

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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SPECIAL NOTICE.

The Editor has left town for a few weeks, and he therefore asks his friends and correspondents to bear in mind that—while all communications intended to be printed will have due attention—he will be unable to reply to letters of a private or personal nature, during the month of July.

NOTES BY THE WAY.

'The Humanitarian' for June publishes 'by special permission' an Article by the late Sir Richard Burton, on 'Spiritualism in Eastern lands.' It may interest the editor of 'The Humanitarian' to know that this Article was read to London Spiritualists as a Lecture and published by them a little short of twenty years ago. The facts reported in this Lecture, however, are of permanent value, and Sir Richard Burton's peculiar attitude as 'A Spiritualist without the spirits' is as noteworthy as ever, although we fail to see how he could resist his own evidence. One remark is worth reprinting, as increasingly true. Referring to a bit of timid hedging by a certain writer, he says:—

This conclusion is evidently *ad captandum*. It must be remembered that the author wrote before 1832, when even European travellers who feared to be called 'credulous,' were compelled to make an apology for recounting any phenomena that savoured of the so-called 'preternatural.' Spiritualistic Societies have at least taught them a little more boldness in dealing with facts, and courage in affronting the vulgar.

A Roman Catholic publication, 'The Lamp,' contains the usual identification of Spiritualism with 'cheap penny museums,' 'fortune tellers,' and other cheats: but, turning over a leaf or two, we find an intensely interesting spiritualistic story, entitled 'A Voice from the Dead.' It is a story of two young girls who, while living at an old grange, after their mother's death, escaped from their attendant in order to explore some old, dark, underground passages. These led them at last, along a slimy slope, into a place of extremest danger, but, just as the danger culminated, a soft voice behind them called them by their names: it was the 'dead' mother's voice. Thrilled with astonishment and joy, they turned round and cried, 'Mamma! O mamma! where are you?' And again the gentle call came. So they followed it, and followed it, until the voice led them back to a place of safety. The teller of the story, one of the children, in later life, says:—

I cannot quite recall how many times her voice called us. But it certainly did so more than twice or thrice. It scarcely ceased till—there was a bend in the curving walls—till we saw a light; the warm, flickering light of candle or lamp. I looked

up; her voice was still—we never heard it again, never, never, never! but—we were in our father's arms.

He lifted us both up, one after the other, bodily.

Susan was behind him with the candle. He was very pale, and I can see even now the look upon his face: a look of deadly terror.

'My God!' he muttered, 'Oh, my God! What can I say to them? What an escape!'

The white pallor of his lips struck even my childish inattention. There were tears—dark, heavy tears—in his eyes. He drew our heads against his breast and kissed us. We wriggled in his embrace, and cried, 'Mamma, mamma!' again.

What could he say to us? Ah, what? Nothing, except to tell us of the deadly peril from which we had escaped.

My mother's voice had called us, her children, from sure and certain death. At the moment when we heard it we must have been on the edge of a hideous precipice—I can give it no other name. One step—nay, half a step—forward, and we had fallen into a great pool of turbid water and foul slime; and in that water and slime we would have been drowned and smothered horribly.

My tale is told. I have nothing to add, no hypothesis to support, no explanation to offer, no comment worthy of record.

I heard—we heard—the voice which called us from a terrible death four months after she whose voice it was had been laid in her grave. We have never heard it since—never—never. What more is there to say?

These things are, we know not whence, we know not wherefore. They are, we are, and the unseen is around us everywhere.

This is a useful indication of the curiously contradictory condition of many people's minds. They are apt to associate us with foolishness or fraud, and yet, in their hearts, they believe as we do. They do not give the subject sufficient consideration: they do not see that we are helping to sustain what is often their most deeply cherished belief.

'Science Siftings' contains a brief Article on spirit photographs, concluding thus:—

We think it desirable to point out that 'spirit' photographs, if any such thing there be, relate to a disturbance of 'mind-stuff' in three dimensions of space. Therefore, they can only be obtained (if they can be obtained at all) by the aid of a 'pinhole' camera, pointed towards the subject, successively, in two directions at right angles to one another. Rays propagated in straight lines can never impress the image of their source otherwise than by such aid. Let photographers of the mysterious bear this in mind.

We also 'think it desirable to point out' that 'can only be obtained by, &c.,' is not permissible. 'Can only be,' 'cannot be,' and all phrases of that sort had better be dropped or used with the greatest economy. We are all very much at school, and the best thing we can do is to be docile and simply learn.

The late rector of Eastnor, Dennis Hird, is evidently a sharp fighting man. His book, 'Pulpit Science. Is Immortality a Physical Fact?' (London: Clement Wilson) is a vigorous, and not always seemly, attack upon Prebendary Reynolds' work on 'The World to Come. Immortality a Physical Fact.' The bit of love story and story of clerical life, running through it, is a fresh and breezy piece of work,

and more of it would be acceptable; and portions of the criticism of Prebendary Reynolds' somewhat hazy and pretentious book are well done; but Mr. Hird is a hard fighter, with a fighter's rough-and-tumble speed and style, and we cannot but think there is a waste of power in his case. In dealing with some of the subtlest suggestions concerning a future life, one has need of patience, reverence, and sympathy: and Mr. Hird seems to have not much of either. Indeed, as we read some of his criticisms, we seem to see a Cossack rough-riding in a garden of flowers.

Mr. Hird laughs at Prebendary Reynolds' arguments, and jumps on his science. Will he give us his own thoughts and hopes concerning immortality? It is so much more useful to be affirmative than negative.

They who would truly live the life of the spirit must seek the counsels of perfection, not in great matters only but in small. It may, for instance, be, for some, a greater thing to nurse a baby for an hour in a hovel than to take early sacrament for a month in a Church. It may be more really elevating spiritually, to go out cheerfully to earn four shillings a day, and, in order to save every penny for a sick wife and a sheltered mother, deny one's-self tobacco and beer, than to go abroad as a missionary to the heathen. Thank God! the great salvations are possible for little people. Ah, yes! not on the vast heroic heights, but here, in the small and humdrum ways, are the great opportunities and the urgent needs.

Here, for instance, in John Boyle O'Reilly's verses, is one 'way of salvation':—

The kindly words that rise within the heart,
 And thrill it with their sympathetic tone,
 But die ere spoken, fail to play their part,
 And claim a merit that is not their own.
 The kindly word unspoken is a sin,—
 A sin that wraps itself in purest guise,
 And tells the heart that doubting looks within
 That not in speech, but thought, the virtue lies.

But 'tis not so: another heart may thirst
 For that kind word, as Hagar in the wild—
 Poor banished Hagar!—prayed a well might burst
 From out the sand to save her parching child.
 And loving eyes that cannot see the mind
 Will watch the unexpected movement of the lip.
 Ah! can ye let its cutting silence wind
 Around that heart, and scathe it like a whip?

Then hide it not, the music of the soul,
 Dear sympathy, expressed with kindly voice;
 But let it like a shining river roll
 To deserts dry,—to hearts that would rejoice.
 Oh! let the symphony of kindly words
 Sound for the poor, the friendless, and the weak;
 And He will bless you,—He who struck these chords
 Will strike another when in turn you seek.

DECEASE OF MRS. OLIPHANT.

Mrs. Oliphant, the well-known authoress, departed this life on the 25th ult. Mrs. Oliphant was born at Wallingford, near Musselburg, in Midlothian, in 1828, and her first work in fiction appeared in 1849. Among her best known stories are 'Caleb Field,' 'Katie Stewart,' 'The Quiet Heart,' 'The Laird of Norland,' 'Lucy Crofton,' 'The Chronicles of Carlingford,' 'Madonna Mary,' 'Squire Arden,' 'At His Gates,' 'A Rose in June,' 'Hester,' 'Sir Tom,' 'Madam,' 'Oliver's Bride,' 'The Second Son,' 'Neighbours on the Green,' 'Lady Car,' 'A Poor Gentleman,' 'Sons and Daughters,' 'A Belegued City,' 'A Little Pilgrim in the Unseen,' 'Old Lady Mary,' 'The Open Door,' &c. Mrs. Oliphant's 'Life of Laurence Oliphant,' her editing of 'Foreign Classics for English Readers,' and her works of history and biography, among which were 'Saint Francis of Assisi' and 'The Life of Edward Irving,' are familiar to many readers. Mrs. Oliphant used to live at Windsor, but spent part of each year at San Remo. She recently removed to a picturesquely-situated residence overlooking Wimbledon Common. It was here that she passed away in her seventieth year.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street East.

THEOSOPHICAL LEADERS.

'Ourselves,' a little Theosophical Magazine published in London, gives its readers likenesses of Mrs. Tingley and Mr. Ernest T. Hargrove. The latter is the picture of a handsome youth, whose physiognomy shows a gentle and refined nature; the former, well—on seeing Mrs. Tingley's likeness we could at once understand how it is that she is accounted a woman of weight on the Judgeite side of the Theosophical embroglio. It is not the personal peculiarities of the originals, however, that induce us to notice these likenesses, but the circumstance that Mrs. Tingley is described on the portrait as 'Leader of the Theosophical Movement,' while Mr. Hargrove figures as 'President of the Theosophical Society.' A few years ago Madame Blavatsky and Colonel Olcott were universally recognised as 'the Leaders of the Theosophical Movement,' and to them most Theosophists added Mr. Judge. There was no lack of other leaders, it is true, but they were 'leaders,' not 'the leaders'—a distinction which implies an important difference. Well, Madame Blavatsky is dead, and so is Mr. Judge, and there remains of the trio only Colonel Olcott, the 'President-Founder' of the Theosophical Society, who has honourably filled the office of its President ever since its start, over twenty years ago, when Mr. Ernest T. Hargrove must have been an interesting baby. So far as we have heard, Colonel Olcott has neither died, nor resigned, nor been dismissed from the post of President of the Theosophical Society, whatever the honour of that position may be worth. How, then, can Mr. Hargrove be truthfully called 'President of the Theosophical Society'? How can that title be claimed for him without an outrageous insult to Colonel Olcott, the old-established 'President-Founder'? Again, how can Mrs. Tingley be truthfully described as 'Leader of the Theosophical Movement' when Mrs. Besant has a claim to that title which, we fancy, would be unanimously allowed by every non-Theosophist and by a majority of Theosophists?

DR. J. M. PEEBLES IN LONDON.

