

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

The touching little letter, by 'G. W. R.,' in a recent issue of 'LIGHT,' opens up a question of enormous and vital importance. He asks; 'Would it be considered *wrong* to pray to one's mother?' We have more than once pointed out the element of confusion involved in the word 'pray.' The word is usually associated with 'worship,' and complete self-surrender should, we are told, be reserved for God. Perhaps so: but prayer, as asking or as a simple-hearted appeal, need not be either worship or complete self-surrender; and it seems very difficult to discover why asking or appeal should be denied to us when our hearts go out to the kind old mother, the helpful father, the beloved friend.

Besides, it can be little more than a matter of form whether we say 'God' or 'Mother'; for God works through messengers and instruments, and it is monstrous to suppose that He will be moved by a direct appeal by name, and unmoved by a pure desire directed elsewhere. Surely He accepts the letter, and stands on no ceremony as to the address!

No. 5 of a somewhat original monthly, called 'The Temple,' has reached us. Its subject is 'A stronger home,' by Helen Campbell, and it contains a touching description of the worn and loveless life of rural and backwood America, and a plaintive appeal for something better. We hope the writer has exaggerated: but we feel bound to say that it all reads like truth. The publishers are 'The Temple Publishing Company,' Denver, Col., U. S.

We have received from the author, Ellen H. Bennett, a copy of a new work on Astrology. We confess it takes us far beyond our depth, but we hope we know enough about the matter to warrant us in saying that we have never seen a work on the subject anything like as modern, as scientific and as sane: and we can honestly say that if anything would induce us to take up the subject this book would. Our only objection to doing so is, that in order to grasp it and utilise it to any purpose we should have to begin life all over again, and never do anything else but study Nature's 'knots' and their fateful untying: and that is not in our way. We have too many irons in the fire, and too many rough things to iron. But, for those who feel drawn to the subject, and want to look into it, here is a good chance. Madam Bennett is her own publisher, and announces 761, Sixth Ave., New York City, U.S., as the place from which the book will be sent, for three dollars.

When Humanitarians protest against tame stag-hunting, rabbit-coursing, pigeon-shooting for practice and

gambling, and other devilries that still survive, they are told that they are trying to limit or put down the sports of the people; and a League is actually formed to fight them. As to this, 'Humanity' shrewdly says:—

Does the Sporting League approve or disapprove of the discontinuance of bull or bear baiting? It is a curious fact that all the arguments now used in defence of stag-hunting and kindred sports—*e.g.*, that the animals lead a comfortable life, that if one sport is condemned *all* must be condemned, that we must not interfere with the pastimes of the poor, that education, not legislation, is the true remedy, &c., &c.—all these arguments were used in almost the same words seventy years ago by the apologists of baiting. What has the Sporting League to say to that significant coincidence? If the reasoning of their grandfathers was proved to be fallacious, what of the same reasoning now? If, on the other hand, the prohibition of those sports was an unjustifiable interference on the part of the 'faddists,' why does not the Sporting League have the courage to avow its sympathies with the grand old English custom of baiting, and move for the repeal of a vexatious and tyrannical law?

The world has got a great deal of amusement out of mediums one way and another, and notably from their presentations of 'messages' from great historical personages. We by no means wish to assert that when Shakespeare or any other mighty spirit professes to communicate, he is really present or is in any way connected with the communication: but we do say that the world's amusement would be diminished if it at all understood the *rationale* of mediumship. For instance, in a certain French book, lately published, a communication is given as from an Indian Fakir, and, as 'The Harbinger of Light' remarks, this communication could be of ideas only, not of words. The communicating spirit very sensibly pointed out his difficulty. He had, he said, to translate his thoughts into the French-thinking brain of the medium, or perhaps *from* the French-thinking brain.

As we point out in our Leader this week, there are various grades or forms of mediumship of the same kind: thus one speaking-medium may be good for the communication of actual words, while another may be able only to receive ideas, to be transmitted within the limitations of the medium's vocabulary. A full understanding of this might take away the world's last hope of amusement from this department of the subject.

We have received a noteworthy Programme now being issued by 'The Spiritual Evidence Society' in Birmingham. We extract the following from the 'Object' and 'Scheme of work':—

The Council have deemed it necessary to base their methods of proof of current assertions upon an appeal to each of the three divisions of the intellect: (1) the Perceptives, (2) the Reflectives, and (3) the Intuitional faculties. To those who require to have sense evidence they present the material phenomena. For those who are satisfied of continued spiritual existence yet require to expand their knowledge, a library and lectures are provided, so that the wider range of philosophy covered by present research may be examined. For those who intuitively divine from the use of their highest faculties that a

higher life is best attained by faith, trust, and aspiration towards the higher spheres, special circles are available.

