

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 have been rather amused with an Article in 'The Daily Chronicle,' setting forth a conversation between a 'Chronicle' interviewer and Mr. Mead, a leading Theosophist, on 'the X rays,' in which an attempt is made to dig an impassable gulf between the notions of 'psychical' and 'physical.' For everyday wear there is, of course, a distinction, but spiritual science has taught some of us that the distinction is only a note of our ignorance, not of our wisdom; in precisely the same way that the words 'supernatural' and 'miraculous' are notes of our ignorance.

Mr. Mead tells us that it is generally accepted among the natives of India that a letter can be read through a covering envelope; but he will not connect that with our 'X rays' which help us to do the same. Why not? Because the one is 'psychic sight,' and the other a physical experiment, he says. But what is 'psychic sight'? Is it not perfectly conceivable that a living human organism of a certain make may be able to produce and use 'rays' much more subtle and serviceable than any we can pump out of vacuum tubes?

Mr. Mead says, 'The present discovery is an encroachment on what has primarily been the domain of psychic research.' Precisely: and that is always the way of it. We think a thing is supernatural, until we are able to correlate it with natural law; and then we enlarge our sphere of the natural. We think a thing is miraculous, until we learn how it is done; and then we push miracle farther off. We think a thing (may we say 'a thing'?) is psychic until there is an 'encroachment' of some physical experiment; and then psychic and physical blend. Surely if we could come up with the innermost of God and the holy angels and the 'New Jerusalem,' the process would go on, and all would be perceived as natural.

'The Daily Chronicle' reports an extraordinary sermon by Cardinal Vaughan, on the distinction between physical and spiritual things, from which we gather that even he has yet to learn this profound but simple truth.

The Humanitarian League's publications (London: Wm. Reeves), generally more or less painful, are always strongly interesting, and sometimes socially or politically important. No. 20, lately received, is both interesting and important. It contains a timely Introduction by Mr. Salt, and the following Papers: 'Hunting the Carted Stag: Some Facts concerning the Royal Buckhounds,' by Rev. J. Stratton; 'Shooting Pigeons from Traps,' by Colonel Coulson; and 'Coursing the Bagged Rabbit: an Appeal to Working Men,' by Dr. Jude. The evils and sins dealt with by these writers do not admit of two opinions. The disgusting cruelties committed in the name of 'sport' are a scandal to a country which calls itself 'Christian.' To a true Spiritualist they are simply demoniacal; and to the average man of the world they ought to seem blackguardly and detestable. If the Queen has any authority over the buckhound hunt carried on in her name, we utterly fail to understand its continuance. It is a disreputable and silly entertainment, to say the least of it.

'Religion from the mystic standpoint,' by the Rev. R. W. Corbet, M.A. (London: Elliot Stock), is a dry-looking but rich-tasting presentation of the modern mystic's case. But it is essentially the *modern* mystic's case. The writer lives in the world and is of it. He is English, direct, practical. To use his own phrase, he can 'distinguish between business and bustle,' but he means business. He does not believe in 'the separation of internal communion with God from intercourse with the world.' On the contrary, he holds that 'the end and object of intuitive communion with God is to inspire with light and power the practical reason in dealing with the manifold claims and experiences of the outward life.' The ancient error of mysticism was 'a disregard or ignorance of the presence of God throughout the world.'

Thus understood, the mystic is simply one who penetrates to the spirit. 'The mystical consciousness' is the reverse of that which is only 'sense consciousness.' The mystic knows, sees, chooses, and rests in things unseen. For feverish anxiety, he has the confidence of intuition; he is on a higher plane: he has hold of eternal life.

The Christian mystic is one who sees all this illustrated in Jesus Christ: and the power and value of the Christ testimony and spirit are that they awaken and establish in mankind 'the consciousness of Divine sonship.' So that the Christian mystic is 'one who has been brought into the consciousness of the Divine sonship of mankind, of the universal immanence of the Father's Spirit.'

It is a sketch which might easily and profitably be expanded into a precious little book.

'A Wanderer in the Spirit Lands,' by Franchezzo; transcribed by A. Farnese (London: W. J. Sinkins), is a very serious book. In a Preface, the transcriber says of this narrative, 'I do not claim to be its author, since I have only acted the part of an amanuensis, and endeavoured to write down as truthfully and as carefully as I could, the words given to me by the Spirit Author himself.' It is never quite easy to decide how to take such a claim; and there are occasions when one is obliged to conclude that we are dealing with fiction, not fact. But the book before us seems to be terribly in earnest, and in earnest with a deep thoughtfulness and moral fervour which make the suggestion of pretence horrible. But, even as a genuine book of spirit-revealing, much of it may be symbol. In any case, it is a very powerful book, abounding in great thoughts and subtle suggestions, but frequently intensely painful. The price is given in our advertising columns.

We hope to hear more about the four gentlemen who have left the late Mr. Spurgeon's College because they are unable to abide by his Declaration of Faith. The stone of stumbling is the following:—

We utterly abhor the idea of a new Gospel, or an additional revelation, or a shifty rule of faith to be adapted to the ever-changing spirit of the age. In particular we assert that the notion of probation after death, and the ultimate restitution of condemned spirits, is so un-Scriptural and un-Protestant, and so unknown to all Baptist Confessions of Faith, and draws

with it such consequences, that we are bound to condemn it, and to regard it as one with which we can hold no fellowship.

We do not wonder that these four rational human beings break away from this. It will be curious if Mr. Spurgeon's stone of defence should, in the end, prove to be the stone of crushing. We think that result is very likely.

Printers' errors, even in hymn books, must not be taken too seriously to heart. Even the Bible has suffered at their hands. One old Bible had 'The Parable of the Vinegar,' instead of 'the Vineyard.' Another awful edition omitted 'not' from the seventh commandment. Another most appropriately had 'Printers have persecuted me without a cause,' instead of 'Princes, &c.'

OBSESSION—OR WHAT?

An interesting discussion followed the address of Mr. Heywood, our Special Representative, recently given before the members of the London Spiritualist Alliance, and reported in last week's 'LIGHT.'

MISS ROWAN VINCENT considered it well that the story had been told. It emphasized the necessity for keeping one's own will active and one's reason alert, and retaining always one's own individuality in dealing with those of the other world.

A VISITOR, whose name was not given, stated that he and his family were beginners in Spiritualism, and were much troubled by lying messages. They had found that placing the Bible on the table while in séance put a temporary stop to the annoyance, but it seemed to have no permanent effect.

THE PRESIDENT said it was difficult to account for such troubles. Some Spiritualists went through life without a single unpleasant experience; others were constantly in trouble. The late Mr. Stainton Moses had assured him that throughout his career as a medium he had never had an unwelcome control or anything unpleasant written through his hand, and had never experienced an objectionable manifestation of any sort. On the other hand, he remembered when he and his family began to sit, they were visited by a spirit who personated Tien, Mr. Morse's control, and often gave the signal that Mr. Morse in his early experience used to have, and who one night, being requested to make way awhile for another control, gave a clue to his real character by the remark, 'I am not going to play second fiddle to anybody.' As he would not relieve them of his company, and became a nuisance, they gave up their sittings for some time to get rid of him, and he had not since troubled them in any way. As to the use of the Bible, he might be permitted to say that it was not the fact of the Bible being on the table that drove the troublesome spirits away for the time, but the confidence that its presence inspired in the minds of the sitters. Prayer had not, as he knew from various communications from people who used it at their sittings, the desired effect in keeping away troublesome spirits. He had in his mind at the moment a man of the purest thought, wholly religious, as devout a man as existed, who was annoyed by untruthful spirits, and who confessed with sorrow that prayer was useless, or, at least, was vain, for driving them off. His own experience was that the use of will-power alone was efficacious; and if there was mental strength sufficient, and continuously exercised, it would have the effect of getting rid of these unwelcome visitors from the other world. The fact was that they would not continue to come where they were not wanted, and where they could see they had their match; and if one kept his mind well-balanced, and used his reason above all things, he would not be troubled. Mr. Stainton Moses, in his communications with the other side, resolutely exercised his reason over everything, and he never would give way till he himself was intellectually and morally perfectly convinced. They would have noticed in the new series of 'Spirit Teachings,' just begun in 'LIGHT,' when some spirit says to him: 'We can suggest tests and means of satisfying you to the utmost. You have had many such.' 'Wait,' Mr. Stainton Moses replies, 'Willingly; I cordially acquiesce. If you will tell me what to do I will do my best to do it, so long as reason and conscience do not forbid.' To which the answer was, 'They are your ultimate guides. When you find that our words contradict their leading be sure that you are right in refusing to follow our counsel.' Now, he suggested this—that the moment they

encountered, not to say a lie, but even a slight equivocation, on the part of a spirit, they should resist him and have nothing more to do with him. They would then get rid of him without difficulty. Had Capan in the first instance, when he was misled about the M.P.'s suicide, resisted from that moment, he would never have got under the supreme control of Comenas. The same question was not only troubling us in this country, but also their friends on the Continent and across the Atlantic. In France, in Russia, and in America the matter was being freely ventilated in the Spiritualist Press at the present time, and the general impression was that the two best methods of getting rid of an evil spirit were first of all to have a sitting or sittings with a good and well-developed medium, whose hand kept that medium free from such controls, in which case, the two forces being brought together, the controls of the developed medium might be expected to manage and vanquish the evil visitant; and in the second place the use of magnetic treatment, than which nothing, indeed, had been found to be more efficacious. It always came to the strong mind driving the evil spirit away. He had done that himself; and, although the story had been told before, it was so applicable to the present discussion that it would bear another telling. A lady, a life-long invalid and a marvellously gifted clairvoyant, whom he knew, was persistently tortured in a most cruel manner, not by one, but by a band of malevolent spirits, and late one night, whilst his family circle were sitting at home, he was urged to go at once to her house and take certain measures, which were described, to drive them out. He demurred, on the ground of the distance, the lateness of the hour, and the apparent quixotic nature of the mission, but was implored to lose no time in carrying out the directions given, as now was the opportune moment for accomplishing the work. Accordingly he went, opened the street door of the lady's house, and went straight up into her room, leaving the doors wide open on the way. The lady, who seemed to have been expecting him, was lying, in great distress, upon her bed. He went through the motions of sweeping the evil spirits away from the room, down the stairs, and out at the front door, using the entire force of his will power in the process. The invalid clairvoyantly saw the whole operation, and declared that the band was gone, and from that day she was never again troubled by them. Others might call this what they liked; in his opinion it was simply the strong mental force with which he was, for the occasion, endowed, which, filling the whole atmosphere of the lady's surroundings, the evil spirits could not endure, and thus they were got rid of.