Upon reaching our office on Monday morning we had the unexpected pleasure of finding Dr. Peebles awaiting us, having just arrived from India and Egypt. Time, notwithstanding his pilgrimages around the world, has dealt kindly with the genial doctor, and he seems just as cheery and enthusiastic and nearly as vigorous as when we first met him some thirty years ago.

This, his third tour around the world, seems to have been the most successful and extensive of all. He lectured upon Spiritualism under the auspices of both the Victoria Association of Spiritualists and the Progressive Lyceum. The Melbourne Press, reporting his lectures, treated him liberally, in marked contrast with his experiences twenty-five years ago. He also lectured in the Unitarian Church, and other church edifices, halls and parlours, upon vegetarianism, anti-vaccination, anti-vivisection, and other reform movements. He lectured in Buddhist and Hindoo temples, and accompanied Colonel Olcott on one of his lecture tours to the Buddhist schools of Ceylon.

The doctor spent several weeks at Adyar, the headquarters of the Theosophical Society in India. 'There is but one Theosophical Society,' said the doctor, and that was founded by Colonel Olcott and Madame Blavatsky. He visited the huts of several Yogis in India and studied their pretentious occultism, pronouncing it one-third hypnotism and two-thirds fraud.

The doctor is preparing a volume of his late travels. He leaves for America in the course of a few days, his medical business making it imperative that he should reach his home in San Diego as speedily as possible.

We hope next week to give further particulars of our very interesting interview with the doctor.

Yielding to a request by the President of the London Spiritualist Alliance, Dr. Peebles has consented to deliver an address at the Cavendish Rooms, Mortimer Street, Cavendish Square, at 7 o'clock on Sunday evening next, July 4th.

ANIMAL MAGNETISM; BY J. P. F. DELEUZE.

THE 'HISTOIRE CRITIQUE' AND THE 'INSTRUCTION PRATIQUE.'

These works have been highly recommended by Professor Janet, of the Salpêtrière and the Collège de France. As they are out of print and not purchasable, some account of them will be of value to students of psychology, and also to Spiritualists, as showing the similarity existing between mesmeric and mediumistic phenomena.

Deleuze describes a series of phenomena presented through mesmeric subjects, which resemble many with which Spiritualists are familiar as occurring through mediums. Several cases are given of subjects who, when induced into the somnambulant state (now called the third hypnotic state by the Charcot School) diagnosed their own and other people's illnesses and the cause thereof. They described the state of the organs affected; announced the course the maladies would take; the time of the attacks or crises; prescribed for the illness, and foretold when the cure would be effected, and that sometimes months ahead. He quotes, from Puységur and others, many cases of lucidity (clairvoyance) at a distance; also of cases where the subjects read and wrote with closed eyes, through opaque bodies, in the dark. They described the operator as surrounded by a luminous aura or atmosphere, which varied in colour and quality with different operators, and they saw the effluvia radiating from his fingers and flowing to themselves. In his own experience he only found twelve out of 300 subjects in whom the somnambulant state could be induced. He quotes a case of telepathic action or responsiveness to orders mentally transmitted.

As in mediumship, the memories pertaining to the secondary state are not brought out into the normal, awakened state. As in mediumship, the inducing of the somnambulant state entails the development of hyper-sensibility in the subject. She becomes sensitive to the influence of the people surrounding her; not only to their vital radiation, but to their thought radiation, especially to that of positive people. Consequently, he says, the presence of the operator only is preferable during somnambulism, so as not to disturb the phenomena.*

Deleuze does not commit himself to any theory with regard to magnetic action, but he quotes interesting passages from other writers with regard to the probable process. He favours Mesmer's position as to the existence of a universal fluid, which flows into and out of man, constituting the principle which animates us and causes us to live, and becoming modified in its efflux, by man's volition. Will guides the exteriorisation and projection of this emanation, even as it directs it through our limbs, producing dynamic effort. It unites with the sensibility of the subject, converting the latter almost into a continuation of the operator; thereby determining him, while simultaneously intensifying his sensibility.

An inversion of normal sense-relations appears to occur in the subjected state (control). The subject ceases to perceive by the senses, which cease to produce ideas, while suggested ideas produce sensations. The radiation from circumference to centre, occurring in normal sense-relations, ceases, and the radiation appears to occur from centre to circumference while this circumference expands. External notions and impressions cease to be received, and the subject is cut off from the external world. A new manner of judgment arises, prompt, affirmative, and self-reliant. A higher character comes into action; indeed, the subject becomes a different person.

Deleuze quotes M. de Bachelier, who affirms that a much finer mode of sensibility exists in our nervous system, responding to finer reactions than do our senses, and when the action of our external senses is suspended by magnetisation this inner sense then functions. A passage quoted from M. Tardy de Montravel puts the same thing differently. He states that, in addition to our normal senses, man also has an interior sixth sense centred in the solar-plexus, and radiating thence through the sympathetic nervous system. When our normal senses are indrawn by magnetic induction, this inner, more delicate perception then replaces them. A German authority from Rastadt, referring to the 'crises' that occur in all subjects when the

operator's vitality takes inductive command of that of the subject, says that a separation and disengagement then occurs from the solar-plexus, which, rising therefrom, produces a rearrangement of the relations between the subject's soul and spirit. The highest faculties of the soul, he says, are concentrated at the solar-plexus, and after the magnetic crises these finer perceptions then act through the nervous system (which by implication is inferred to pertain to the spirit).

A case is quoted in illustration from Petetin, in which, during the cataleptic state, all perception was concentrated at the epigastrium, the normal senses being entirely suspended. The subject could then only hear when spoken to in close conjunction to the epigastrium. She could smell or read through solid bodies similarly placed. If a chain of people was formed, the hand of the nearest being placed on her epigastrium, she then heard words spoken or whispered into the hand of the person at the other extremity of the chain.

The suggestion arises, when reading the above, as to whether the disengagement and 'rising' of solar vitality from the solar-plexus which occurs at the magnetic 'crises' may not have some analogy with the 'ball' which hysterical patients describe as rising within them at the time of their attacks.

The above definitions which associate solar vitality and 'direct' perception with the solar-plexus and the sympathetic ganglionic nervous system, and by inference associates the reflective, spiritual element in man, with the cerebral sensor-motor nervous system, reminds the reader who is familiar with occultism, of the sun and moon alchemical. This classification further reminds one of the negative and positive elements in man symbolised in the upright and reversed triangles, constituting Solomon's seal, with the 'ankh' or 'rose' of life, as symbolising the heart, or centre of the interiorising vital mediation. It further reminds one of the 'cross' of the occultists as representing the perpendicular, positive, spiritual will, reacting in the horizontal negative, imaging element or vitality in man. Mesmer claims, says Deleuze, that these poles may be reversed at will. The occultists also advance similar claims. These definitions raise suggestions as to the process by which mediumistic and occult thought-form phenomena may perhaps be produced, by the inter-action of positive spiritual ideas or will, in negative substantial, magnetic vitality. Under the stimulus of an interiorising circuit of vitality, a mediated idea may thus be clothed in a vital pabulum, *i.e.*, imaged and exteriorised.

Deleuze describes the process of magnetisation (mesmerisation, hypnotisation) as follows: The first condition is that the operator must believe in the efficacy of his action and 'will' to succeed. The action of will is subordinate to and dependent on firmness of conviction. Let the operator and subject sit facing each other, the knees and feet in contact. Take hold of the subject's thumbs* for three minutes or so, looking quietly in his eyes. Place the hands then on the subject's shoulders, bringing them slowly down the arms and taking hold of the thumbs. Repeat this several times. Then place the hands over the subject's stomach, the thumbs joining in the centre, the fingers reaching round the sides. When warmth is felt bring the hands down to the knees. Place the hands then over the head and make sweeping passes down to the knees or feet, a few inches from the body. The fingers should not be stretched tightly out but remain easily curved, the hands being reversed when raising them. Fifteen minutes' action may be necessary, and this may have to be repeated on several subsequent days. When the subject is asleep, consult him as to how long he should be allowed to sleep and when the next sleep should be induced. If treated for illness, consult him as to the treatment to be followed. Consult him also as to what portion of the incidents occurring in that state may be told to the normal personality when re-awakened. It is preferable with regard to somnambulant visions, &c., that the normal personality of the subject should be told as little as possible as to what occurs in his secondary state.

There must be sympathy between the subject and the operator to enable inductive action to occur satisfactorily. When connection has been efficiently developed, action may be exerted from a distance, or by means of magnetism condensed in a reservoir. Ladies can magnetise as well as men, and it is preferable for ladies to be magnetised by others of their own sex only. Children who have seen subjects magnetised can do so from mere imitation. The subject should preferably be influenced by the same operator on all occasions, and the latter

* The similarity of the conditions here laid down by Deleuze with those formulated by Ochorowicz and De Rochas with regard to the conditions obtaining in the Eusapia experiments, is worthy of notice with regard to the Cambridge experiments.

should always retain the ascendent and never allow himself to get flurried at the curious symptoms appearing during the magnetic 'crisis,' but let this take its course, always remaining calm. (The symptoms presented in the magnetic crises resemble those presented by mediums when passing under control, *i.e.*, spasms, contractions, spasmodic breathing, &c., and this fact constitutes another evidence as to the identity of process.)

The above extracts show the great similarity that exists between mediumistic and mesmeric states. Indeed, the identity of process is shown from the fact that many cases have been quoted by different writers, in which subjects in whom the mesmeric state had been induced by a human operator, had been taken hold of then, and used as mediums by invisible operators, passing under 'control,' as Spiritualists say. (The writer knows several such cases.) The subject then acts as a living telephone, so to say. The embodied operator prepares the hyper-sensitive state of responsiveness by supplementing, and thus intensifying, the subject's normal vital sensibility, into which the invisibles transmit their messages on an electro-vital circuit, entailing not only thoughts but facial expression, accent, &c., by the reaction of the vital current in the subject's brain and its conversion into motor action. But this no more entails the incarnating in the subject of the invisible communicating transmitter than do similar phenomena induced by human mesmerisers. In both cases they are the effects of 'suggestions,' *i.e.*, thought-transference. But thought is contained in a vehicle of life, or in other words, thought-transference entails life-transference also (or transference of vitality). Consequently, vital phenomena, such as facial expression in 'control,' &c., on the one hand, or curative effects on the other, are entailed also. It is this fact, the inherent inseparability of thought and life, that explains the stigmata, blisters, &c., produced in subjects by 'suggestion' by the Nancy School of hypnotists. It is this fact also that explains the therapeutic effects produced by them, as by magnetisers.