Friday in each week will be devoted to the exposition of the first of these divisions. Sense evidence will be given through physical mediums whose trustworthiness the Council has fully tested. Inquirers will be required to fulfil certain conditions designed for the protection of the medium, and to fall in with the customs obtaining for the time being.

In addition to this regular demonstration, the society arranges séances from time to time with the best available physical mediums. These arrangements are made according to demand.

Tuesday in each week is set apart for studying the bearings of the evidence, by means of papers, debates, &c. The best available exponents will be invited.

Thursday in each week is devoted to the deeper personal examination and development of those who fully realise the existence around them of a spiritual universe, and who desire to grow in spirit towards a higher life. In the present diversity of opinion as to methods of development and lack of definite teaching, the co-operation for common enlightenment of those interested is invited, and the most experienced Spiritualists in the society will attend on this evening to assist. From the necessary diversity of mind among inquirers this circle cannot do more than afford a basis of instruction for the formation of private circles in the more sacred atmosphere of home or close personal friendship, and it is there alone that the highest spiritual development will result.

Readers of 'The Daily Chronicle' have, for some time, been aware that its reviewers go in for 'larks' rather than for serious criticism, and that the protests of the people reviewed have made 'The Chronicle' look painfully ridiculous. They were therefore not surprised to see the comic and rather vulgar notice of the last meeting of the Alliance and the lecture of Mr. Burrows. In this report we see the same characteristics that have been complained of in 'The Chronicle's' reviews. Everything is sacrificed to a certain impudent smartness. But this fooling is not journalism, and it will do 'The Chronicle' no good: and we say this because we wish well to the paper.

The following, from a letter lately received from a dear old friend in Germany, relates a pleasant and very helpful experience. He puts it at our disposal, for publication if we think it 'may be of use to some doubting mind':—

Some few days before leaving my pension in Switzerland, there arrived there a gentleman, his wife, and his daughter, whom I have known for some three or four seasons as boarders at the pension. They are Londoners and know positively nothing of the days of my youth. They are much interested in Spiritualism, and I found the daughter possessed of considerable mediumistic power.

We had four séances at the table, the most important of which was at our last sitting. The lady asked for news of a friend who was expecting to be confined at about that time. The answer was—

'Lilly is very ill.'

'Is the child born?'

'No—they do not think they can save it.'

I have had a letter from the lady since my arrival in Dresden, saying that she had news from London and that her friend had been chloroformed, was very ill, and that the child was delivered by the use of forceps. At the séance, I asked who was the control. The answer was 'Annie.'

'Annie who?' I asked.

'Rogers,' was the answer.

'Is anyone here present whom you knew in earth life?'

'Yes, you.'

For some time I tried to bring this Annie Rogers to my mind. At last I remembered a young lady of that name who lived in Chester, Pennsylvania, whose family and that of my father were near neighbours and very intimate. With only the word 'Chester' in my thought, I asked where she lived when in earth life. The answer given was 'Philadelphia.' Philadelphia was never for a moment in my mind. I then recollected that the last time I saw her was in Philadelphia, to which city my father's family had removed, and where she was visiting. This was some

sixty-five years ago, when I was a boy of ten. Since that time, to my best belief, she has never been in my mind, certainly not for forty or fifty years. I asked the control; 'Why are you interested in Lilly?' Answer: 'The little soul is in my care.'

I have had many proofs of the truth that we live hereafter, and that we are permitted to hold converse with those who have gone before; but none, I think, has been more convincing than this.

NOTES FROM GERMAN SPIRITUALISTIC PAPERS.

One of the summer numbers of 'Psychische Studien' contains a lengthy account of a materialisation séance, given in Gothenburg, in November, 1895, by the well-known medium Madame d'Esperance; the first since the long illness which followed her partial dematerialisation as mentioned in 'LIGHT,' of November 21st, 1896. Although presenting extremely interesting features, the séance made it very evident that the medium had not yet recovered her former power. The article is compiled by Herr A. Aksakow in a most lucid and business-like manner, consisting as it does of Madame d'Esperance's own report, and that of Dr. Otto Ericson, and of a number of remarks and observations made by different sitters, and collected and arranged by the host, Mr. Matthews Fidler. All names and addresses are given in full.