THE REV. J. PAGE HOPPS remarked that in his judgment this was an ideal meeting. They needed nothing so much as regular gatherings for the making known of experiences, whether pleasant or otherwise, which it was useful and helpful to know. A good many people would say this was of the devil; well, he said, let them be confirmed in the opinion. As Capan was a pseudonym, he was not calling anybody names when he expressed the opinion that Capan was a fool, a greater fool than Munfield, who had been called one. The idea of any human being giving himself up so thoroughly to another being whom he could not see, was utterly beyond his comprehension. What they needed particularly to do was to wipe out the idea that because anything came from the other side it was necessarily true and inspired. The sooner that pernicious misconception was cleaned off their slate the better. He had always gone on the supposition that, instead of less, unseen beings wanted a little more, watching than seen beings, and more checking and cross-examining. It was his good fortune to have had this impressed upon him at the first séance he attended in London, when evidence the most overwhelmingly complete was afforded him, and when this very sensible message was spelled out: 'Never believe, as a matter of course, everything told you at a meeting like this, but use your own judgment always.' After this he was at a sitting somewhere in Yorkshire, where most remarkable manifestations occurred, and what purported to be his father spoke and said: 'John, I cannot tell you how sorry I am to observe how anxious you are in your work. Only give over this terrible strain on your strength in studying; stop making up lectures and writing sermons. Just enjoy yourself in life, and go on to the platform and into the pulpit without preparation. We will do much better things for you than you ever did for yourself.' He replied to that: 'Father, if you are here, you will appreciate the force of what I am going to say. I am extremely glad you are here if you are here, but I

can't be sure you are. I don't appreciate your advice, because it seems so vague and uncertain, and I don't know what would be the result if I took it. I very much prefer to go on safe lines or, at all events, on lines I know something about, as to where they lead, rather than adopt any such course as you recommend. In fact, I respectfully decline to do anything of the sort, and if you are my father I know you will say, "Bravo, John!" He was never bothered again with anything of that sort. When a spirit tried to enter into and interfere in all the little details of ordinary life, he should be told he was not going to be obeyed, and had better stop it. That was a grand remark of old Martin Luther's: 'There is nothing the devil hates so much as a little good-humoured contempt,' and he thought that if this was applied to the beings who wanted to mislead or harass us, they would soon find it not worth their while, and go off. They had it in evidence that when the case which had just been described was at its worst, with the man on the verge of the asylum, release came on his assertion of his own individuality by refusing to do what he was told. That broke the spell, and would have broken it any time had he done the same thing earlier. Did we believe that there was anything answering to a good God, and that on the other side things were not a medley of madness, but a splendid orderly march on to perfection? If we did, we need not be afraid of these evil beings. They might have a mission for aught we knew, and we might be mistaken as to what they wanted to do, but in any case we might be sure that all would be well and that the Father would see His children through. What we had to do was to be sensible as well as trusting. Mr. Hopps went on to urge that Spiritualists ought to have, and it was a burning shame that they had not, a little Home where cases of this sort could be treated, and he instanced a painful case of the kind, which called for urgent help, appealing to his hearers to help in finding a sympathetic Home or Refuge for a girl of about twelve, in poor circumstances, a good medium and a good girl, but troubled by an evil spirit.

MR. THOMAS EVERITT spoke of the efficacy of prayer, in which, notwithstanding what had been urged to the contrary, he firmly believed, and said that his own circle, whose sittings were opened by the reading of appropriate portions of Scripture selected by their spirit friends and singing, were never troubled by unwelcome presences.

MISS MACWHALL told a striking story of her early experience as a writing medium. In spite of the advice of friends on this side, and of controls writing through her, she persisted in giving her attention almost entirely to the fascinating pursuit of getting automatic writing until a band of evil spirits attempted to obtain control, and the speaker drew a graphic picture of an almost Walpurgis night in the Apennines when a great storm was raging outside, and a fearful spiritual battle went on for possession of her, which happily ended in the success of her good control.

A vote of thanks closed the proceedings.

THE AMERICAN THEOSOPHISTS.

Dr. J. D. Buck has become president of the American section of the Theosophists in the place of the late William Q. Judge. Dr. Buck, who is a lawyer by profession and a convert of Madame Blavatsky, is one of the best known citizens of Cincinnati. He was for many years Dean of Pulte Medical College, of that city, and has a high reputation as a physician. Before the Theosophical Society had come into existence he was a close student of Egyptology, mathematics, and mysticism, and is said to have one of the largest and most valuable libraries of mystical works in America. Dr. Buck first heard of the Theosophical Society in 1879, and he wrote to Madame Blavatsky, then in London. She was just leaving for India when the letter arrived, but she stopped in the midst of her preparations and wrote a reply. The doctor joined at once on its receipt. In 1885 his wife joined the society, and the following year Judge, during a visit to Cincinnati, called on the doctor, and in his house Mrs. Buck's two sisters, her two daughters, and her son were initiated as members of the society. The doctor has been a prominent contributor for years to the 'Path,' the 'Theosophist,' 'Lucifer,' and other Theosophical magazines and publications.

SUBSCRIPTION FUND.—We gratefully acknowledge the receipt of £2 from K. Q., and £1 1s. from 'E. W. W., South Africa.'

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Friends of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on Friday, May 1st, at 7 for 7.30 p.m., when an Address will be given by Mrs. Helen T. Brigham, of New York.

Judge Dailey, writing to us from Brooklyn, speaks of Mrs. Brigham as one of the most accomplished, eloquent, and graceful inspirational speakers in the United States, and informs us that in her visit to Great Britain she will be accompanied by her friend, Miss Belle V. Cushman, a lady of refinement, who has done much effective work in her own country. To Mrs. Brigham's high qualifications as a speaker we have also the following testimony of the 'Philosophical Journal':—

It has been Mrs. Brigham's custom while speaking in New York, to have some friend select a subject for the lecture, but whether the theme is given beforehand or the questions are handed in by the audience, it makes no difference to her, for her lectures are always spontaneous and she takes no thought of what she is to say until she is on her feet. From the earliest days her discourses have been mainly from Biblical texts, and she is without doubt what is termed a 'Christian Spiritualist' in that she accepts the life and teachings of Christ as the noblest example. While the iconoclastic Spiritualist may not find her discourses 'radical' enough, he will be forced to admit that she handles any question given her ingeniously from her point of view. She never antagonises, and while she has always taken a firm stand in regard to the fraud and evil in the cause, she has never been known to speak ill or disparagingly of individuals. Her life from the beginning has been a noble example of a pure gentlewoman, who has helped to make the world better for having lived in it, and her teachings from the rostrum have always been of a high order.

As this will be Mrs. Brigham's first appearance in London it is confidently hoped that she will receive a cordial welcome from a full and appreciative audience.

ABRAHAM LINCOLN'S CHARITY.

This story well illustrates Lincoln's humanity of character, which found expression in his famous words of 'charity for all, and malice towards none.' It appears that Mr. Shrigley, of Philadelphia, a Universalist, had been nominated for hospital chaplain. A protesting delegation went to Washington to see President Lincoln on the subject. The following was the interview:—

'We have called, Mr. President, to confer with you in regard to the appointment of Shrigley, of Philadelphia, as hospital chaplain.'

The President responded: 'Oh, yes, gentlemen. I have sent his name to the Senate and he will, no doubt, be confirmed at an early date.'

One of the young men replied: 'We have not come to ask for the appointment, but to solicit you to withdraw the nomination.'

'Ah,' said Lincoln, 'that alters the case; but on what grounds do you wish the nomination withdrawn?'

The answer was: 'Mr. Shrigley is not sound in his theological opinions.'

The President inquired: 'On what question is the gentleman unsound?'

Response: 'He does not believe in endless punishment; not only so, sir, but he believes that even the rebels themselves will be finally saved.'

'Is that so?' inquired the President.

The members of the committee responded, 'Yes, yes.'

'Well, gentlemen, if that be so, and there is any way under heaven whereby the rebels can be saved, then, for God's sake and their sakes let the man be appointed.'

It is almost needless to add that Mr. Shrigley was appointed and served until the close of the war.—'Progressive Thinker.'

'AUTOMATIC OR SPIRIT WRITING,' with other Psychic Experiences. By SARA A. UNDERWOOD. We have received a few copies only of this new and valuable work which we can supply for 6s. 9d., post free. To secure copies early application is necessary.

THE INTRA-NORMAL EARTH PLANE AND THE PROJECTION OF THE DOUBLE THEREIN.

BY QUÆSTOR VITÆ.

In the case recently referred to (pp. 166 and 171) of the control of a sensitive by an embodied spirit, the latter, while controlling the sensitive, described his experiences in what he called the spirit-world. It will be of interest to examine into what is involved in these experiences both as regards their field and their *modus operandi*.

Such experiences must have been constituted by the projection of his representative apparitional form into the inner earth plane or intra-normal plane, during sleep or trance probably, during which experiences he will have perceived this earth and its inhabitants as they appear to intra-normal perception (as in the case of Swedenborg's visions). He may perhaps also have perceived the units of thought-life, or thoughts which have been mediated (from within) through previous generations of men and now occupy our mental, or spiritual, sphere (and which constitutes that portion of the universal spiritual sphere which pertains to embodied man, or the earth's spiritual sphere), and are re-mediated by inbreathing through subsequent men with whom they affiliate, thus entailing the thinking by them of the thoughts of their predecessors.