The true solution of these phenomena is neither to be found in the Nancy theory of suggestion *per se* (or in the Charcot-Janet theory of a neuropathic pathological state), nor in the mesmerist's theory of a vital fluid *per se*, but in the dual unification of the suggestion with the vital-radiation theories. Vital radiation carries suggestion (thought-determination) in fact, while 'suggestion' implies and entails a transference of vitality. The two are inseparable in the Universal processus and in every particular expression thereof consequently.

Similarly, all mediumistic phenomena are produced by transmitted 'suggestions' from an operator through a medium. Subjective phenomena are caused by a circuit entailing reaction in the brain; while in the case of objective phenomena the thoughts are projected through the negative element in man's system, and receive a vital objectivisation before being exteriorised. 'Q.V.'

TELEPATHIC PAINTING.

The following interesting paragraph appeared in a recent issue of the 'Illustrated London News':—

Some French newspapers have discovered an English artist whose claims to honour have not yet been recognised by his own countrymen. Mr. John Charles Hawkes is, it appears, a landscape painter of more than usually imaginative power, and he has no need of the photographic camera to aid him, as is the case with many of his better known brother artists. Like many others, however, Mr. Hawkes paints scenes which none besides himself has ever gazed upon, but in one respect his work differs from theirs: the scene which he paints to-day with vivid exactitude is realised in every detail some days or weeks later. At one moment it is a city devastated by plague, at another a ship cast upon the rocks and the passengers and crew exposed to the most terrible dangers; or it is a well-known spot which is the scene of an appalling conflagration; and sometimes, but more rarely, peaceful incidents in the lives of cities and peoples. Mr. Hawkes explains that he paints these things because he sees them actually presented to his eyes. He has no idea how or why these coming events visualise themselves, but they do so, and so clearly that he is able to transfer what he sees to canvas. Telepathic painting has a vast or vague future.

LONDON (BLOOMSBURY DISTRICT).—'LIGHT' is kept on sale by J. Burns, 81, Endell-street, Shaftesbury-avenue, W.C.

ON TESTING MEDIUMS: A REPLY.

BY 'AN OLD INVESTIGATOR.'

In the last number of 'LIGHT' 'A Scientific Authority' kindly favoured us with his opinions, theories, and advice as to how mediums should be tested, and the phenomena of Spiritualism examined.

Omitting much of the verbosity in the article, we find the following to be his instructions, and to be considered scientific:

Previous to investigating any novelty make up your mind as to whether the asserted facts are, or are not, in accordance with what is known of the laws of Nature. If the asserted facts should not be in accordance with what are supposed to be the laws of Nature, then don't trouble to investigate as to the facts, but merely search for trickery or delusion.

This suggestion is quite in accordance with orthodox views, and has been carried out by many leading men of science. Whether it is sound may admit of question; for example, one hundred and fifty years ago it would have been considered against the laws of Nature that two men could converse at a distance of fifty miles, as they now can by aid of the telephone.

To frame an hypothesis, to commence with, as to what is and what is not possible previous to examining what sane people assert they have seen occur, is not scientific; it is merely begging the whole question, and is the act of a prejudiced visionary theorist.

To frame an hypothesis to commence with, that a person termed a medium must be an impostor, is unsound. To tie this medium with ropes, or to hold the hands and feet of the medium, indicates that the medium is assumed to be a fraud, and hence a feeling of antagonism is set up between the medium and the investigator, which is usually fatal to any manifestations taking place.

To employ a conjurer to attend a séance, shows that those who employ him have no confidence in their own powers of perception, and are unable to distinguish between what can be done by conjuring, and what is impossible by such means. A conjurer, too, is a professional trickster, and it is his business to delude the public into the belief that he knows, and can do, everything that a medium demonstrates. Honest conjurers have over and over again stated that what occurs in the presence of a medium, is entirely beyond their power. People who go to Maskelyne and Cooke's and imagine that what they there see is the same thing as occurs with a medium, are people possessing very feeble powers of observation; to the trained investigator there is as much difference, as there is between the mere banging of a piano with the fists, and the playing of the same piano by a skilled musician.

When a man asserts that he can see at a conjuring exhibition all that occurs in the presence of a medium, he proclaims that he is so deficient in discrimination, that it is merely wasting time to discuss with him.

'A Scientific Authority' refers to sitting in the dark, and to the advisability of at once producing a light when the slightest indication of phenomena occurs. As 'an old investigator' we suggest: Never sit in the dark with a strange medium, or in a strange house, or with strangers. That light interferes with some of the manifestations is a law, but if a séance is carried on in darkness it should only be with a medium whose honesty, and powers, we have frequently tested in the light. The room should be one we know well, and the persons present should be few, and should be thoroughly known to us. In darkness the best physical phenomena occur; but these after all, although interesting, are not so convincing as are those of an intellectual character.

To suggest that immediately any phenomena occur, a light should be produced, measurements made, a report written, &c., is absolutely childish. It is like looking for the eclipses of Jupiter's satellites with a microscope.

The questions put by the 'Scientific Authority' to the individual who reported what had occurred at a séance with Miss N., are quite in accord with the proceedings of some men who claim to be scientific. What has the length, breadth, and height of a room, or the exact size of a table, to do with the fact that half-a-bushel of flowers fell from above, on a party of eight people?

The hypothesis framed by the 'Scientific Authority,' that a number of men, recognised as clear-headed, scientific, and able, before they investigated spiritual phenomena, suddenly became

imbecile idiots after they examined, is merely a baseless theory, invented to attempt to damage the evidence.

The oft repeated and erroneous assertion, that Faraday proved that unconscious muscular action explained the phenomena of Spiritualism, is only one of the many proofs of the absence of reasoning on the part of many men. A table, a book, or other article rises in the air when the hand of a medium is held some inches above it. What greater proof of mental imbecility is required, than for a man to assert that this rising of the material object is produced by 'unconscious muscular action' when no muscles touch the article?

In former times a clique of men who claimed infallibility and endeavoured to rule the minds of other men, invented the Inquisition and the stake in order to dispose of those who would not submit to their dogmas. In the present day the law will not permit such atrocities, but similar types of men go as far as they dare to dispose of opponents. Hence a 'Scientific Authority' naturally regrets that he cannot get rid, by aid of the Inquisition, of those who expose his fallacies and false conclusions.

So-called science has had many serious falls, but never seems to learn. Men to-day laugh at the absurd theories of the scientific orthodox authorities of forty years ago. Men, forty years ago, laughed at the theories and beliefs of the authorities of one hundred years ago. What will the men of forty years hence think of the theories of the present-day authorities, with their hypotheses of 'unconscious cerebration,' 'unconscious muscular action,' and 'subliminal self' as explanations of such facts as are known to occur?

The study of spiritual phenomena differs from all other studies, because the laws which govern them differ from the laws of other subjects. We cannot comprehend these laws by any royal road; we must study them carefully; we must examine by what means we obtain results, and by what acts and processes we fail to obtain results. When we have the means of communicating with spirits we can obtain from them instructions as to the most suitable means of obtaining results, and also why it is that failure sometimes occurs. Acting in accordance with such instructions, we have found that satisfactory results almost invariably occur, and when a failure takes place it is clearly pointed out to us that we have not fulfilled the necessary conditions.

For a person who has never studied the laws, who is always on the alert to attribute fraud as an explanation, who claims that nothing occurs at a séance other than conjuring and trickery, to pose as a teacher of how to test a medium, is a pitiable exhibition of arrogant ignorance.

So-called 'orthodox science' has remained too long asleep as regards this matter. It has imagined that it possessed a monopoly of all knowledge, and would not even condescend to listen to a report of the facts. If it did pay any attention to the subject, it was merely to ridicule or abuse those who had patiently investigated. A curious result has thus been produced. Investigators of spiritual phenomena, perceiving how illogical and prejudiced orthodox science had shown itself on this subject, and how liberally it invented baseless theories to account for phenomena, asked whether this orthodox science could be quite accurate on its own subject, when it was so illogical and speculative on another subject.

The result in many cases has been, that when the dogmas and accepted theories of orthodox science have been carefully examined, as were the phenomena of Spiritualism, it has been found that much of this so-called science is merely hypothesis, based on hypothesis, and in many cases contradicted by facts. Long names are given in many cases as supposed explanations of facts, whilst the most baseless hypotheses, if these emanate from one of the army of scientists, are applauded as profound, are promulgated in books and by lectures as grand facts, and the ignorant, only anxious to know what the Chief Priests and Pharisees say, follow like sheep, and aid to promulgate error.

There are a number of orthodox theories on which other theories are based, which if tested with half the severity with which investigators have tested spiritual phenomena would not stand such test, and must be discarded by reasonable men—but these now block the way of progress.

Professor Lodge, in a brief speech at the end of his late address, said it would be a remarkable inversion of things if in the next century the scientific men might be found to be believing in more than the parsons did! It would be equally as remarkable, and not less probable, if in the next century Spiritualists were to be found instructing orthodox science how

to investigate the subtle laws of Nature on sound principles, and showing that to build theory on theory and to disregard facts was the proceeding of a wild visionary speculator, not of a true philosopher.

Hitherto, 'Scientific Authorities' have behaved towards the phenomena of Spiritualism in a manner which has caused real investigators (who have been witnesses hundreds of times of the phenomena) to lose all respect and consideration for the opinions of this school. Their proceedings have shown that they don't know, and don't want to know. There are brilliant exceptions of course, but we refer to the crowd. When, then, a 'Scientific Authority' puts himself forward as a teacher of how to test mediums, he is attempting to teach that, the very alphabet of which he is evidently unacquainted with.

Those who wish to know how to test this subject cannot do better than study 'Advice to Inquirers for the Conduct of Circles' by 'M.A. (Oxon.),' to be obtained at the office of 'LIGHT.' This advice is based on experience and is not a mere theory, framed without either knowledge or experience.

'THE PENAL CODE OF THE FUTURE LIFE.'