From Hamburg, Herr Albert Kniepf announces the discovery of a physical medium of extraordinary power, a young man, aged nineteen, name Cesar Bügel. Two test séances were given with a little light, and although less marked than in total darkness the phenomena were sufficiently startling. A miscellaneous collection of objects such as flowers, vegetables, sweets, and excellent cigars, were dropped into the room, and some were thrown down with great violence, and a heavy dining-room chair floated in from another room. Heavy weights were carried through the air and noisily rolled on the floor without hurting anyone. The proceedings at Herr Bügel's séances seem to be of a most convivial kind, and are by no means worthy of imitation; the cigars which are brought are smoked by the gentlemen, and everyone drinks light beer, just as in ordinary German 'Halle'; the naive remark follows that 'nobody seems the worse for it—on the contrary!' A good many other occurrences of a remarkable character seem to have taken place, but Herr Kniepf is too cautious to insist upon them, not having verified them by personal investigation. It is probable that we shall hear more about Herr Cesar Bügel.

Dr. Egbert Müller, an investigator who has done most useful work and is widely known in German spiritualistic circles, has suddenly and unaccountably come to the conclusion that Spiritism is the work of demons, whose tools mediums are, and has announced his intention to join the Roman Catholic Church—a significant fact. Consternation and indignation are expressed through the pages of the spiritualistic Press, from all parts of Germany. The Doctor has been interviewed, and has explained his opinions in not too clear a manner, and in flat contradiction of the enthusiastic views he had freely expressed only a few weeks before. He professes to take still great interest in Spiritism, but as a field for scientific research and 'on behalf of humanity'! He has been conducting a series of experiments in occult photography, and the results will shortly be forthcoming. Dr. Müller is an honorary member of the Spiritualistic Society 'Psyche,' and since his amazing change of attitude questions have been raised as to the desirability of his resignation.

MR. STAINTON MOSES' 'SPIRIT TEACHINGS.'

The supply of the Memorial Edition of Mr. Stainton Moses' 'Spirit Teachings' having been quite exhausted, the Council of the London Spiritualist Alliance, Ltd, have decided to reprint the work at once. Further particulars as to price, &c., will be published in due course.

DR. WOLCOT ('PETER PINDAR').—We thankfully acknowledge several communications in regard to Dr. Wolcot ('Peter Pindar'), some of which make it pretty evident that he died, not in Fleet-street, but in a house in Somerstown, near the spot which is now Euston-square. We have forwarded our correspondents' letters to Mr. Thurstan, who may possibly have an opportunity of a further 'talk' with 'Dr. Wolcot' on the subject.

THE TRUE STORY OF A HAUNTED BOARDING SCHOOL.

BY THE REV. C. WARE.

(Concluded from p. 501.)

Meanwhile, at our sittings the work of development was going steadily on. I discovered that the mistress of the school, a lady of great energy and talent, was a very powerful medium indeed! At my last sitting with the family, on June 5th, 1882, I naturally wished to have some message from the invisible friends, to give me an assurance that some good had been done, when they simply spelt out these words, ALL IS WELL. Truly *multum in parvo!*



REV. C. WARE.

(From a photograph by E. Stewart, High-street, Exeter.)

Now I can quite understand that there are many readers of 'LIGHT' who will regard this 'investigation' as being somewhat inconclusive. In a material sense, undoubtedly it was. If I am asked my opinion, I answer that I fully believe that the things referred to, boxes, &c., are there. I believe that under the laurels there are the remains of a tragedy; and that under the flagstones of the conservatory there are deeds, money, documents, &c., but how is the proof of this to be obtained? I had no power to deal with the matter, and certainly these ladies could not do so. To appeal to the landlord would have been useless, and publicity would have been fatal. If the Psychical Research Society or any other party desires to investigate the matter farther, I can direct them to the town, to the street, and to the house. I have learned within the past month that neither that lady, nor, I presume, the school is now in occupation of the house. If I am asked why did I not take a medium with me to the house, I answer that I tried hard to do so, but was not permitted. Has the house been disturbed since? To the best of my belief it has not.

In a spiritual sense I believe that the investigation, or the efforts made, were extremely successful. To begin with, it undoubtedly saved the school. At the moment of her writing to me the mistress had completely lost heart. Then the unhappy spirits, so long earth-bound and in darkness ('spirits in prison'), obtained a measure of light and liberty; since which time they have had the opportunity of making progress for themselves; the disturbing influences were soothed, and an important clue was obtained to the sources of the 'haunting.' Then a 'circle' was established, whereby communications could be realised between spirits and their earthly friends; and a start was made in the development of the native mediumship, which, rightly used, would be a blessing to many. Last, but not least, a large number of individuals, through this boarding school case, became familiarised with the facts and

teachings of Spiritualism, and the seed thus sown would not be all lost. As regards the hidden things, we must wait for further light; the investigation of that matter may be yet to come. In any case, I have related my story, and there my duty ends.

POSTSCRIPT.