That he may have perceived the discarnate selves who occupy the inner earth sphere is doubtful, because these become discreted from embodied perception, by the fact of their severance from the physical sense apparatus. Consequently, while occupying the same sphere, yet they constitute a different plane therein. Some of Mons. de Rochas' sensitives have, however, perceived discarnate selves occupying the intra-normal earth plane. This may have occurred because of the fact that such selves pass through a successive scale or series of states between their severance from the physical body and their subsequent severance from the earth sphere, by the second death process.

The entity which leaves the body at the death of the latter is, in some cases, partially self-conscious, and remains so for periods which vary in each individual case. This state is, however, but a 'nexus,' and is equivalent in the re-ascending circuit to what the embryonic or foetal stage represents on the descending circuit, in which the entity was disrelated or discreted from the inner state previously occupied by it, and related with the subordinate physical state. An equivalent process has to be gone through, but in converse direction, in order to entail severance from the physical state. The entity gradually becomes self-concentred and somnolent in consequence thereof. As in the foetal stage matter is secreted entailing physical relation, so in the converse process, substance in the finer physical modes is shed, thus entailing severance or disrelation from the earth sphere. This repetition of the foetal stage on the ascending circuit accounts for the silence into which all the departed lapse after varying periods, and for the cessation of all communion with such selves, which occurs and lasts for considerable periods.

As in the foetal stage, this state of somnolence is accompanied by a reconstructive process, but in higher, or ascending, mode, instead of as in the descending or subordinating foetal stage. As all substance pertaining to the earth and its atmosphere is gradually shed, the self returns to a state which is not embryonic, but the embryonic state may be said to correspond thereto, which stage entails its severance from the earth sphere and entrance into a higher sphere or mode of being, the locality of which is on the circumference of the solar system.

This process of reconstruction is a dual one. While what pertains to the old state is thrown off and returns to the world-soul, a new form is evolving. The consciousness increases in ratio to the formation of the new form. Entities undergoing this disintegrating process may be visible to intra-normal perception, but the simultaneous reconstructive process in higher mode will be out of relation with, and consequently invisible to, intra-normal embodied perception. This fact has given rise to false views among occultists with regard to this process and the entities undergoing it.

While the entrance into the higher state is equivalent to a birth, yet it is not accomplished by means of a birth through the form of a spiritual parent. That process only obtains on the descending circuit. Nevertheless the self enters the inner or higher sphere in a state to which childhood corresponds, and

from which it evolves to maturity, and subsequently again passes away by means of another change or transformation to a higher, more central state. But the state in which it dwells after the second death is still one of divided, *i.e.*, personal and, consequently limited, being and knowledge.

The fact that all substance (being) pertaining to this planetary mode or degree, whether physical or gaseous, has to be left here, and only that is taken away which is of higher mode, *i.e.*, that which came here as the nucleus of the self, entails that even the thought-life units accreted into and constituting the mind of the self in earthly degree or mode, are left in its sphere. Yet, as all experience is recorded in the central nucleus (as by induction) of the self (or in its *is-nem*), the fact that the mind, or thought-units in earthly mode, are left behind in the earth sphere, does not entail the loss of such experiences, as is taught by Oriental occultism. Nevertheless, the thought-life units accreted into the earthly mentality are left in the earth sphere and constitute mental remains, which inhere together and retain traces of the personality to which they belonged, for varying periods. But as the true self has indrawn therefrom, these remains are not self-conscious. It is, no doubt, these remains which have been termed 'shells' and elementaries by a certain school. But as such remains are not self-conscious, it is evident that they do not and cannot produce the phenomena of the séance room, which pre-suppose self-conscious operators. Yet they may be used sometimes as an intermediary relay or link in the intra-normal earth plane, to facilitate communion between the original self, who has indrawn from that sphere to the state subsequent to the second death process, and an incarnate sensitive. Some of the ghost forms seen in that intra-normal earth plane by sensitives, including so-called 'Mahatmas,' may be constituted of such remains. The mediating life-circuit which constitutes the 'process' of such connection may be switched through such mental remains, still occupying the intra-normal earth plane. These mental remains, imbued and impregnated as they are by the quality of the departed self, may under such temporary stimulus represent the appearance to the sensitive of the departed self, and present the appearance of communing with the sensitive, as long as the vital current of thought-transference is flowing through it, to the sensitive, from the original self occupying a spiritual plane on the circumference of this solar system.

These mental remains or non-ultimated thoughts of persons who have died, and whose real selves have passed away from the earth sphere, gradually disintegrate into their units of thought. As units of thought, or thoughts, occupying man's mental, *i.e.*, embodied spiritual plane, they may subsequently be attracted by another human being pertaining to the same life-quality, or current, and absorbed into his organism, and incorporated by him, thus entailing his thinking of that thought, or of a 'thought-process' in him. As such thoughts remain imbued with the quality of the last personality in whose mind they were integrated, they will react that quality, and in a sensitive's mind will represent a mental vision or image of that personality, accompanied even by his name perhaps. It does not at all follow, therefore, that a discarnate spirit is *actually* present because a name is given, or because a series of thoughts pertaining to a departed person explicate themselves through a sensitive. Many dreams are so constituted (while some are caused by the projection of the double). Such re-presentations or re-thinkings give rise also to the conception of previous lives, *i.e.*, of re-incarnation, and this re-incarnation of thought-units which have belonged to previous men, is the only truth in that theory. Occultists who psychometrically read people's auras are thus misled into the supposition that those people have had previous earth lives, when it is really only the previous lives pertaining to some of the thought-life units integrated in their minds whose associated images they see. It is such mental remains, or non-ultimated thoughts, pertaining to evil men who have passed away from the earth sphere (ceasing thereby to be evil, because there are no longer the same thought substances to be drawn from, or there is no longer the thinking of thoughts belonging to the earth's spiritual sphere), which seduce or determine living men to evil, when attracted by them and mediated through them into ultimatum. Obsession resolves itself, therefore, into a thought mediation, or 'thinking' and expressing evil thoughts or 'suggestions' pertaining to men who have passed away.

(To be continued.)

'LE DIABLE AU XIX^{ME} SIECLE.'

As I have just finished reading the work with this title by Dr. 'Bataille,' I was most interested in reading 'Questor Vitse's' interview with 'Papus.' I do not think the question as to the authenticity of Dr. 'Bataille's' experiences is quite so simple as may at first appear. The element of 'second-hand travellers' tales' seems pretty large; many details are demonstrably false, or else so small a percentage of truth is skilfully mixed with so large an amount of falsehood, that the truth becomes 'une quantité négligeable.' For instance, the account of the evisceration undergone at the age of thirty-three by the Dalai Llama, in Thibet, must be a pure invention, since the State policy of China requires that the Grand Llama shall not exceed the age of nineteen. At this age it is an open secret that he is privately put to death, whilst the ignorant public believe the victim has attained to perfect Buddhahood. The account of the plants and animals in the Indo-Chinese peninsula has elements of truth in it, but accompanied with such gross and wholesale exaggeration that the impression left is wholly false. The account of the diabolical work carried on in the caves of Gibraltar is also demonstrably false. Everyone knows that Gibraltar is mined with caves. Many of them contain fossil remains of the utmost interest, as showing the former connection, at this spot, of Europe with Africa. Some of the caves have never been sounded, and I knew an old man who had been kept a life-prisoner on the Rock because he had gone through some of the caves with a comrade who never returned, and for whose disappearance he could not satisfactorily account. But the whole place is regarded as a fortress; the utmost care is taken to secure cleanliness and good order, and also to prevent the population on the Rock from assuming dimensions which would make their maintenance difficult in case of war. No gang of men whose occupation was unknown would be allowed to remain.

If the experiences of Dr. 'Bataille' in India and China are made up (as I am myself inclined to think they are), then one cannot deny him the merit of being a most skilled romancer; he is as particular about being correct in minute details as Gulliver himself; his characters are instinct with life, and the diabolical and unutterable horrors of the scenes he depicts make all Rider Haggard's romances sink into insignificance. It is a clever trick which makes all the efforts to communicate with Beelzebub fail in the terrific scene in the Temple of Putrefaction. One says to one's self, 'If this man were not speaking the truth he could not have resisted making Beelzebub appear at the end of the awful rites of evocation.' Yet I fancy it is just in touches like these that he shows his skill.

But where the matter becomes serious is when one considers the confirmation, direct and indirect, that Dr. 'Bataille's' allegations as to High Freemasonry receive from other witnesses. All who speak on the subject agree that not more than five per cent. amongst Freemasons know of the Luciferian cult of the Triangles. When 'Bataille' published his book, Margiotta and Diana Vaughan were still in the ranks of Luciferian Freemasonry. Since that time Margiotta and Diana Vaughan have both left Freemasonry, yet they, in all important points, give exactly the same evidence as that given by Dr. 'Bataille' in his account of the Supreme Council of Charleston, &c. Another convert from Freemasonry, Jean Hostka, gives independent evidence. How is it that the people who are attacked, and accused by name, and in detail, of the most hideous and diabolical practices do not bring actions against Margiotta, Kostka, and Diana Vaughan? I allude particularly to Adriano Lemmi and Sophia Walder.

Dr. 'Bataille' gives me the impression of writing about the Supreme Council of Charleston, and of the Masonic temple there, with its statue of Lucifer and its Sanctum Regnum, as a man who has a real and intimate knowledge of what he describes. He seems to me to keep faithfully to his purpose, 'd'éclairer le lecteur en le respectant,' for his allusions to the phallic worship, which is the very foundation of the Luciferian cult, are so veiled that its horrors are not made known, as in Margiotta's more outspoken works. 'Bataille' does not know, or does not speak of, the horrible hymn which Albert Pike concealed in cabalistic Hebrew, but which was deciphered by a scholar to whom cabalistic Hebrew was familiar.