'Le Progrès Spirite,' a weekly devoted to the promulgation of Allan Kardec's doctrines, has been giving its readers a reprint of their Master's teaching about 'The Penal Code of the Future Life,' which 'Code' brings into a strong light one, at least, of Allan Kardec's doctrines which does not awaken much response among English Spiritualists. Kardec starts with the proposition that 'Everyone is responsible for his personal faults,' which, however, will seem to most people now-a-days to require the rider, 'in so far as those faults are not congenital.' Thousands of people come into the world mental and moral cripples, as far from perfect human beings as if they were born with withered limbs; and to suppose that a just God punishes these unfortunate victims of unhappy heredity for their 'personal faults,' is a loud echo of mediæval theology. Moreover, we are beginning to suspect that future punishments will take the form of the natural consequences of our earthly actions; and that the result will be the awakening in us of a reasoned determination to avoid evil actions in the future. In other words, we have pretty generally come to regard future punishment as reformatory, not as revengeful—in so far as pain in a future life can be considered in the light of punishment, rather than in that of natural consequence. Allan Kardec's future punishments are not only revengeful and arbitrary, but slightly grotesque. We are told, for instance:—

It is a punishment for the proud man to see those he has despised upon earth courted and fêted, while he is relegated to the lowest rank; for the hypocrite, to be subjected to a light which will render his most secret thoughts transparent to all—no way, then, for him to hide or to dissimulate; for the sensual man, to have all the temptations, all the desires, without any means of satisfying them; for the avaricious to see his gold dissipated, while he has no way of stopping it; for the egoist to be abandoned by all the world, and to suffer what others have suffered through him; he will be hungry, and no one will give him to eat, thirsty, and no one will give him to drink; no friendly hand will come to press his, no compassionate voice will come to console him; he thought only of himself during his life, no one thinks of him or pities him after his death.

In other words, according to Allan Kardec, the kind-hearted, loving souls will, in the next life, be just as unfeeling and selfish as the egotistical and unsympathetic people are in this one.

MR. W. J. COLVILLE.

Drs. Emmett and Helen Densmore gave a reception to Mr. W. J. Colville at their residence, Kneesworth House, Elm Park-road, on Sunday evening last. After replying to a number of questions bearing on a variety of topics, more or less closely related to Spiritualism, Mr. Colville was inspired to deliver several 'personal poems,' which gave great pleasure to the assembled guests as in many cases the delineation of character and gifts was pronounced remarkable. The exercises terminated with an impromptu 'Ode to the Queen' and a prophecy as to the happy outcome of the Jubilee enthusiasm. Mr. W. J. Colville will lecture at Hanley, Staffordshire, on Sunday and Monday next, July 4th and 5th, and will then proceed to Manchester, where he will deliver a number of addresses under the management of Mrs. R. Morgan, 36, The Crescent, Peel Park.

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EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

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THE OTHER SIDE OF DEATH.

Now that St. Paul's has, for the present, given itself over to spectacle and music, Westminster Abbey is the great centre of influential preaching, and, very fortunately, just now the Abbey is in the hands of a notable band of preachers,—alert, militant, modern and extremely outspoken. The most advanced of these is perhaps Canon Wilberforce: the most influential is probably Canon Gore,—a man of whom a great deal may yet be heard, with a blending of seeming opposites that is always interesting. There are times when Canon Gore might be taken for a mere priest, almost an obscurantist in his sacerdotalism: there are other times when, in pure ethical zeal, he is a very Savonarola: and again there are times when he seems a sheer rationalist, with even a bias in favour of democratic radicalism: and finally, we are sorry to say, there are times when he figures as a cheap and almost common-place special-pleader in favour of conventional dogmas,—obviously only to keep the ecclesiastical skittles up.

It is his book on 'The Creed of the Christian' which presents him in this last character: and yet there are statements in that book which startle one all the more because they come in the course of such an obvious bit of sheer conventionalism. For the most part these statements occur quite at the end of the book, in a curious chapter on 'The other side of death,' and they are of decided value.

Canon Gore is extremely realistic and simple. Here is an instance. He says, 'We are so apt to speak of dead people as if they were quite different from what in truth they were, that we get to think of death as if it changed our character; but it does not: it only transplants us out of this world with which we are so familiar, into another world.' That is perfect, and is pure Spiritualism.

Then oddly enough, on the same page and in italics, he says, '*We believe for certain in the Resurrection of the Body.*' But what room is there for a resurrection of the body, if, at death, the real man simply passes on into spirit-world? The so-called 'dead' have been, he says, 'transplanted' into that other world. Why then worry them with a resurrection of the body? Who would want it?

But, as we read on, we at once see that 'the Resurrection of the Body' is only a figure of speech. Canon Gore does not really mean the resurrection of the body at all: he expressly repudiates it, and as expressly says that 'the resurrection of the body means that we in our same selves shall be re clothed in a spiritual body, which we shall recognise as our own body, probably because it will, as it were, take the form and impress of our own unchanged selves.' In plain English, 'the resurrection of the body' does not mean the resurrection of the body, but the emergence of the spiritual body, true to the spirit self: and 'the substance of the spiritual body,' he says,

'will surely be as much more fine and delicate than our present body as the ether is more fine and delicate than common matter.' But that again is pure Spiritualism.

Canon Gore is very vague at this point, and it is not possible to be sure whether he has grasped the elementary idea that the spirit self with its spirit body,—all that it will ever have,—passes on at once with the personal 'transplanting' from the seen to the unseen, or whether he is still muddling over the old grotesque notion of myriads of blessed spirits waiting for millions of years for some 'resurrection day,' in order to get a suitable body. But we give him the benefit of the doubt.

Then, after the resurrection, he says, come Heaven and Hell. Yes, 'Hell,' which the Canon defines as 'the place or state of the punishment of the wicked.' Then, quite suddenly, this meek and gentle special-pleader turns hotly round and blazes up, in this startling fashion,—'It is a monstrous crime to teach that any are created by God such that they cannot escape the punishment of hell. . . . We can be quite certain that God "willeth all men to be saved," and that, if not in this life, then beyond it, He will give the fullest chances of knowing and loving Him to each soul He has created.' This is a most searching and revolutionary testimony; and, if received, it utterly knocks the bottom out of the whole system of theology from which Christendom has so long suffered. It entirely alters everything about which we need to care, in relation to religion, on this side of the Unseen. It vindicates the righteousness of God; it champions struggling man; it puts justice (to say nothing of mercy and pity) at the heart of Fate; it rescues Hope and puts her glorious face where, of late, a demon stood; it plants the shining flag of Evolution in the deepest depth of Hell. And all that, again, is pure Spiritualism.

Canon Gore, in this same chapter, tells us that there has been 'a great deal of unwarranted teaching that has done a vast amount of harm, because it has seemed quite inconsistent with our sense of the Divine justice or love.' Truly, but what of the hated heretics who, in days gone by, have said these very things, and suffered for them? What of the poor Spiritualists who found all this out years ago, and got little but reprobation and threatening for their pains? Canon Gore bravely takes up the once detested testimony, and we rejoice that it is safe havened in Westminster Abbey, but we cannot help thinking of the brave men and women who bore the heat and burden of the day.

In like manner, after the resurrection, comes Heaven, says Canon Gore: and here, at last, we part company with him. His Heaven is holy and sweet enough, but it is, apparently, painfully egotistical and criminally selfish. There, the perfect 'live the perfect life in the perfect city.' That itself is pitifully suspicious, suggesting shutting out and shutting in. But, says Canon Gore, 'there can never be lack of novelty or variety'—a sort of holy pleasure garden and concert hall, with endless changes of entertainments that never pall. That may suggest 'the perfect city' of a sort, but it certainly does not suggest the perfect life. There is no suggestion of self-denying service, though the word 'service' occurs, but only in connection with 'mutual love and fellowship' with 'the angelic hosts.' We should have welcomed any hint that possibly these 'perfect' people might go out into the night, 'to seek and to save that which was lost.' In another section, however, *a propos* of Peter's striking reference to the 'preaching to them that are dead also,' he says, 'so that even death may become to men the occasion and opportunity of a new life': and let us hope that it may become, for some, the occasion for new and enlarged service.

On the whole, how consoling, how inspiring, how intensely encouraging, to note the change that has come o'er 'the spirit of our dream'!

'NOLI ME TANGERE.'

We all know that Theosophists are not very friendly to mediumship, although they are sometimes good enough to say that Spiritualism is not wholly the work of Black Magicians, Elementaries, Astral Corpses, and so on; and a goodly number of those who thus connect Spiritualism with the Evil Powers seem really to believe what they say, so ignorant are they kept as to the real nature of Spiritualism. We did think, however, that Colonel Olcott, who knows a great deal about Spiritualism, and who has always shown himself ready to do us justice according to his lights, would not insert in 'The Theosophist' the foolish nonsense which his mild Hindus are pleased to invent about us. Yet, in an article on 'The Prophetic Character of H.P.B.,' a certain native gentleman of Kumbaconum effervesces in the pages of 'The Theosophist' over Madame Blavatsky's prophetic powers in a way which, we fear, shows an ignorant prejudice against us. In the course of that article he says:—

Noticing this aversion on the part of the public to Mesmerism, 'H.P.B.' predicted, twenty or more years ago, that the public would begin to believe in it later on, in another guise, and that under cover of that art many disgraceful and immoral scenes would be enacted, viz., bringing weak-willed persons under the clutches of strong-willed ones who will, through that influence, make an unscrupulous use of their powers. I need not tell you how, in European countries, many mediums are made by their mesmerisers to do things which the former could not have even dreamed of in their normal moments. Under that influence men are asked to commit murder, to execute documents and sign statements which in their sane moments they would abhor. This furnishes one example of her prophetic character.

It furnishes more than that. It furnishes an example of the prejudice and conceit which 'H.P.B.' seems to have encouraged in her 'subjects.' Our readers will remark that the writer first slanders the hypnotisers most outrageously, presenting them as a set of scoundrels, and then he identifies the mediums with these scoundrels in a way that not only shows his complete ignorance of what a medium is, but also proves that the readers of 'The Theosophist' are equally ignorant, for were they not, they would certainly rebel against being served with such a dish of slander and rubbish.

Had this Hindu gentleman any knowledge of the subject, or had he a little honesty (for it is not easy to say whether he is inspired by ignorance or malice), he would have told his readers that hypnotism in Europe is studied and practised by two classes of persons only; by those who seek to alleviate pain and cure disease, whether bodily or mental, and by those who are endeavouring to obtain an understanding of a department of Nature, and of human nature, that has hitherto been strangely misunderstood, and grossly misused by unscrupulous persons. He would have told them that no instance has come to light of any attempt by either of these classes of hypnotisers to commit any of the crimes he mentions, and that when hypnotised subjects have been induced to commit murder, it has been in a drawing-room, with a roll of paper for a dagger, and a glass of water for a poison, insomuch that a large number of hypnotisers believe that the subject is all the time subconsciously aware of the farcical character of the whole proceeding. He would also have told his readers that mediumship is a completely different thing from susceptibility to suggestion, that mediums have no 'mesmerisers,' and that if 'control' be sometimes of the same nature as suggestion, it is certainly not exercised by wicked men for immoral purposes, as he intimates.

