. Edwards sang 'If with all your hearts' (Elijah), this beautiful solo being much appreciated. The singing of 'O Summerland' (William Afield) by the choir was also much enjoyed. This sweet composition will surely meet with a very large measure of appreciation. Next Sunday, April 5th, at 7 p.m., Miss Rowan Vincent, 'The Forty-eighth Anniversary of Modern Spiritualism'; clairvoyance at the close of the address.—L. H.

THE SPIRITUAL ATHENÆUM, 113, EDGWARE-ROAD, N.W.—Last Sunday evening Mr. Horatio Hunt commenced his series of Sunday evening meetings with an inspirational address on 'Spiritualism: Its Past, Present, and Future History.' The room was crowded, and an harmonious feeling prevailed. This first meeting was held to commemorate the forty-eighth anniversary of Modern Spiritualism, and the guides of the lecturer spoke with great eloquence. Two impromptu poems on 'The Rose' and 'The Storm,' suggested by the audience, were given without a moment's pause, and at the end a lady received a remarkable test. As I sat in the chair, after playing an organ selection, I felt that the mantle of the late J. Burns had fallen on Mr. Hunt. He has come forth as the advocate of a free platform and of an unfettered Spiritualism, and his voice had the ring of our late brother when in his prime, which I can remember long ago. I believe that he was spiritually present. Next Sunday, at 7 p.m., Mr. Hunt will lecture on 'The Second Coming of Christ, in the Light of Spiritualism.' There will be impromptu poems and clairvoyant readings. Silver collection.—A. F. TISDALL, A.T.C.L.