Albert Pike himself made a wide distinction between Luciferianism and Satanism, even going to the length of a formal excommunication of the Grand Orient of France for

substituting the name of Satan for that of Lucifer. The distinction is not an idle one, since the Luciferians worship a principle of Good, though they have turned our popular theology topsy-turvy. Diana Vaughan herself had always worshipped a 'Dieu Bon,' and honestly believed Lucifer to be the principle of good, and Adonai (God) the principle of evil; the spirits of fire were to her good spirits, and the maleachs (angels) bad spirits. An adoration of any law of Nature seems most absurd in the nineteenth century. If any be deserving of worship, we might adore the law of gravitation! But it is not difficult to understand a recognition of the importance of the great principle of reproduction in Nature, and if this recognition could be kept within bounds, well and good. But in practice the worship of Lucifer tends to pass into the worship of Satan, that is, of the Principle of Evil; and the adoration of the law of reproduction degenerates into gross and horrible obscenity, both in principle and practice. It led to these results in the old Nature worships; it leads to the same results now.

Dr. 'Bataille' appears not to have heard of the unspeakable excesses to which the Satanism of Lemmi and his followers have led the Freemasons of the Triangles in Italy and France. Finally, if Dr. 'Bataille' drew upon his imagination for the scenes he describes in Indo-China; if his Anglophobia leads him to make ridiculous accusations against the English; and if his ultramontane fanaticism leads him to burden his book with stories of possession; yet his account of the Freemasonry of the Triangles agrees in all main points with the account given by men and women who have repented and left High Freemasonry since 'Le Diable au XIX^{ME} Siècle' was published. Only they add atrocities and horrors which Dr. 'Bataille' apparently did not know of. So much smoke must indicate the presence of some fire, and it would be satisfactory if someone, who is not a Roman Catholic (and could not, therefore, be accused of writing in the interests of the Vatican), would investigate the matter, and undertake the task of finding out what work Albert Pike's Triangles are doing throughout the world. The organisation is an immense one and the list of Triangles, and of officials belonging thereto, occupies thirteen closely printed pages of Margiotta's 'Adriano Lemmi.' They are established literally all over the world. A long list will also be found beginning at p. 367 of 'Le Diable au XIX^{ME} Siècle,' beginning with the members of the Supreme Council of Charleston, and ending with the members who direct the affairs in Oceania, p. 378.

If the cumulative evidence of the writers mentioned above lead one reluctantly to believe in the existence of evil spirits; yet the evidence equally goes to show that the power of these spirits is strictly limited, and that they are only found by those who have richly deserved to find them. I confess to the feeling that Diana Vaughan was miraculously preserved from evil by her simple belief in a Power of Goodness; and the evidence is strong that repentance at the eleventh hour is never too late for those whom a criminal curiosity, rather than vice, has led into danger
New Westminster, British Columbia. ALICE BOBINOTON.

NEW PUBLICATIONS.

- 'The Arena,' for April. London agents: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 1s. 6d.
- 'The Metaphysical Magazine,' for April. London agents: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 1s. 6d.
- 'Percy Bysshe Shelley, Poet and Pioneer.' A biographical study. By HENRY S. SALT. London: William Reeves, 185, Fleet-street, E.C. Price 3s. 6d.
- 'Hypnotism, Mesmerism, and the New Witchcraft.' By ERNEST HART. With twenty-four illustrations. London: Smith, Elder & Co., 15, Waterloo-place, S.W. Price 5s.
- 'The New Psychic Studies in their Relation to Christian Thought.' By Franklin Johnson, D.D. London: Funk and Wagnall's Company, 44, Fleet-street, E.C. Price 3s.

It is idle to talk of the superior rights of the spirit world. Investigators have rights, and, if spirits come to convince them of their existence, they have the right to insist on such conditions as will not conflict with the laws of control. They have a right to demand that the conditions shall not be those of fraud, and no outcry of persecution should deter them from insisting that such be eliminated.—HUDSON TURTLE.

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SELF-POSSESSION VERSUS OBSESSION.

The painful story told by Mr. Heywood is, in the highest degree, useful. One might almost say that if all its lessons are learnt, it was worth the while of friends on the other side to arrange the drama; and the victim of it may be glad of his share in it, as a vicarious sacrifice.

We do not offer that as an explanation of this very disagreeable experience, though it is by no means out of court. We profess that our stage-plays have educational value, and we applaud our actors for pretending, and for saying and doing all kinds of queer things—and all on the mere chance of letting in a little light, or waking a passing pang of shame in some conscience. But what if the drama here recorded had for its object a much-needed lesson—if it were got up or permitted, let us say, for the purpose of helping to break down our pernicious reliance upon spirit-revelations as infallible or binding? It is a fact that from this delusion have sprung most of the superstitions and all the fanaticisms of the world. To cure it, we must cut deep: though it may be very difficult to applaud the actors, or surgeons, on the other side.

But this is not an explanation; it is only one suggestion out of many. Out of 'the many,' two will well repay consideration. One of these is that perhaps the whole thing, from beginning to end, was a solo. There are several indications of this. At the early sances, several spirits professed to communicate, but they all played the fool in about the same way, mixing up endearments with absurdities. The buffoon 'Munfield,' who competed with the dear brother 'Ernest,' seemed to set the tune for both; for 'Ernest' also set up his little manufactory of cock-and-bull stories, and varied his brotherly tests by taking on the tones of a sort of thin Mephistopheles. Further on, the same vicious mountebank re-appears as the highly moral 'Comenus,' who, after a probably dull time of preliminary posturing as a saint, re-commences his old tricks and sillinesses in precisely the old 'Munfield' and 'Ernest' vein. Then, when the fun and foolery got fast and furious, and the victim began to kick in earnest, he probably got tired of it; and, as the gorgeous 'Vastena,' or a still higher being, he plays the part of deliverer, but with distinct traces of the old mountebank; and then, tired of it, vanishes, in a little theatrical scene of his own contriving, and with an appropriate discharge of red and blue fire.

We regard this as a very tenable explanation, and notably so because all through, as we have said, at every stage, and whoever is posturing for the moment, we catch the same cheap-Jack tone of moral and mental inferiority—a blend of circus-clown and Mephistopheles. How the

victim of this creature got into his hands, and in what way the silly soloist was able to hold on and play his game, are questions of deep interest. But every Spiritualist knows that such a thing is quite possible. How it comes to pass, and why it is 'allowed,' it may be difficult to say; but we are not without similar experiences in the entirely visible spheres. How many thousands of men and women are there in London and elsewhere upon whom some companion has fastened—as veritable a blend of circus-clown and Mephistopheles as any that ever prowled about in the spirit-world, like the devil of the New Testament, 'seeking whom he might devour'—or suck! And the one is not a greater problem than the other.

Our second chosen suggestion carries us into a region as yet but little explored, but a region of which we have heard a good deal through the Psychological Researchers. It is pretty well established that every one of us is at least two of us; and that these two are by no means necessarily one; that they are, in fact, as Paul said, often 'contrary, the one to the other.' Call it what we like—double, subliminal consciousness, or anything else—there it is—this curious, complex, subtle, and sometimes awfully perplexing self within self. In dreams, we are persuaded, this plays an important part, as it does in clairvoyance, thought-reading, fascination, and even in several of the so-called phenomena of Spiritualism. Is it possible that, after all, in Mr. Capan's case, the stage and the actors were in 'the chamber of imagery' of the man himself? What if the whole were a sort of waking dream? Much of what the medium did is precisely what we often do in dreams. What if his dream were strong enough to make a kind of puppet of his person? What if, quite unknown to himself (as in dreams), he was himself the theatre, the stage, the actors, and the play?

But, if we go back to the uncompromising Spiritualist explanation, and put the whole thing down to evil spirits, the lesson is obvious. We must be on our guard. We must resolutely shake off the natural but dangerous notion that because this or that comes from the unseen it has therefore some special authority. We must rather say that because this or that comes from the unseen it must therefore be specially watched.

In any case, we decidedly welcome the open publication of these distressing experiences. Some may think they will do Spiritualism harm. So be it. We are not bolstering up a 'Cause,' we are out on an exploring expedition—seeking the truth. A timid, shrinking Spiritualism, taking refuge behind screens, can do no one any good: a Spiritualism with skeletons in the closet would be hateful and dangerous. We are for open doors and windows, and drawn up blinds.

SOCIAL MEETING OF THE L. S. A.

A social gathering of the Members and Friends of the London Spiritualist Alliance was held on Friday evening, April 10th, in the French Drawing Room at St. James's Hall, Piccadilly. There was a large gathering, and the general atmosphere of social harmony which overspread the scene was not the least gratifying feature of the meeting. Given a party of individuals animated by an identity of interests and linked still more closely in many cases by personal friendship and esteem, and it is not hard to understand how rapidly such a result is arrived at. It is to these causes, no doubt, that the Alliance is indebted for the unvarying success of its social gatherings. The musical programme consisted of two violin solos by Miss Winifred Ames, 'Chanson Polonoise' (Wienawski) and 'Méditation' (Gounod); song, 'The Better Land,' Miss Sinclair; and a pianoforte duet, 'Tarantella' (Raff), by the Misses Withall. Miss Rowan Vincent, who is gaining considerable celebrity as a clairvoyante, gave a few demonstrations illustrative of her powers as a seer, her descriptions being followed with extreme interest, and in those cases where they were acknowledged the delineations given were remarkable for their minuteness of detail and characterisation.

SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF
W. STAINTON 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. VI.

(APRIL 14TH, 1873.)

I have had a letter to-day from a man complaining that what he has seen of Spiritualism is trivial, and, in fact, he thinks it comes from the Devil.

He rushes too violently to his conclusions. We can do little for such an one. He must take the same course which all have to do. He has been taught that the Devil rules everything which cannot be attributed to God: and when God acts, as He constantly does, in what seem to be new ways, all His acts are set down to the Devil. What do you wish? That we should tell you that this is not the Devil's work? You do not require that, surely. We cannot help your friend.