We cannot help saying that it seems to us a shameful thing that the leaders of the Theosophical movement should countenance the spreading of such untruths about Mesmerism, Hypnotism, and Mediumship. That they do

so gives colour to the suspicion, which we have hitherto discountenanced, that the dislike which Theosophists undoubtedly have to the experimental investigation of the subjects they profess to know and teach, comes from a lively fear lest their theories should be proved to be wrong, and their boasted 'gnosis' a tissue of invention; lest, in fact, Theosophists themselves should be proved to be the most striking example possible of both suggestion and auto-suggestion.

SPIRITUALISM IN FRANCE.

PERSONAL EXPERIENCES.

In Mr. Page Hopps' lecture on 'What Spiritualists Can Do,' he advises three things. To join the Alliance, render it strong and useful by mutual co-operation; to agree to answer letters from seekers after spiritual truths; and finally to send a short account to 'LIGHT' of any interesting manifestations that may occur to ourselves. The first part of this most excellent advice I have already put into practice, and the last and most difficult I am now going to try to perform. I say most difficult, for firstly, one who tells his experiences is classed by all the ignorant or the hasty as an unscrupulous romancer, and secondly one has often to unveil to public view matters that one holds sacred and most personal. Still, what a fountain of knowledge and of pure pleasure those give us who are willing to run these risks for the sake of the few really thirsty ones, those groping often in darkness for a ray of light. I remember myself what a delight was my first reading of Miss Houghton's 'Spiritual Séances' in which with such naïveté, such charm, she welds together her personal life and her spiritual experiences, showing us that it is in the home circle that really beautiful and powerful phenomena occur.

I became a Spiritualist about three years ago, not from teachings, for I knew no Spiritualists nor anything of their literature, but from phenomena occurring to myself, so amazing, so impossible to reason away, that I began to search about to learn if others on this 'sorrowful star' lived amidst such wonders. I could write pages if I were to give even half of the angelic ministrations that have come to me during these three years, but I wish now to write about a city which those living in it lament as having no strong physical mediums. My opinion is that there are physical mediums as good as Home—or even better—amongst us, if only we gave the right conditions for the unfoldment of this flower of strange beauty. I am not myself a medium; alone I get nothing, but the moment I am with anyone who has a grain of mediumship, it seems to burst forth like gunpowder touched by fire. The example I will now give as occurring here in Paris is interesting so far as it shows how strong mediumship can develop itself instantly without sittings or previous teaching, and as the Editor of 'LIGHT' knows me personally I am sure he will be satisfied that full dependence may be placed on the *bona-fides* of my narrative.

I spent last Sunday with the family of old friends, living some way out of Paris. During dinner my host's son half jokingly asked me how my investigations into Spiritualism were progressing and whether the spirits still rain flowers on me from the ceiling. I answered, 'Yes, when I was in the society of a physical medium.' 'I can't imagine,' he answered, 'how a woman as reasonable as yourself can believe such childish folly; of course in the dark anyone can throw flowers at you.' 'But,' I protested, 'where the power is strong they do it in the light.' 'Well, let them do it here. I should like some "La France" roses to offer to you.' As he spoke, to my amazement, I saw a branch of 'La France' roses hanging from his shoulder. Naturally he thought I had placed them there with lightning rapidity. We then heard a scream in the passage, and running out found the servant holding a dish of beef, on the centre of which was a lovely white rose, which had fallen, she said, when she was quite alone, crossing the little passage from the kitchen to the dining-room. During the rest of the dinner flowers simply rained on us, everyone seeing them fall in full lamp light, the walls of the room resounding at the same time with knocks. By this time I had come to the conclusion that my host's son, M. 'Serge,' must be the medium. Getting some paper, I placed it, with a pencil, under a plate with the hands of us two over it. After a minute I removed the plate, and found the paper closely covered with

writing, purporting to be from my grandfather, and full of affectionate messages to myself in French. I tried this three times, each time getting messages, more or less commonplace, but in different handwritings. In the train, while returning to Paris, our party had the carriage to ourselves, and, again, whilst flying at express speed through the night we tried the experiment of asking for flowers, sometimes garden, sometimes wild ones, and through the open window, like shooting stars, came just the flowers we asked for.

Last night I went again to dine with my friends, and during dinner, so many flowers, leaves, grasses, and fruits were flung at us that at last our host got quite annoyed at the disorder it caused. 'Why don't they send us something useful, vegetables, for instance?' he remarked. We then each chose a vegetable, and then began a rain of vegetables. I got a small carrot, which was what I asked for. They fell with such force from the ceiling that they would have broken the service had they not always fallen most carefully into our laps. Our host was still more vexed and perplexed. 'They never send anything that will last—anything practical.' 'Let's ask them,' I laughed, 'they seem to have power to do anything.' As I spoke, on to my lap was flung a pretty little gilt powder-box, complete with powder and puff. This astonished me more than anyone else, as that very afternoon I had wanted to buy one, having lost mine, but, not having time, had put off the purchase. My friends in the body knew nothing of this.

I now suggested sitting in a dark room with a door open onto light, in order to see what we could get. Our party of two ladies and two men held hands and waited. Soon all around us appeared what I recognised as spirit lights. Rarely have I seen them so large and beautiful. Some were the size of an egg, dividing off into smaller stars of light. Then the piano at the other end of the room had a few notes played, and next we felt hands touching us. They were very warm and of velvety softness, not moist and damp as all our hands were with the heat. The hand that touched me placed itself on my lips for me to kiss it; it was the size of a child's at five years old. So real were they that we could see the shape as they floated past the light of the open door. Then we heard attempts at speaking, but so far that was a failure, only my name being whispered softly, and *chère, chère bien aimée*. Then two papers fluttered down, on one of which we were promised clearer speaking next time, and materialised forms—in the light—very shortly. Our medium, M. 'Serge,' is about twenty-four years of age; in splendid health I should say, to look at him. He has always been a dreamer of dreams, can tell us where anything is that we have lost if we give him a night to sleep over it, but otherwise never had a manifestation till our talk on the subject a week ago. Since then he is very much annoyed by strange presences that lean over him and breathe on him all night until he gets up and lights a lamp. I tell him that in time he will not mind this, and will rather like it than otherwise.

If this very bald account of our séances interests the readers of 'LIGHT' I will write later an account of our progress. I may add that two other French people of my acquaintance show signs of strong physical mediumship, and I fully believe that the nation as a whole is most mediumistic; they only lack the mystical and reverential frame of mind one finds more often amongst those of Anglo-Saxon birth.

Paris, June 20th.

FLORA MACLEOD.

THE FURNISHING FUND.

The Treasurer informs us that the expenditure for the lighting and furnishing of the new offices of 'LIGHT' and the London Spiritualist Alliance, Limited, has amounted to £114 12s., and that a further expenditure of about £10 will be necessary. On the other hand, the sum kindly contributed by our friends has only reached £56 2s., leaving a deficiency of £68 10s. Will some good, generous, lady or gentleman hurry to the aid of the Treasurer and secure him some peace of mind by enabling him to cancel the deficit? Remittances may be sent to Mr. H. Withall, Gravel Lane, Southwark, London. S.E.

M. SARDOU'S 'SPIRITISME.'—Some of our readers may like to know that M. Sardou's play 'Spiritisme' will be performed in London, at the Adelphi Theatre, on the evenings of Tuesday and Wednesday next, July 6th and 7th; and also on the Wednesday afternoon.

WORK IN THE SPIRIT WORLD.

BY HENRY FORBES, NEW YORK.

(Concluded from p. 272.)

I conclude with the following interesting and graphic descriptions given through our medium:—

The scene is a city street. It is night, and a heavy fall of snow lies upon the ground. A man stands at the door of a large and handsome dwelling. He is striving to arouse the inmates, and appears to be very impatient.

When the medium first sees him he is clothed in tatters, and his form seems shrunken, but when we address him he is transformed into a fine-looking gentleman, wearing a stylish evening suit of clothes. We ask him whose house it is he seems so anxious to enter. He answers, 'Why, it's my home, and I cannot understand why they do not open the door for me.' We apologise for addressing him in this familiar manner, and the following dialogue ensues: 'Where have you been, sir?' 'I have been out spending the evening with some friends. My coachman met with an accident, so I thought I would walk home, and now I cannot get in.' 'Have you not recently suffered from some severe fit of sickness?' 'No, sir.' 'Nor a sudden attack of any kind?' 'Oh, yes, a slight dizziness, but that amounted to nothing!' 'Perhaps it was a far more serious matter than you imagine?' 'What do you mean, sir?' 'Well, are you prepared to hear something that may be a great shock to you?' He answers that he cannot conceive that it is possible for us to give him any information that will be so great a shock to him. We then inform him that he has left the physical body. This he absolutely refuses to believe. 'Why, sir, I am alive, and here is my house!' We inform him that it is merely the image of his house that he sees, just as he might in a dream. 'Oh, dreams don't amount to anything,' he answers, rather contemptuously. Suddenly he cries out, 'Where's my house? I don't see it. It's gone. Where am I?' Again we repeat that he is in the spirit world, adding that good friends who are watching over him have introduced him to ourselves that he might learn the facts. 'But I do not wish to leave the earth,' he exclaims, 'I had everything I desired there.' 'Nature has decreed that you must leave all those things; and it behoves you not to repine over that which is lost, but to strive in a manly way to adjust yourself to the conditions of your present state. Suppose that some sudden financial disaster had swept all your possessions away from you while you were on earth?'

'That could not have happened; and you cannot understand my position, or you would not talk to me in that manner. You do not know what it is to have all the comforts and luxuries that were mine—a fine establishment, servants to wait upon me, horses and carriages, and congenial friends!'

We urge him to submit to the inevitable, and inquire if there is not some person in spirit life whom he loves and respects sufficiently to be guided by. At first he does not respond, but after a time he answers, 'Yes, there was one whom I dearly loved years ago, but she was taken from me. Oh, if she had not gone, what a different man I might have been!' As he utters these words the medium sees a beautiful female figure away in the distance, 'clothed in white raiment.' When she describes the apparition the man seems to recognise it.

'For some time after she left me,' he soliloquises, 'I felt that she was near. Sometimes, when alone in my room, I thought I saw her; but I cast it all from me as imagination.'

Words of comfort were addressed to him, and then our guides informed us that our part of the work was accomplished. The last glimpse the medium had of this wretched soul, he seemed to be 'huddled up in a corner.'

The medium sees a man walk away from the door of a house at which he had evidently been asking alms. He steps into the roadway to pick up a small piece of money. As he stoops, a carriage turns the corner and the wheels pass over him. She is just as naturally affected by the horror of the incident as she would have been had she witnessed a similar occurrence in earth-life.

Though unconscious, the man is brought into such close rapport with her that she assumes his peculiar condition, being unable to speak and losing entirely control over her body. We strive to arouse him, but are compelled to shake (!) the

medium in order to do so. Acting like a person awakening from insensibility, she asks, 'Who are you?' We state that we are friends who are trying to assist him. He has not the slightest idea that he has left the body, but when we inform him that such is the fact, he is almost rejoiced at the intelligence. 'It would not be possible for me to suffer more than I have,' he exclaims. He is admonished to prepare himself for the realities of the new life, and especially is he advised to harbour no grievance against any person. He protests that he bears no ill-feeling towards anybody and blames none for his misfortunes. 'I was a poor helpless creature,' he says, 'and though I had many good friends who tried their best to assist me, they at last tired of me, and I drifted down and down until I became a miserable mendicant, begging my way from door to door.'

He manifests considerable intelligence and refinement, and seems filled with joy to find that though he has left the earth he is 'not in hell,' as he puts it. We suggest that he is about to enter the realm of consequences, wherein he will have to overcome the frailties and shortcomings of the earth-life. He says he is 'willing to face the music.' Just before he disappears from the medium's vision she sees in the distance a family group. Brightness surrounds them, and they hold out their arms to him. He also sees them and cries out, 'Father! Mother!'

The medium states that a man is present who looks like a labourer. His clothing is rough and dirty, and seems to be 'all wrinkled.' He wears a slouch hat and his trousers are thrust into his boots. He also has a pipe in his mouth. 'Whatever his purpose may be,' she says, 'he certainly is very saucy. Why, he is an impudent Irishman.'

As a means of commencing a conversation, one of the circle asks him how he lights his pipe. Instantly he answers: 'With the fires of hell!' We say to him that his language and bearing are mere bravado; that down in the bottom of his heart there is a yearning after something higher and better than his present condition, and that because of this feeling we have been introduced to him, so that he might learn that it is possible for him to move away from the place in which he now is. This is evidently the case, for as we proceed in our address his whole manner changes. He becomes very earnest, listening intently to our words of assurance that there is most certainly a chance for him, and, turning to a companion, whispers behind his hand, 'Do you believe it, Bill?'

Gradually his surroundings become distinct enough for the medium to see that he is standing at the mouth of a dark cavern. Around him lie a number of men, one in a red shirt being particularly noticeable. They are stretched out on the ground like workmen resting at noontide. Inside the cavern, also, which is so long and dark that the medium is unable to discern its limits, she sees a large number of men. Some listen intently to what is being said; many pay no heed whatever. High and precipitous rocks enclose this gloomy place, and there seems to be no possible way to get beyond them. We assure the man that however impervious these stony barriers may appear, it is still possible for him to break through them if he has sufficient courage, faith, and strength of will. He hesitates to make the attempt, greatly dreading to venture into the unknown. Soon, however, the rocks are seen to vanish, opening up to view a vast field. Across this the man is seen running at the top of his speed, followed by a large number of his comrades—the medium calculated at least twenty-five. They seemed not to dare to stop, their haste being almost laughable.

The medium describes a town in ruins. It looks as if a hurricane has swept over it. The people are in great fear, hiding in holes and among the fallen walls. Upon a road leading to this place are a number of men dressed in uniform—black coats, white trousers, and caps with red bands. Mingling with these men are others, clad in white robes; among the latter she recognises the face of Lincoln. We are requested to address the terror-stricken inhabitants of the dismantled town; and to the best of our ability we proclaim the great truth of spirit progression, informing them that the time has come for them to march forward, under heavenly guidance, to a higher state of existence. In the midst of this address the medium is controlled by some spirit, who calls out in great earnestness and with oratorical gesture, 'Bring them all out. Let none remain!'

Then a bright vision of promise appears in the sky for the encouragement of the startled souls. It is a heavenly city.

Everything about it is of radiant brightness. It appears to be a gala day. The streets are thronged with a joyous multitude, and a great parade seems to be in progress. Hosts of children, clothed in white and wreathed in garlands of flowers, carrying banners, staves, and canopies, are marching towards the gates in readiness to greet the new arrivals.

The medium says she is in the midst of a range of mountains. Looking about her, she sees a negro peering stealthily from behind a large boulder. Only his head is visible. He is very black, with the flat features and thick lips of his race. He appears to be hiding, as if in fear of an attack from somebody on the other side of the mountain. We inform him that there is no longer any danger, urging him at the same time to come out from his hiding-place. This he does after considerable inducing, enabling his whole figure to be seen. He is an enormous man, wears only a short skirt, and is bedecked with jewellery. When we tell him that he has passed through death, he shakes his head incredulously and gazes curiously at his massive frame, which is evidently still intact.

Assuming that he is the chief of some tribe, we state to him that the Great Father has sent His messengers to him to inform him that the time has now arrived when he must lead his people into a new country. He still suspects the presence of his enemies, however, so we suggest that he investigate for himself to prove that he is not being misled. After making a very cautious investigation he returns, confident that he has been mistaken. We then advise him to muster all his people together, and prepare them to begin the journey to the new land. The medium now sees a sort of drum fastened at his waist, upon which he begins to beat a tattoo. Immediately he is surrounded by a large number, to whom he delivers an address, telling them that the 'white chief' has assured him that they need no longer dread being killed or made captives by their enemies, and that they must prepare to bid farewell to their present abiding-place. Then a band makes its appearance. There are drums and wind instruments, the latter sounding somewhat like bag-pipes but not so shrill. To the strains of this music the chief marshals his people—men, women, and children—into companies, ready to start at the word of command. A roadway now appears leading down the side of the mountain into the valley and up again across another height in the distance. At the end of the path, up among the clouds, a host of radiant beings appear.

By this time the chief and his people have started upon their journey, the music resounding and all moving on in childlike confidence. It is a great multitude, for long after the chief has passed out of sight those in the rear are seen trudging along.

NEW PUBLICATIONS.

- 'Love or Fear.' Six sermons. By the REV. CHARLES JAMES SNEATH. London: R. D. Dickinson & Co., 89, Farringdon-street, E.C. Price 2s. net.
- 'The Photogram,' for July, containing a charming half-tone supplement and other excellent illustrations. London: Dawbarn & Ward, Limited, 6, Farringdon-avenue, E.C. Price 3d.
- 'The Secret Doctrine: The Synthesis of Science, Religion, and Philosophy.' By H. P. BLAVATSKY. Volume III. London: Theosophical Publishing Company, 26, Charing Cross, S.W. Price 15s. net.
- 'The Humanitarian,' for July, containing amongst many other interesting articles one on Palmistry, Ancient and Modern. By ROSA BAUGHAN. Illustrated. London: Hutchinson & Co., 34, Paternoster-row, E.C.
- 'What Ormond Thinks.' By 'ORMOND.' Price 25 cents. 'Suggestive Essays on Various Subjects: Creation v. Evolution.' By 'ORMOND.' The Blakely Printing Co., 184, Monroe-street, Chicago, Illinois, U.S.A. Price 25 cents.
- 'The Reliquary and Illustrated Archaeologist,' for July, containing an article by E. SIDNEY HARTLAND, F.S.A., on 'A Magical Inscription found on Lead Tablet at Dymock in Gloucestershire; also one at Gatherley Moor, Yorkshire.' London: Bemrose & Sons, Limited, 23, Old Bailey, E.C. Price 2s. 6d.

THE conception of matter as dead or inert belongs to an order of thought that modern knowledge has entirely outgrown. If the study of physics has taught us anything, it is that nowhere in Nature is inertness or quiescence to be found. All is quivering with energy.—PROFESSOR FISKE.

PROFESSOR LODGE AND DOGMATIC SPIRITUALISM.

It seems incredible that a cult which stands for the broadest tolerance and the loftiest views of life and human destiny, should disclose among its sampled votaries intellects as pinched, parched, and shrivelled as any that exist among the worst of the sectaries for bigotry, and the leanest, most mummiform, and tightest of the hide-bound among scientists. But so it is.

My spiritual experiences came to me unsought; most of them in the open daylight, always unexpected; and, I regret to say, always unheeded, until a series of disasters, the result of my stubbornness, compelled me finally to yield.

'Go and close up your margins!' said the Voice to me one day suddenly, in a tone so peremptory that it brought me to an instantaneous stand-still in the open street; the more quickly as I felt myself at the same instant pushed by what appeared to be hands against my shoulders endeavouring to face me about towards a point where my broker's office was located, and which was crosswise to the line on which I was travelling. As I had been always accustomed to speak back, I retorted somewhat defiantly: 'Why should I? I see no reason for it!' and the witless and doomed one passed on.

And 'The Black Friday'—the most terrible financial cyclone that ever swept over city—came along straightway on behind me, wrecking everything in its path, until Wall-street and its magnates were all prone upon the ground. My broker, with the rest, was ruined; stocks and their margins gone! This, with other calamities (also preceded by forewarnings), forced me at last to make a promise to myself, that in future I would pay attention to these monitions; a promise which, being faithfully kept, was the means of saving my life shortly afterwards, as I have good reason for believing.

If, then, I am a pronounced 'Spiritualist' it is not because the attitude and cast of my mind are not at onement with the doubting scientist, but because I had to accept the phenomena as realities, or stultify myself. Under similar coercion I think that even a Faraday or a Huxley would succumb; and if my sympathies are still with science and the scientists, it is because the inventor's mind (which is mine by birthright) is the scientific mind, the function of which is to doubt; that is, to question, to challenge, to make sure that what seems to be *is*.

The century we are proud of owes its existence to these doubters. They are the moral engineers who bridge chasms by no uncertain mechanism; whose constructions upon submerged foundations require pile-driving to bed rock and solid ground beyond all peradventure. Opposition from such implies no hostility. The aim of the scientist, equally with our own, is the world's progress; his desire, the universal welfare of man. Whatever in him may have a seeming of hostility is but honesty of purpose; and where it wounds it is only that of the friend of whose smittings Wisdom sang in her Proverbs, back, far back, in the dim and distant 'long, long ago!'