He is simply a correspondent, and I told him what I could.

Yes, you will have many such, and they must be content to wait. We do not wonder that they should refuse to believe what is so strange and new to them.

He does not refuse to believe: but he feels it is wrong to deal with you.

He is the victim of old prejudice, and will cast it aside if he pursues the inquiry; unless, indeed, he be bigoted and hampered: in which case he will go, and you will not hear of him more. Let him alone; give him information, and leave him to his own Spirit Guides.

Tell me, did you feel your old Philosophy satisfactory to you?

I was satisfied in ever searching out new truth, and framing new conclusions. I felt ever drawing nearer to the fount of truth, and was happy in the consciousness. But I had not your opportunities. I groped daily after what you know.

And do you find that Christians now have the start of you?

In some cases the more perfect revelation, rightly used, secures to the soul advanced progress, but far more frequently the abuse of great privilege weights the soul, and holds it back. Some there are who profit; many, alas! who misuse. God gives to all, as I have said, opportunities commensurate to their faculties. They use them and progress; they abuse them and retrogress. I used my opportunities, and was the better for them. I could not have rightly used higher ones. The Eternal Justice makes all allowance, and no soul is retarded for want of capacity.

Then do all souls start equal?

No, not that. All souls are not equal, because there are unequal degrees of capacity and of development. Each soul has its own power of progress and of happiness. The more highly gifted the soul, the more capacity for useful-

ness, for enjoyment, and for suffering. God grants great capacity, and exacts great work: He gives little power, and requires little. You have received that teaching; and it is true.

And do we really work out our sins and blunders hereafter?

Yea, verily. No sins go unatoned for. No idle blunder is passed over. It is atoned for by the soul in its future state; its consequences are wiped out as far as may be. Be sure, friend, that every wilful wrong will cost you many and many a bitter tear. The seed wrongly sown, ye know not how terrible may be the crop. You must reap it: garner it in sorrow and in shame. Happy if you can do it before repeated sowing has spread the consequences of your sin, and rendered the atonement the more difficult. This is the unalterable law of God. Sin and sorrow are linked.

But unconscious sin?

There is no unconscious sin. Sin, to be sin, must be the conscious violation of Divine Law. That which man calls sin is frequently not sin.

How am I to know?

Conscience, under our guidance, will direct you.

Then you claim power to direct?

Yes, friend; we claim, and we exercise the power.

Then as to my free agency?

You can, if you will, dismiss us, and act in obedience to other Mentors. None acts alone. Freewill is a myth as you understand it. All are influenced for good or ill. Many high-class spirits influence men without ever being able to make their presence sensibly felt. Many also influence lower spirits to operate. These lower spirits are in the position of mediums; and when under influence are good, and profit much; but when left alone are earthy and unprofitable. Hence, communications vary much at different times. All great movements are guided directly or indirectly by us. But we do not always return directly to earth unless we have a mission. Our mission to you now is changing somewhat. The Chief will resume his guardianship, which has been interrupted for a brief space, and delegated to Prudens, Philosophus, and myself. He will himself guide you as to seeking communications from us: but we advise that you seek seldom, and never except under distinct permission. So you will maintain communications pure. Never mix with strange circles, save as a spectator. Seek not to summon us. You will thus be saved from trouble, which might beset you by so doing. Information you can get from us. Seek it not in public. Avoid as far as you can all public séances, and communications with the curious. Seek not to parade before others what is given to you. Give cheerfully information to those who seek it earnestly: and confirm the faith of any where you can. But go not further, or you will bring on yourself and on us trouble; which hovers nigh with the bands of the Adversaries.

What trouble?

Fear not. Heed our advice, and be of good cheer.

Do you mean I am not to sit at all?

No, friend, in our own circle you may seek for us. We have information to give, and we will communicate. But avoid curious strangers.

Do you mean that the public circles at Douglas House and at Mrs. Gregory's are to be stopped?

We will tell you. You must not sit so frequently when your own power alone is drawn upon: especially for the next two months, except you are told.

That is awkward. It is not easy to refuse.

You must do it. A way will be made for you. Meantime we cease, and say to you 'Farewell. God speed you.'

—DOCTOR, PRUDENS, PHILOSOPHUS.

VII.

[I miss the next eight pages, as most of the information contained in them has already appeared in 'Spirit Identity,' and the remainder is too difficult to decipher, even with the aid of a magnifying glass, which I have used for the previous writing.—M. SPEER.]

(APRIL 27TH, 1873.)

Is Doctor present?

Yes, friend, we have returned to you.

Were you and Imperator with me last evening?

Yes; we impressed you that you might, if it so pleased you, resume your communications with us. We were unable to control you, the power was too disturbed. The Chief came at your request.

Can you tell me about your business in the spheres?

We had been summoned each from our work and mission in your earth-sphere to meet and unite in a great act of worship of the Supreme. It is our custom now and again to join together with those of our friends who share our mission, in the praise of the Almighty. So we render our grateful homage. So we refresh our own selves, worn and wearied by the toilsome work of guiding erring souls. So we renew our power, and gather fresh stock of gracious influence.

Do all spirits meet, then, in one sphere?

Not always; more frequently the great act of praise is offered through all the spheres alike. On this occasion we met in the third sphere. The higher spirits centred there, for those in one sphere may not go up to others, though they may descend to join their friends below. None below the third sphere were permitted to join in our solemn service of praise and adoration. Nor were any associated with us except those who with us are joined in a mission to others. Not to earth alone, for many there are, and they the noblest and grandest intelligences, the purest and the most loving, whose mission is to spirits who have cast aside the body, and who cannot rise from being earth-bound by the affections, or from the effects of an evil, or base, or sensual body in which their spirit was enshrined, and which has hampered them though they struggled against its temptations; or to those, again, who have been prematurely ushered into the life of the spheres and who need careful nurture and tender guidance. These, in this high work, join with us and praise the Great Father.

Are these spirits a special order?

No, friend; they are but a branch of the missionary order of spirits whose care is to tend and teach intelligences, whether incarnated or not. Frequently it chances that a guardian continues to guide an intelligence after it has left the body, and carries on in the spheres the education begun in earth-life. Sometimes the same spirit will have work both with you and with spirits in the lower spheres. Such has been the case with your guides. They have had care over spirits in the lower spheres, and by attaching them to the band which surrounds you they have enabled them to progress.

Is not your meeting for consultation, too?

Yes, for counsel and for comfort: for the recounting of agents of ill defeated, and plans of evil frustrated. For the telling of the story of progress and enlightenment. For the laying of plans for the future, and for taking counsel together to defeat the combination of the Adversaries. We are in this respect as ye are. We work together: we are under command: we receive our orders: we lay our plans: we report our successes: we combine together for purposes of assistance. At times, not as ye count seasons, but when we find it right, we meet together, and receive a greater efflux of that power by virtue of which we work, and which we receive from intelligences higher than ourselves, even as ye receive from us. The past is reviewed, not as would be

with you to inform our friends, for they know our work and our success; but to gather from it material for future work and to enable us to defeat the plans of the Adversaries.

The Adversaries must be very active now?

Yes, friend, verily, verily so; active against every centre of good: powerful for mischief, rampant against all that makes for God. They renew their efforts when our progress seems great: and they deceive by lying works and words those who give heed to them. Beware of them and of their plots.

But how? Surely you will guide me.

Yes, ours the guidance. But your part is to keep yourself passive, with a simple eye for truth, a single desire to do God's work and your own duty. Avoid fiery and vain wranglings. As of old, it is your wisdom to keep yourself much alone and in communion with the higher intelligences. Withdraw from the places where evil centres. Seek, in privacy and in your own circle, for communion with those who are not tainted with human passion and soiled by the degradation of permitted and congenial evil. We cease. Hail! We salute thee. Be of good cheer.—PRUDENS, DOCTOR.

No. VIII.

I have been reading about the position of the spheres as concentric rings. Another account says that they are the planets. Can you tell me?

Friend, in speaking of that which you have never seen and of which you are unable to grasp all the conditions, we are much hampered. The spheres are states, not places as you understand them. The spirits are not governed by conditions of time and space as ye are. Neither are they confined to one special locality. The difference between the spheres is caused by the moral, intellectual, and spiritual state of the inhabitants. The affinities congregate together and rejoice in congenial society. But that is not from neighbourhood or locality, but from similarity of tastes, pursuits, and pleasures. Into the spheres of the higher spirits none that are unholy enter: in the lower spheres are congregated those who yet require teaching and guidance, which they receive from higher spirits, who leave their sun-bright homes in order to bring a ray of light to groping, earth-bound spirits. The first three spheres are near about your earth. They are filled thus: The first with those who from many causes are attracted to earth. Such are they who have made but little progress in the earth-sphere; not the wholly bad, but the vacillating, aimless souls who have frittered away their opportunities and made no use of them. Those again whom the affections, and affinity for the pursuits of their friends, restrain from soaring; such prefer to remain near the earth's sphere though they might progress. In addition, there are the imperfectly trained souls whose education is still young, and who are in course of elementary teaching; those who have been incarnated in imperfect bodies and have to learn still what they should have learned on earth. Those, too, who have been prematurely withdrawn from earth, and who, from no fault of their own, have still to learn before they can progress. And in a separate division of this sphere dwell those who, though they have not sunk by their sins, yet have not been able to rise.

We find the distractions too great. Your mind is excited, and the condition of passivity is gone. This communication is imperfect for that reason. No message is trustworthy which is given under distracting circumstances. Cease now.—DOCTOR.

SPIRITUALISM FORESEEN.—'A new state of mind and feeling is obviously coming upon mankind, the effects of which can scarcely yet be calculated. But they will far exceed what took place on the diffusion of the Reformation, and can only be compared with those which the introduction of Christianity produced.'—SHARON TURNER.