With Professor Lodge's utterances in his admirable Address I am in full sympathy. His dictum, 'It is safer to reject many accounts of genuine occurrences than it is to admit as genuine a single fraudulent or unscrupulously reported transaction,' is golden and wise.

If Spiritualism makes headway it is because of its own heaven-born and vigorous immortality, for no good cause on this earth was ever so weighted and cursed by tramps as is this one. What better than 'curtains,' 'cabinets,' darkness, and jugglers' implements could even the most mal-adroit of charlatans need for his trickery and imposture? And with it all such a marvellously-contrived 'working hypothesis': 'MATERIALISATION'!—a net through whose meshes any scoundrel, whatever his bulk, may escape with scarcely an effort; a theory so elastic, as to fit equally the microbe and the monster!

Curtains, cabinets, darkness, the juggler's kit, and spirits! Of what sort and from whence are such as they? Is it not about time for Hercules or some other strong one among the gods to come down and take this 'Augean' in hand?

Ealing, Jubilee Day, 1897.

THADDEUS HYATT.

MISS ROWAN VINCENT AT THE PIONEER CLUB.—In 'LIGHT,' of last week, we gave a short account of Miss Vincent's lecture and clairvoyance at the Pioneer Club. We have since learned that at the conclusion of the proceedings, five ladies came forward and personally acknowledged to Miss Whitehead, who occupied the chair, the accuracy of the clairvoyant delineations given to them by Miss Vincent at the close of her address.

A REMARKABLE TEST.

Some months ago I became interested in Spiritualism through reading Miss Marryat's remarkable book, 'There is no Death,' and following her advice to try and find out for myself I attended several séances.

I cannot say that I expected very much, but on Sunday, June 20th, being at the house of an excellent clairvoyante, Mrs. Spring, at 85, Fortess-road, Kentish Town, the following unmistakable test was given to me. To make it clear to you I must explain that about twelve years ago I had a great friend, a violinist, who came often to my house for the purpose of playing, and we formed a little band. He being interested in the same subjects as myself we became very intimate, and he would stay long after the little concert broke up, and many a friendly chat and argument we had. One night, talking over the possibility of a future state, we, half in fun, made a compact, that if it was possible by any means, the one that died first should give the other a sign that he still existed.

Soon after this he went away for his holiday to the seaside, and was drowned while bathing. I was deeply grieved, but time and the cares of life for twelve years had caused me to think no more of the compact till my visit to Mrs. Spring. Mrs. Spring, by way of giving us a trial of her powers as a psychometrist, took my handkerchief, and folding it up as violinists do as a pad under the chin, came towards me, going through the action of playing the violin. She then said: 'You had a friend who used to come to your house and you and he played together; and then he went away and died suddenly, cut off in the midst of health. I feel it must have been suffocation or drowning, but before he went away he said he would return if he could.' I answered 'Yes, it is true.' Then suddenly changing to his own manner of speaking, and shaking me by the hand just as he used to do, she said: 'Yes, it was so sudden, wasn't it? But I am so glad of this. What times we had! I said I would come, and I have often tried to do so. Well, old friend, you must never say die; all will come right; I am happy and you will be happy; I am so glad. Goodbye, God bless you, goodbye.' Some more followed, deeply interesting, but I have said enough to show what a wonderful test I had, and I send it to you thinking that it may interest many who, like myself, are inquiring. I need only add that there were at least ten or a dozen people in the room who witnessed all I have said. I was absolutely unknown to Mrs. Spring, it being the first time I had ever heard of or seen her. I enclose my card, thanking you in anticipation for inserting this in your valuable paper.

A CONVERT.

LETTERS TO THE EDITOR.

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

The Visit of Mrs. Clara Watson, of Jamestown, N.Y.

SIR,—Just a line, by your kindly courtesy, to say to the numerous correspondents who have written me to make arrangements with Mrs. Clara Watson for lectures during her visit to this country, that I am regretfully compelled to announce that our visitor, who is with us now, finds that her time will be so restricted by other matters that it will be entirely impossible for her to accept any engagements whatever during her stay in Great Britain. I am heartily sorry for this, as she is an estimable lady and, I understand, a most acceptable speaker. But as this is her decision I can do no more than notify it to all concerned. Thanking you in anticipation for the insertion of this letter, faithfully yours,

Florence House,

Osnaburgh-street, N.W.

J. J. MORSE.

Death during Insanity.

SIR,—I have been a reader of 'LIGHT' for some time past, and am greatly interested in this deep subject of Spiritualism.

I have a question to put before your readers, and should be extremely obliged if any one who has had experience of the subject I am asking about would kindly give me an explanation.

Spiritualists say that when individuals die (or experience what is termed death) their spirit enters into the spiritual sphere. Mortals must die of some disease, and when their spirit enters the spiritual sphere, they, being quit of their body,

are necessarily quit of their disease. At all events, this is the notion I have gained from my experience in Spiritualism.

Could any of your readers kindly inform me what becomes of the spirit of a person who has led a good and noble life in this world, but who is attacked with insanity and dies in that state?

No trace whatever of a pathological nature can be found in his brain at the *post mortem* examination, and no cause can be attributed for the attack of the insanity. Does the spirit of such a person when it has entered the spiritual sphere still retain those characteristics which caused him to be insane on this earth? Or, on entering the spiritual sphere, does he regain his normal consciousness, which is the same as that before he had the attack of insanity? Of course, it must be admitted that at present the microscopical pathology of the brain is only in the elementary stage of its evolution, and that in time we may know a great deal more about it. I should also be obliged if any one could refer me to any book where I may be able to gain a fuller knowledge of the subject.

‘PEROXIDE OF IRON.’

Spiritualist Marriage in London.

SIR,—I have seen our excellent worker, Mr. J. J. Morse, in many situations, but never before as an officiating minister. The function at which he figured in that capacity, and I believe it was the first time he had found himself in such happy circumstances, was the uniting in marriage of Miss Julia Rosetta Brinkley and Mr. Charles Herbert Willsher, at the Unity Church, Upper-street, Islington, London. I have been present at many marriages, but at none so pretty and effective as the one in question. The manner in which Mr. Morse conducted the service, and his few well-chosen remarks, inspired all present with the importance and seriousness of the step which the young couple were about to take. I often hear of marriages among Spiritualists, and should much like to know that the events were celebrated under auspices so thoroughly spiritual in their character, and so entirely in accordance with the teachings of our great philosophy, as was the wedding of which I was so delighted a spectator. Interest is added to the occasion, as I before stated, by the fact that this is the first instance in which Mr. J. J. Morse has officiated at a matrimonial service—apart from his own! Among the congregation at the church I particularly noticed the parents, the sisters, and brother of the bride, the father of the bridegroom, Miss Corp, Mr. and Mrs. King, of Dundee, Mrs. and Miss Morse, and Mr. Hector Rumford.

B. B.

Telepathy and Mr. Crosland.

SIR,—Mr. Crosland has read my ‘voluminous exposition’—it occupied three rather brief paragraphs—with so little care, that he describes the theory as that which I devoted one of those paragraphs expressly to showing that it is *not*—the theory of a projection through space. He thus degrades a great conception (not mine alone, but of high philosophical authority) of psychical community to a mechanical supposition now out of date and transcended. And he does this with an obvious prepossession. For he refers all cases of thought or emotional transference occurring ‘beyond the space occupied by the atmospheres of the persons concerned’ to the intervention of spirit messengers, and flatly denies that the thing is otherwise possible. He is, of course, free to deny it; but the worth of his denial may be estimated by the fact that he closes his eyes to the explanation put before him, and chooses to consider the crude old notion of ‘brain-waves’ as the only hypothesis alternative to his own. On such terms there can be no rational discussion. It is enough here to remark, as against the spirit messenger view, that in most cases of impressions of the order known as telepathic, there is complete absence of anything suggestive of purpose or utility. Many of them are of trivial character or import. Many others, if purposive, would be cruel as well as useless, such as true impressions of danger to beloved friends at a distance, without any similar intimation of its momentary character, or of the actual escape. There are cases in which a distinctly intelligible purpose is either apparent or supposable, but they are few and far between. One can but smile at Mr. Crosland’s obstinate belief that his tiger incident was one of these. One can but laugh outright when one reads of London streets being ‘almost deserted’ at one o’clock in the day by reason of the dinner hour, and of the possibility of the tiger, intent on devouring Mr. Crosland,

and him alone, ‘rushing,’ regardless of all other prey—people and horses—for a mile in his particular direction. As it happens, Mr. Crosland himself told us that the tiger ‘was expending his fury on passengers in Wapping,’ and between that part of Wapping and the Custom House a whole jungle-full of tigers would find enough to occupy and satisfy them. As well talk of danger from a railway accident a mile off.

I am far from denying spirit guardianship, but there is nothing more likely to discredit that belief than (1) an uncritical application of it, and (2) placing it in a false and jealous opposition to the sublime truth of the radical union or psychical solidarity of mankind, in which ‘telepathy’ must find its ultimate explanation, and which offers to my mind the most logical assurance of individual survival. I should like to develop this consequence, but must not at present trouble you with another ‘voluminous exposition.’

New Forest.

C. C. M.

Conditional Immortality.

SIR,—For many a long year I have regarded the dicta of the Rev. H. R. Haweis with the highest admiration and respect, and with all the veneration and enthusiasm, let me say, that an inferior member of a body should feel towards the higher. Nor are the sentiments of what we owe him deteriorated through the fact that I cannot see my way to adopt, in the present instance, his opinion given in ‘LIGHT’ of June 12th, that: ‘God, having breathed into man’s nostrils the breath of life, he became an *immortal* soul.’ So, on that point, I certainly must agree to differ. I would rather perhaps say: ‘Man became, in this particular instance, a living materialised soul, in the sense of living on as such upon earth, instead of fading back into the elements of which he was composed, after a materialised life of a few minutes, as is general in cases of modern materialisation, and of which phenomenon the writer of the lines in Genesis may have been a witness in his study of the wisdom of Egypt.’ Or I would use the explanation of Cruden in his ‘Concordance,’ that, by his materialisation, ‘he became a living, rational creature,’ remembering also that it was the devil who said ‘Thou shalt not surely die,’ and the devil is the only one who would thus make man’s soul immortal in itself, according to the Bible.