THE STORY OF ATLANTIS.*

This is an astoundingly pretentious little book, for it professes to be a historical sketch of the lost continent of Atlantis, traced back a million of years, and extracted from physically-preserved 'contemporary documents' and maps (Mercator's projections!). The latest of the maps which the author was permitted by their mysterious custodians to copy is 80,000 years old, and the others, which accompany the text, are respectively 1,000,000, 800,000, and 200,000 years of age. The process by which the author acquired his information is 'astral clairvoyance,' a much easier and surer way, it seems, of obtaining correct historical knowledge than our clumsy method of laborious research, which, indeed, will some day 'be laid aside as out of date.' The present volume is the result of several years of investigation in the Astral regions by 'more than one qualified person'; and we are told that it is 'the first that has been put forward as the pioneer essay of the new method of historical research.'

Now, whatever be the value of 'The Story of Atlantis' as a historical essay, or as inaugurating a new era in historical research, there can be no question about its importance as a clear indication of the very peculiar mental idiosyncracies which Theosophists are now developing, for the book seems to be both authentic and authoritative from the Theosophical point of view. The author is, we believe, an old pupil of Madame Blavatsky, and one of the band of Seers who issue forth from Avenue-road to roam the spheres. Mr. Sinnett, who writes a Preface endorsing and confirming the contents of the book, holds a position in the T. S. which in every way is second only to that of Colonel Olcott, now that Madame Blavatsky and Mr. Judge have gone where the good Theosophists go. The volume, moreover, is published as nearly officially as any book can be published on behalf of a Society the members of which avoid collective responsibility by making their publishing business a technically separate concern. 'The Story of Atlantis,' therefore, affords a valuable 'study of Theosophy,' not only because it reliably illustrates Theosophical doctrines and methods, but because it throws a flood of light upon the present condition of the theosophical mind; and as, from time to time, the idea is mooted of a 'union of hearts' between Spiritualists and Theosophists, it is well that our readers should understand what that condition of mind really is. We, therefore, propose to give a little attention to Mr. Scott-Elliott's curious book.

The author begins by taking his stand upon two propositions, neither of which will be disputed by Spiritualists: First that there are several excellent reasons for supposing that in the long distant past a continent existed where the Atlantic Ocean now lies; and, second, that there is such a thing as clairvoyance. These are pretty solid grounds on which to build conjectures; but they serve Mr. Scott-Elliott as standing place only while he is inflating his Theosophical balloon, for very soon he steps into 'The Secret Doctrine' and rises into the mists.

After briefly recapitulating the little that classical authors say about Atlantis, our author noiselessly shunts himself to the line of 'astral clairvoyance'; and professedly gets into *rapport* with 'the memory of Nature,' in which, as Mr. Sinnett explains in his Preface, the record of every event is preserved. Now, Spiritualists would not deny the existence of a 'memory of Nature,' but anyone would naturally expect that the introducer of a method of historical research so new, so extraordinary, and so extremely important, would be at pains to explain to his readers, in more or less detail, how he manages to get into *rapport* with it; but our author vouchsafes no hint as to his methods, further than to say that the 'history' was clairvoyantly obtained. It is simply a case of 'Shut your eyes and open your mouth, and swallow what Mr. Scott-Elliott gives you'; and this reticence not only handicaps the author, if he desires his book to be taken seriously, but shows a disrespect for his reader, which, we venture to think, is ill-advised. If, as Mr. Sinnett anticipates, 'materialistic readers' will call 'The Story of Atlantis' 'a work of imagination,' it will be chiefly because of this omission; while the experienced mesmeriser will certainly attribute Mr. Scott-Elliott's silence to a natural desire not to 'give himself away.' This uncertainty about the real origin of 'The Story of Atlantis' rather non-plusses a reviewer. If someone were to tell you that your brother is dead, you would naturally ask him how he knows it, and it would make a considerable difference to you if you found that your informant

had only dreamed it was the case. As no information of the aforesaid kind is afforded by the author, we have nothing but internal evidence to go by; and before discussing the book itself, we propose to consider whether 'The Story of Atlantis,' as herein told, would be likely to present itself in a 'hypnotic' vision to a Theosophist who had become susceptible to 'auto-suggestion'; for we must remember that auto-suggestion always takes the form of the images habitual to the mind, and moves along the accustomed lines of thought; and, therefore, if 'The Story of Atlantis' be the result of auto-suggestion, it ought to present the characteristic features of Theosophy, as Theosophy is understood in Avenue-road. Let us see whether this is the case. What, in the first place, then, are these characteristic features?

The professed object of Theosophists is to 'purify' the various old religions; since, as they contend, the same theosophical truths underlie all religions; and religions, were they purified, would all be substantially the same, and that 'same' would be Theosophy. The reason why Theosophists wish to purify religions, and thus establish Theosophy, is in order to revive 'spirituality'; for they hold that religions do not develop nor grow more spiritual as man himself progressively improves, but that they were miraculously revealed to mankind in the long distant past in a 'pure' condition, and have been deteriorating ever since; thereby causing a constant loss of 'spirituality.' The reason why Theosophists wish to revive the primitive spirituality is in order that men should place less value than they do on material life, and spend more time in the study of Theosophy; and the 'materialism' against which Theosophists contend, is represented in their minds by Modern Science and all its works—all the conveniences, comforts, and luxuries of modern life. Theosophists do not seek to 'reconcile' Religion with Science, or to accommodate ancient allegories to our present knowledge of Nature. To 'purify' religion means for them a return to the simple religious and philosophical ideas of early man. Let us see, therefore, what are the ideas contained in the old religions which Theosophists accept and seek to 'purify.'

These are some of them. The incarnation of a God, in early times, to govern and instruct mankind; followed by divine or semi-divine dynasties of king-initiates, who rule the world absolutely, supported by the priests—their reigns being a golden age. The gradual falling away of men from their primitive innocence and virtue to wickedness of all kinds. The divine revelation of knowledge to mankind, and the gradual oblivion by men of the knowledge so revealed—mankind thus gradually becoming more ignorant as well as more depraved. Tremendous cataclysms, due to the anger of gods, and brought on by man's increasing wickedness. The miraculous gift, from the gods to man, of substances or articles particularly useful to him. The actual existence of 'false gods,' who obtain worship from wicked men. The prevalence, before the cataclysm, of forgotten or forbidden arts or sciences, such as alchemy and sorcery. The great superiority in general of the past to the present. Immense periods of lifetime allotted to ephemeral organisms. Miraculous powers over nature possessed by holy men. The existence of giants in early times.

All these conceptions of early man are opposed by Modern Science, and are foreign to modern thought; but they are all found in full force in Theosophy—as, indeed, might be expected, since they are not adulterations of early religion, but integral parts of the ancient religious interpretation of the Cosmos which Theosophy accepts, and seeks to purify, and which naturally remain when the 'dross' of modern ideas is cleared away. It need not surprise us, therefore, to find all these quaint old ideas stated as actual matters of fact, in 'The Story of Atlantis.' A modern Theosophist, however, is not altogether dependent upon the wisdom of the ancients for his ideas; modern thought supplies him with another line of suggestions, and so we find, in Mr. Scott-Elliott's book, imperfectly blended with the old religious ideas, sundry conceptions taken from current science and speculation; such conceptions as vibrations, electricity, heredity, photographic records, 'vril,' explosives, flying machines, ships that are independent of the wind, and mechanical inventions of other kinds. Given those old religious conceptions and those hints from modern science, a slight exercise of creative fancy on the author's part would have presented us with a far more interesting narrative—what would not the author of 'Gulliver's Travels' have made out of such materials! So far, indeed, from being 'imaginative,' Mr. Scott-Elliott seems to

us to be almost painfully serious and matter-of-fact, and we acquit him unhesitatingly of any design to bamboozle his reader; but whether 'The Story of Atlantis' be, like a dream, involuntarily and unconsciously a 'work of imagination,' our readers will be in a better position to decide when we have given them an idea of that 'Story,' which we hope to do in an early number of 'LIGHT.'

* 'The Story of Atlantis,' a geographical, historical, and ethnological sketch. Illustrated by Four Maps of the World's Configuration at different periods. By W. SCOTT-ELLIOT. With a Preface by A. P. SINNETT. Theosophical Publishing Society, London, 1886. Price 3s. 6d. net.

THE DEARTH OF MEDIUMSHIP.

Spiritualism has its ebbs and flows, but I do not conclude that in the matter of mediumship Modern Spiritualism has reached its lowest ebb yet. It is sufficiently low, however, to cause those interested in the movement to look about them and take stock of the general condition of things. Hence we have the suggestive lecture of Mr. Wallis, of Manchester; Mrs. Britten's communication; Mr. S. Keyworth's letter, and your 'Special Representative's' offer in recent issues of 'LIGHT,' and out of the seeming chaos something like order may be evolved. Nay, more guidance may come when all matters are duly considered. I, for one, hold that the decline of mediumship is due to the conduct of modern Spiritualists and the expansion of the movement. In the earlier days there was greater faith in the Unseen and in the directing powers of the spirits who were controlling the movement. Then there crept in those who thought they knew better than the spirit world, and who, knowing little of the subtle psychological conditions involved in mediumship—not even the A B C of mesmerism—dictated conditions and hounded out genuine mediums, where they did not do worse. So physical mediumship ebbed, but the flow will come when more sympathetic receptive conditions are offered to the unseen workers and greater kindness and patient watchfulness are offered to mediums.

With the reaction, private developing circles became less numerous. Sensitive persons declined to be treated as tricksters—not by outsiders; that was immaterial—but by those in the movement, and consequently doors which once were open are now closed. With hospitality abused, time and energy apparently wasted without fee or reward being either sought for or desired, and all kinds of evil motives attributed, &c., is it surprising that in such an atmosphere private mediumship should languish?

Out of the private circle came, in some instances, public mediums with special gifts, like William Eglinton, and who, like him, gave up remunerative employment to afford others an opportunity to learn something of 'life beyond the grave.' If these mediums took pay for their services they were said to be bartering holy things, and prostituting their gifts for money; whereas if they could give their services, their time, and means to the movement for nothing, they might be tolerated. But the best of mediums, with the best possible intentions and the highest gifts, cannot support themselves, and those dependent upon them, on invitations to 'our house in the country,' or 'to tea,' and the less substantial diet of 'newspaper cuttings,' extolling or denouncing them and their gifts. Phenomenal mediumship has been unfairly treated by Spiritualists. It is a long and painful record. No wonder that there is an ebb of this class of mediumship. It is difficult to understand why Spiritualists should decline to pay for such services, when they are willing to pay for trance and inspirational speakers, and platform clairvoyant and psychometrical exhibitions. But even here there is an evident decline. Good platform speakers are few and far between. The reason is not far to seek. Granted that there are good mediums for this purpose, what does the movement offer them? Not much, in return for their services, or help for their indirect services and the sacrifices made by their families on behalf of the movement. What remuneration is offered them for broken home life, constant travelling, and all the irritating and dangerous circumstances involved? A medium is expected to leave his family; wife or child, may be, ill, and perhaps suffering for want of the actual necessities of life. He may be in a depressed mental and physical state himself, yet he is expected to appear in good condition on our platforms, lecture on 'chosen subjects,' read off 'poetry' by the yard, and if he can at the close give ten or twelve recognised descriptions of 'spirit friends,' all the better. Then he may be engaged again. Trance orations, given under these conditions, are

sometimes made up principally of iconoclastic irreverent tirades against nearly all things which thoughtful, spiritually-minded men and women have considered good, pure, and elevating in the past, &c., and what has been the result? Many good men and women have withdrawn from the movement, and the mediums, more influenced by the unhappy conditions mentioned than by noble inspirers from the spirit world, have likewise been driven out.

Man has a religious and a spiritual nature. In all these irrational, socialistic, communistic, and, in many instances, coarse tirades—sadly lacking in sympathy, sensitiveness, and even intuition—there has frequently been not one solitary grain of religious and spiritual food to feed the religious and spiritual nature of man. Man wants this. It is not surprising that the Churches, with their old-fashioned doctrines, but still old-fashioned regard for the spiritual necessities of the people, have an attraction for many who are Spiritualists, and are helpful to their spiritual life and progress.

It is evident that the work of the spirit world is not confined to either recognised mediums or to spiritualistic societies or associations. There is a shaking of the dry bones in the old theological valleys of life. The very essence of Protestantism is 'progression here and hereafter.' Our Churches are getting touched with 'a live coal from the altar,' and all religious faith is slowly and surely developing with the advancement of the race. In this we should all rejoice, and not, as Spiritualists, lag behind. There has been too much of the iconoclastic, and too little of religious sympathy and spiritual growth in the movement; too much appealing to the wonderful, and too little to the moral and religious nature of man; too much dependence on self, too much self-seeking, and too little dependence on the guidance of the spirit world; and the cost has been the present dearth of mediumship. Nevertheless, I believe it is all for the best; I believe it will help to eliminate something of our selfishness, and lead us to attune ourselves more and more to the requirements of our work. I have faith, for one, that the mighty agencies directing this movement are not idle, and I hope that the present state of things is but a sign of the coming flood of better things.

JAMES COATES.

A NEW ARGUMENT FOR IMMORTALITY.

We cull the following interesting item from a weekly journal:—

Dr. Ivan Slavonski, the eminent Russian mathematician, who died at St. Petersburg in December, 1887, left, among other curious and valuable papers, one entitled 'The Atomic Theory: A Mathematical Proof of the Immortality of Man.'

The learned doctor starts out by taking the position that the whole universe is made up of atoms, and that these atoms are not 'innumerable,' but it can be shown that their number is limited. He further declares that the words 'infinite' and 'innumerable' are only used to cover ignorance, because it is impossible for our minds to form a proper conception of a vast number of units. After making the above and other broad statements, he sets himself to the task of proving that the atoms of the universe are constantly undergoing changes, and that the time will come when all possible changes, combinations, and permutations will have been exhausted. Spencer, Helmholtz, Thompson, and many other distinguished men, living and dead, believe, and believed, this queer doctrine. Thompson says that when these changes have been exhausted the universe will be at rest. When that day comes, the sun will cease to shine, the planets will stop revolving on their axes, and all the vast systems of worlds will hang perfectly dead and lifeless. But no, Dr. Slavonski does not propose to have a grand final 'wind-up' at that stage of the game.

He declares that when these atomic permutations have been exhausted, Nature will return upon its tracks; in other words, that when the pendulum has swung to its utmost limit it must return again. If all the positions of the atoms of the universe must again repeat themselves, Slavonski argues that there must come a time when all Nature will again be in the track now occupied. The earth will again undergo its geographical periods, and man will again appear, each individual being precisely the same individual he is now. He will be born of the same parents, be reared under the same circumstances as those now existing, and with those with whom he now lives, and will finally die, as he will die in a few years from now. After

another untold age of cyclic changes, he will 'live again,' just as in his former lives. This is immortality.

As a piece of scientific speculation, Dr. Slavonki's paper is amusing, and, perhaps, suggestive, as illustrating the ingenuity of materialistic science in its efforts to minister to the yearning for continued existence. If we had no better ground than this for our belief in a future life, we should be in a bad case indeed.

LETTERS TO THE EDITOR.

Obsession—or What?

SIR,—I am the brother of 'Cappan,' and having just read in 'LIGHT' the story of the 'Obsession,' I can heartily congratulate your representative on the absolute accuracy with which he has told it. The whole thing comes back to me, phase by phase, precisely in accordance with my own knowledge of the sequence of events; and I am pleased to find that my recollection tallies so well with his, as such testimony is naturally far more valuable than any joint recollections pieced together by two or three people. At the same time I trust we may neither of us ever have occasion again to undergo a similar experience.

R. E. CAPPAN.

A Warning.

SIR,—The sincere thanks of your readers are due to your 'Special Representative' for his masterly address on 'The Mysteries of Mediumship' in your issue of the 11th inst. It is so able, so lucid, so frank, so instructive, and so true. My experience is similar in every respect. I have been often a witness to painful incidents resembling those so graphically delineated by your contributor. Only a fortnight ago I received a message from a medium to this effect: 'Tell your sister S. to go immediately to K.; C. is dying.' This purported to come from the spirit of my deceased wife. Of course I disregarded it, as I am in constant communication with the family referred to, and felt certain they were all well; and equally, as a matter of course, the message proved to be a satanic fraud.

I and my wife were obliged to give up séances altogether, because we found it difficult, if not impossible, to avoid deceptive and evil influences while engaged in seeking manifestations; I never met with but one medium upon whose messages we could always rely. She was, probably, one of the highest mediums who have appeared since the commencement of the Christian era. I am not aware that she ever allowed herself to pass under 'control'—a dangerous mode of mediumship. She saw clairvoyantly the spirits with whom she communicated, and knew them intimately, and was thus better enabled to detect any attempt at deception. As she is now alive, at a mature age, and wishes to avoid publicity, I am not at liberty to mention her name.

When her marriage removed her from our circle, we found that our best guide through all the tortuous paths of spiritual influences was the Bible. We were never misled when we obeyed its injunctions, and in the Anglican Church we found an excellent organisation and discipline for training mankind in the precepts and practice of a religious life—the great practical safeguard, if observed, against our spiritual enemies. When you find yourself on a wrong track, you naturally seek for a right one. In the ministrations of the Church under its most enlightened teachers, we have experienced a reliable form of edification, and within its pale we have not been bored and befooled with those incoherent, visionary, crazy 'illuminations and revelations' which have been published in big books, to the deplorable injury and confusion of spiritual truth and guidance.

Under the better teaching of the Bible and its wisest and most cultivated interpreters, we have been able to acquire and maintain bodily and mental health, social comfort, and that joy and peace which are derived from contemplating and realising the beneficent power and works of the Almighty. 'Seek ye first the Kingdom of God and all other things shall be added unto you,' is a text of wonderful significance and transcendent practical efficacy. But I believe that I should never have attained this Haven of Rest had I not passed through the storm and stress, the surf and breakers, of modern Spiritualism. So far it has been to me of such infinite service that I would not barter it away for all the treasures the world could offer me.

NEWTON CROSLAND.

The Control of a Sensitive by an Embodied Spirit.

SIR,—I would wish to say that I consider that the subject of these experiences is mistaken in believing that the apparent operator was a mesmerist, and that his communion with her was volitional on his part. The real explanation was suggested in my introductory remarks. The apparent operator was as much acted upon as was the apparent subject, by the real invisible transcendent operator.

The vision with which she commences her description of these experiences appears to present a symbolic prevision of the many experiences which she subsequently went through, i.e., which were ultimated or explicated subsequently into tins and sensed conditions.

QUESTOR VITA.

Madame Blavatsky.

SIR,—The story related in 'LIGHT' of April 11th, of Madame Blavatsky's kindness in exchanging her first class ticket from Havre to New York for steerage tickets that should include the passages of a poor woman and two children, appears in Colonel Olcott's 'Old Diary Leaves.' I have not the book at hand for reference, but remember being surprised when I read it, that Madame Blavatsky, whose funds were apparently so low at the time as to necessitate her supporting herself, on arrival at her destination, by making 'cheap ties in an obscure district of New York,' should have indulged in the luxury of a first class ticket.

Colonel Olcott further relates that Madame Blavatsky professed to have had a considerable sum of money in hand at the time, which, by order of 'the Master,' she left untouched until a moment came when she was directed to deliver it in person to a man (a stranger to her) whom she found on the point of committing suicide in consequence of money difficulties. Unfortunately, when relating this circumstance to Colonel Olcott, the name of this individual, that of the street in which he lived, and other points that would have been invaluable as corroborative evidence, had 'entirely escaped her memory.' Now, considering the careless manner in which Madame Blavatsky's statements were occasionally made, it is difficult to feel perfectly convinced of the exactness with which these incidents are related. Perhaps Countess Wachtmeister may have more satisfactory proof, and could tell us the name of the woman whose steerage passage was paid for?