There seems a further hitch to man’s soul being made immortal by materialisation; because, if so, according to the context in Genesis, the souls of animals must by their materialisation have been made immortal also according to the Bible creation. As Cruden says: ‘The Scripture ascribes to beasts a soul.’ And, in Genesis, the soul of the animal is put in precisely the same terms in the Hebrew language as the soul of a man. Here are instances of what I affirm: ‘Let the waters bring forth abundantly the moving creature *that hath life.*’ Hebrew, *Nephesh cayah*—‘living soul.’ (Genesis i., 20.) Again: ‘And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth *wherein there is life.*’ Hebrew, *Nephesh cayah*—‘living soul.’ (Genesis i., 30.) Man’s soul is described in precisely the same terms: ‘And the Lord God formed man of the dust of the earth and breathed into his nostrils the breath of life, and man became a *living soul*’—Hebrew, *Nephesh cayah* (Genesis ii., 7), exactly the same words as used above of animals. In the case of Eve, hers seems to have been a pattern of a modern materialisation, only that she lived on, but she lived on to the *permanent material loss* to the body of her husband and medium, because in her case there was no return to his body of the aura that he gave out for her formation.

Mr. Gladstone affirms man to be ‘immortalisable,’ not immortal. And Paul says, ‘This mortal must put on immortality.’ And with regard to Jehovah making Moses, who knew so much about a future life, kill off all who taught it and gave it ugly names, no one has made a keener remark than Mr. Gladstone. He told us, in ‘The Nineteenth Century’ for October, 1891, ‘The great work of Sir Gardiner Wilkinson, 1837-41, made us familiar with the belief of the Egyptians, not only in a future life, but in a life of future restitution. The Persian, too, had a developed doctrine of a future state like that of Egypt. There is evidence, based on necromancy among the people, to show that it subsisted among the Hebrews as a private opinion.’ Yes, they had to keep it dark indeed! All the harder for Moses, who knew better. No wonder he fought against being made Jehovah’s medium. But he had to succumb, like many another physical medium in later days, at his control’s bidding.

It was not until David's time that any Jew dared talk openly of a future life; and he only adjudicated it for himself, as shown in the sixteenth Psalm. It was Solomon who first struck the grand keynote, the golden key, when he said: 'In the way of righteousness is life, and in the pathway thereof there is no death' (Prov. xii., 28.) And this is the keynote of the Gospel: 'If a man keep my sayings he shall never see death.' Of course his body dies. 'I am come that they may have life, and that more abundantly.' But this brings with it the alternative: 'The chaff he will burn up.' 'Fear Him which is able to destroy both soul and body in hell.' Life and death are the foundation of all the teaching of Jesus, the great pivot on which all his engines turn. I could give thirty texts to that effect; and the expression: 'Everlasting punishment,' is an evasive rendering of the last words of Matt. xxv. *Kolasis* is the Greek word translated 'punishment,' and we have but to look into a Greek dictionary to see its true meaning, for it tells the kind of punishment. It means excision, as a branch from a tree, which lopping is *death to the branch*. So it is a punishment after all; but the punishment of death, in contrast to life. Life and mere punishment are no contrasts. 'Death,' then, as the alternative of 'life,' is the true meaning of that text which has sent so many to the madhouse for Church purposes.

With the exception of tolerating this ancient false translation, I find that the Church in which I had the fortune to be baptised goes all the other way. The daily service begins with the words: 'When the wicked man turns from his wickedness he shall save his *soul* alive.' And it ends by declaring life everlasting, not as an 'inheritance,' but as a 'grant.' Its daily and Communion Absolutions both tell the same tale, as does the commendation to the newly-married. Its collects speak of everlasting life as 'a blessed hope,' never as eternal misery. And its Catechism prays that we may be kept from the great punishment of 'everlasting death.' And I am content.

WM. R. TOMLINSON, M.A.

D. D. Home.

SIR,—Permit me to suggest that it would be interesting to know how many are still with us who were personally acquainted with the late Mr. D. D. Home.

ONE WHO KNEW HIM WELL.

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.]

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.—On Sunday last Mrs. Spring gave successful clairvoyance and psychometry. On Sunday next, at 7.30 p.m., Mrs. Spring.—M.R., Hon. Sec.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, N.—In consequence of alterations at the hall, no meetings will be held until further notice. Members' circle, every Wednesday, at 8 p.m., at 111, St. Thomas's-road, Finsbury Park; medium, Mrs. Brenchley.—E.B.

BATTERSEA PARK OPEN-AIR WORK.—Last Sunday the usual speakers, assisted by Mr. Smith (Birmingham), gave useful addresses. Partisans are anxious to arrange debates, and we hope to meet their wishes. Next Sunday, at 3.30 and 6.30, near the band stand, Mr. Davis and friends.—B.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last 'Amicus' addressed the friends on the 'Use and Necessity of Evil,' the subject being continued by Messrs. Emins and Brooks. Next Sunday, open-air meeting in the park at 11.15 a.m. Service in the hall at 7 p.m. as usual.—T. B.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM LANE, E.—Next Sunday, at 6.45 p.m., 'Evangel,' subject, 'Spiritualism.' *Forest Gate Branch* (Liberal Hall, opposite Forest Gate Station).—Next Sunday, at 7 p.m., Mr. Ronald Brailey, subject, 'Spiritualism.'—THOS. MCCALLUM, Hon. Sec.

TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—Mr. H. Boddington dealt with "Thought Spheres," and endeavoured to trace the logical outcome in spirit-life of the various methods of life and thought while sojourning here. Interesting discussion at the close. Next week, séance, Mr. Peters, at 8.30.—H. B.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE, LONDON, N.—On Sunday last, Mr. J. Sloane gave a thrilling discourse on 'The Moral Status of Spiritualism,'

followed by some psychometrical readings of remarkable accuracy. One lady especially received a very good test of spirit identity—her deceased brother, who met with a violent death while serving in the Crimean campaign, making himself known through the medium. On Sunday next, Mr. A. J. Dalley. Speakers are kindly requested to communicate with the secretary.—C. S. WALKER, Cor. Sec.

CANNING TOWN (ORIGINAL) SOCIETY, SANSPAREIL TEMPERANCE ROOMS, 2, FORDS PARK-ROAD, TRINITY-STREET.—On Sunday Mr. R. Boddington's address on "Mind over Mind" won the appreciation of all present. Several questions arose from his subject, to which Mr. Boddington ably replied. Next Sunday, Mr. W. Wallace, at 7 p.m.; on Thursday, 8th, Mr. J. J. Morse, at 8 p.m.—A. H.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning last Mr. W. E. Long gave an instructive address upon 'Circles and their Work,' culling largely from his own experiences. His remarks were equally interesting and educational. In the evening Mr. Peters gave twenty-three psychometric delineations, a large proportion of which were acknowledged to be correct. Next Sunday, at 11 a.m., Mr. W. E. Long, 'Spiritualism'; 3 p.m., children's Lyceum; 6.30 p.m., Mr. W. E. Long, address. The summer outing of this society takes place on Monday next.—R. B.

RADCLIFFE-ON-TRENT.—OPEN-AIR MEETINGS.—On Sunday last the newly-born Spiritualists of this pretty village held a meeting in the Recreation Field, acquired by the persistent efforts of Mr. R. Barratt, who was appointed by the Parish Council to open it, which duty he performed in a neat and appropriate speech. The attendance, morning and evening, at these meetings was gratifying and promising; we expect good from this effort. The subject considered was 'Dreams'; 'The Jubilee and India' was the subject at night; speakers, Messrs. Robert Fryer and Bevan Harris.—B.H.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mrs. Wallis's present visit to the Marylebone Association was brought to a most successful close on Sunday evening last, when her inspirers held the close attention of the audience whilst replying to some seventeen questions relating to Spiritualism. Even to an utter stranger to the subject the marked ability manifested by these replies must have been apparent, and the hearty recognition of this ability must have been as gratifying to our noble co-worker as it was to all Spiritualists present. Next Sunday, at 7 p.m., Dr. Peebles, at the request of the President of the London Spiritualist Alliance, has kindly consented to deliver an address.—L.H.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—Last Sunday morning Mr. G. Harris's guides spoke on "Spiritualism, Constructive and Destructive." This gentleman's development is proceeding very satisfactorily, Mr. E. G. Sadler conducted the evening service; the subject of his address was "A Message of Hopefulness," which was listened to by a good audience. The Tuesday and Wednesday circles, held at the society's rooms, Westminster Chambers, are still doing useful work in supplying facts to investigators. The children's Lyceum is progressing very satisfactorily under the charge of Mr. H. Selby. The attendance still increases in spite of the hot weather. Next Sunday, morning and evening, Mr. W. H. Phillips, of Bridgwater.—E.G.S.

EPPING FOREST.—The various London societies were well represented at the gathering at High Beech, on Jubilee Day, 22nd ult. About ninety met at tea, and some twenty or more were picnicking in the Forest all the day. After the tea a meeting was held under the beeches, when the friends were addressed by Messrs. W. Wallace, Emms, Veitch, Brenchley, Adams, Burrell, Davis and 'Evangel.' The lady speakers were Mrs. Boddington, who urged unity and individual cultivation of the spiritual powers; and Miss Burton, who advocated the cause of the Lyceum. Mr. and Mrs. Brenchley proposed a collection for Mrs. Wallis's fund for needy mediums, and the sum of 20s. was collected and duly sent. Mr. Brooks conducted the proceedings, which were closed by the singing of the Doxology.—T.B.

HELP TO INQUIRERS.—Mr. T. Timson, 3, Museum-street, Leicester, writes that he shall be happy to render any service he can to inquirers; and Mr. Allan Campbell, 'Wellington,' Westbourne-road, Forest Hill, London, S.E., says that he shall be very glad to do anything in his power to assist inquirers—by interview, *not* by correspondence. Mr. W. Millard, 38, Albert-street, Penton-place, Newington, London, S.E., also says that to earnest inquirers after truth he is willing to give aid from a long experience.

RULES FOR THE CONDUCT OF CIRCLES.—We have reprinted, in the convenient form of a leaflet suitable for enclosure in letters or for distribution at public meetings, 'M.A. (Oxon's) Advice to Inquirers, for the Conduct of Circles.' We shall be pleased to supply copies *free* to all friends who will undertake to make good use of them. The only charge will be for postage—25, 4d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4½d.; 600, 6d., &c.