I feel sure we must all wish that every incident recorded concerning either the leaders of opinion or their work should be able to stand the most careful scrutiny. The Temple of Truth is being slowly raised—stone by stone, tier by tier. Surely to be 'hod-bearer' in such a work is noble, and all students of spiritualistic phenomena should be grateful to the Society for Psychical Research for their most patient labour in sifting facts from fancies, truth from error, in the various cases laid before them.

47, Russell-road, Kensington, W.

C. C. B.

The Spiritual Teachers of 'M.A. (Oxon.)'

SIR,—The address by your Special Representative on 'Obsession—or What?' (published in 'LIGHT' for the 11th inst.), furnishes an answer to 'Aitcha Hai.' Many of these communications are to be regarded as other than strictly truthful, candid, and sincere. I could give a long list of communications, given in the names of ancient kings and generals, going back to early Babylonian history; and some of these communications are of considerable length. I am now satisfied that all are false. The fraud has been confessed. I could also give a long list of names of persons who are still in earth life, who have been personated. I regard the major part of the communications I have had as belonging to this class. I still think, however, that some of those who have spoken to me, or written by my hand, are truthful. Some communications have been verified, and many more seem probably true.

One reason for suspecting the 'Doctor' is the peculiar nature of some of the communications in the Third Series of 'Spirit Teachings.' The repeated claim to be a 'Teacher sent from God' settles the question from my point of view. It is a claim to be a messenger from the Infinite, and this is, to me, unthinkable.

Note one sentence: 'I guided you in your wanderings amid the labours of the old philosophers, and, with Philosophus and Prudens, infused into you a love of the metaphysical.' (See 'LIGHT,' March 21st, p. 139.) These communications abound in metaphysical references. Are we to believe that the Infinite selected a finite being to teach other finite beings, metaphysics?

Then, the reference to 'Guardian Angels' and 'Demons of Evil,' and the claim to have 'the care of the conscience' of 'M.A.(Oxon.)' are to me evidences of personation. My copy of the First Series of 'Spirit Teachings' is not at hand to refer to, but my recollection of some of the communications by 'Rector' and 'Imperator' makes me think of them as I do of the 'Doctor.' I do not see how to 'substantiate' a suspicion, but what I have said may be enough to justify it. SCRIBA.

Mr. W. H. Harrison.

Sir,—Allow me to thank you for inserting notice of the W. H. Harrison Fund Appeal. Thanks to continued responses, the fund is growing, and stands as follows:—

	£	s.	d.
Amount acknowledged up to last week	29	8	0
Hon. Percy Wyndham	5	0	0
F. Beasley, Esq.	1	1	0
H. Horsely Hinton, Esq.	1	1	0
Alfred Watkins	1	1	0
H. B., J. B., and P. E., 5s. each, per Editor, 'British Journal of Photography'	0	15	0
R. Hawkins, Esq.	0	10	0
Rev. W. R. Tomlinson	0	10	0
J. H. Martin, Esq.	0	5	0
'Crip'	0	5	0
	£39	16	0

Further contributions will be thankfully acknowledged by F. H. Varley, 82, Newington Green-road, Highbury, N.

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.]

WELCOME HALL, 218, JUBILEE-STREET, MILE END, E.—On Sunday last Mr. Veitch gave a very interesting address on 'Spiritualism in the Bible,' which was highly appreciated by a large audience. Miss Marsh gave very successful clairvoyance, which was recognised in nearly every instance. Sunday, April 19th, Mr. Walker, trance address, at 7 p.m.—W. MARSH.

NORTH LONDON SPIRITUALISTS' SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last it was agreed that a series of Mission Services should be held in the Great Hall, commencing on Sunday evening next, April 19th, at 6.45. Speakers from other societies will be heartily welcomed and also anything in the way of music or song that will add to the attractiveness and brightness of the service. Friends will kindly communicate with the secretaries Messrs. Jones and Brooks, before the meetings commence.—T.B.

SURREY MASONIC HALL, CAMBERWELL.—We had an intellectual treat on Sunday last, when Mr. Long ably dealt with the first half of the series of questions, from an earnest student, of what we claim as the basis of our present-day revelations. His expositions were clear and concise and full of instructive points, of interest to all, even if they were strangers to Spiritualism. Our Easter Monday social was all that could be desired. We thank those friends who kindly assisted us. Next Sunday Mr. Long will continue his explanations of our position for the benefit of Christian inquirers.—A. E. B.

STRATFORD SOCIETY OF SPIRITUALISTS, WEST HAM-LANE, E.—On Sunday last Mrs. Stanley's guides gave an interesting discourse on 'Man and His Mission' to a large audience. On Sunday next there will be a flower service, on account of the passing on of Mrs. Savage, a dear friend to all who knew her, and the wife of the well-known medium. Friends are kindly requested to bring flowers with them, which, after the service, will be given to the West Ham Hospital. Our friend, Mr. Veitch, will conduct the service. On Thursday, meetings for inquirers, at 8 p.m. Our annual general meeting will take place on Sunday, May 31st, after the meeting for the election of officers, &c.—THOS. MCCALLUM.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last we were privileged to listen to an inspiring address from Mr. G. E. Aldridge, of Weston-super-Mare, upon 'Spiritualism: Is It a Religion?' Contrasting its teachings, which are verified by its phenomena, with the teachings of Christendom, he showed that while the latter degrade man's estimate of himself and belittle the wisdom of God, Spiritualism enables his conceptions of both, and bountifully supplies all his religious needs if he will but use the God-given powers he possesses. A fine tone pervaded the meeting. At the after-séance the clairvoyance by Mrs. Dowdall's 'Snowflake' was striking and most successful, all descriptions except one being fully recognised.—E. A.

THE SPIRITUAL ATHENÆUM, 113, EDGWARE-ROAD, N.W.—Mr. Horatio Hunt's lecture on 'Life, and Employment of Beings in the Spirit World,' the subject having been chosen by the audience, was listened to with deep interest by a full meeting. The lecturer was critically questioned at the close on several points, but his inspirers were equal to the occasion. Numerous questions which had been submitted for consideration were then answered, to the evident satisfaction of the audience. Two impromptu poems on the 'Growth of Holiness' and 'Home' were then given, followed by three clairvoyant readings and an impersonation test. Close upon forty people remained for the developing circle, and the power was even stronger than on the previous occasion. Next Sunday, at 7 prompt, Mr. Hunt will discourse on 'How Best to Develop Spiritual Gifts.'—L.L.G.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mr. J. Edwards occupied the platform on Sunday evening last, his address taking the form of objections to what he considered to be the fallacies and errors of the conventional religion. He, however, varied his anti-theological comments by several allusions to the power of Spiritualism, as both a constructive and destructive philosophy, which were received with approval. He was followed by Miss MacCreadie, who, under the influence of her guide, 'Sunshine,' gave a number of clairvoyant delineations with a degree of success that should greatly extend her fame as a seer. The first description in particular, was generally acknowledged to be of a character that lifted it much above the level of the average delineation. This description was accompanied (as also were several of those that followed) with the name of the spirit and a message, both of which were acknowledged to be accurate. Altogether the clairvoyance was a more notable success than has yet been achieved by this medium, and her increasing proficiency is a subject of much satisfaction to the society as well as to the general audience, which testified its approval in an unequivocal manner. Mr. T. Everitt, the president, occupied the chair, and made some suggestive remarks on the subject of phenomena. The musical portion of the proceedings included a pianoforte solo (Grieg) by Miss Butterworth, under whose leadership the choir continues to flourish. A vocalist of high repute will, it is understood, give a solo next Sunday evening, when Mrs. M. H. Wallis (of Manchester) is expected to deliver an address.—L. H.

MARYLEBONE ASSOCIATION OF SPIRITUALISTS.

SOCIAL GATHERING.

It has long been the wish of the executive and members of the above association to promote meetings whereat cordial relationships between members could be established and sustained, and the gathering that took place on Monday evening last, at the French Drawing Room, St. James's Hall, was most encouraging to all concerned. The company, numbering over one hundred, apparently enjoyed heartily this opportunity for social intercourse.

The musical items provided included solos by Miss Samuel, Mr. Sherman, Mr. J. Edwards, Mr. Otto, and an Australian lady; pianoforte duets by Miss Corp and Miss Butterworth, R.A.M., and Miss Bell and Miss Butterworth; also a part song by the M.A.S. choir, which was encored. The elocutionary part of the programme was well-sustained by a gentleman from Australia, and by Mr. Corp, the last-named gentleman causing peals of laughter by his rendering of two particularly clever and witty selections, which were given with conspicuous ability. The hearty thanks of the meeting to those friends who had so generously and efficiently contributed to this successful evening were fittingly expressed by the president, Mr. T. Everitt. The refreshments provided were all that could be desired, and when the meeting dispersed at half-past ten o'clock, expressions of warm appreciation of the enjoyment were heard on all sides. This was particularly gratifying to those upon whom the heavy work of this association falls. With over two hundred and thirty members on the books, the anxiety of the Sunday meetings, the establishing of members' séances, and the continual clerical work involved, there are times when encouragement is greatly needed, and meetings such as the one under notice give that encouragement in the evident good feeling and sympathy, as well as hearty co-operation, which were so markedly manifest on Monday evening.—LEIGH HUNT.

TO CORRESPONDENTS.

W. W.—The Members of the London Spiritualist Alliance have access to a large Library of Books on the subject. You would do well to become a member.

J. S. H.—We do not think the further discussion of the matter to which you refer would be of sufficient interest to our readers to justify its continuance.

'BRABONTIO.'—Sorry your communication has come too late. In a note to one of the letters which appeared in last week's 'LIGHT' we stated that the 'discussion must now be regarded as closed.'