Whilst my story of the haunted school has been passing through your columns, I have received the following communication from some readers of 'LIGHT' at C. As the letter shows, the writers did not know of the identity of C. with their own place of residence. Names are necessarily omitted.

'Will you allow me, in the name of brother and sister Spiritualists, to ask if you will kindly tell us the names, both of the town or village, and of the lady you mention as giving you such valuable proofs of the presence of spirit people in our midst? I enclose an envelope addressed to the gentleman at whose request I write. I am also requested to give you a short account of spiritual phenomena occurring frequently in and near a barn situated but a few miles from our little city. Upon one occasion, during the harvest season, there being insufficient accommodation for the harvesters, some of the men and boys were lodged in the barn; but in the morning, when the others who had been comfortably lodged came out to work, they found those who had been sent to the barn already out and wandering aimlessly about. Upon inquiry being made as to how they had enjoyed their quarters, the unfortunate inmates of the barn replied that they had not been able to sleep, much less to rest, all night. No sooner had they composed themselves for sleep than there was a noise of singing, dancing, and shouting, and this was kept up until morning. In spite of the noise, no person, save themselves, was visible. On another occasion, some people passing the barn heard loud noises inside, and knocking loudly on the door they demanded to know who was inside. Immediately all was silent as the grave; and finding that they received no answer they tried the door, but found it locked, and investigation showed that it was locked on the outside. Again, on another occasion, a man who was fishing in a stream hard by heard a clock strike loudly, close to him. Knowing that there was no house or building near, save the "Haunted Barn," he thought it was time for him to get away from the place; and raising his basket, which contained a large quantity of eels, he started homewards. He had not proceeded far, however, before he found his basket became very much heavier, as though a large weight had been placed in it by some person. Afraid to remove his basket to see what caused the extra weight, the frightened man stumbled homewards. Arrived there, the weight was suddenly lifted, and taking his basket from his back he looked fearfully inside, and found—his basket was empty! Not an eel, not the vestige of an eel was to be seen. They had disappeared; no doubt removed by the mysterious presence which accompanied the unfortunate man to his home. There were many more such occurrences as these; and if it should please the Rev. C. Ware to visit this town, the gentleman whose name appears on the enclosed envelope will be delighted to organise a party to pay a visit to the barn, and investigate matters.'

It will be seen that the friends at C. are prepared to make a systematic inquiry into the matter. I am putting myself into communication with them, and I have no doubt that the readers of 'LIGHT' will hear more of the affair.

(Concluded.)

LONDON SPIRITUALIST ALLIANCE.

On Friday evening, the 15th inst., at a Meeting of Members, Associates, and friends of the London Spiritualist Alliance, held in the French Drawing Room, St. James's Hall, Mr. Herbert Burrows delivered an able and interesting address on 'Spiritual Sociology, and the Problems of Earth-Life.' We shall give a report of the address in our next issue.

On Friday evening next, October 29th, in the same room, at 7.30 p.m., Mr. J. J. Morse will give an address on 'Mediumship, as a Problem in Psychology'—an important topic, with which Mr. Morse may be confidently expected to deal efficiently.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1898.

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

THE CHURCH CONGRESS AT NOTTINGHAM.

BY 'AN OLD INVESTIGATOR.'

There are two assemblages that take place annually which are yet of a different character as regards their aims and objects, but are much alike in their results; the meeting of 'The British Association for the Advancement of Science,' and the 'Church Congress'—for what?

In the present article we purpose dealing with the Church Congress only.

The business and duty of the Church, to the members of which many million pounds sterling are paid annually, is undoubtedly to instruct those who are either incapable of thinking for themselves, or who are so fully occupied by the struggle for daily existence that they have no time to think and meditate, on what will be their condition after so-called death, according to their belief or faith, and according to their works. When, then, Bishops and other high officials meet in congress, we naturally expect that these subjects ought to be discussed. 'Come let us reason together,' should be the condition.

The average lay world contains many thinkers who often ask, 'Have we another state of existence; if so, what proof can our paid priests give us that such is the case? They put before us the Bible, but we, knowing how uncertain and contradictory are various portions of the Bible, cannot accept that this book is the undiluted work of a Supreme Being. It may be near the truth, but it is not the entire truth.'

For example, assuming that it was the Supreme Being, whose words and instruction were merely repeated by Moses, how are we to think that this Supreme Being was ignorant of the fact that the hare does not chew the cud, as it has only one stomach, and therefore cannot do so. Yet in Leviticus (ch. 12, v. vi.), we find among the animals pronounced unclean the following: 'And the hare, because it cheweth the cud, but divideth not the hoof.'

An important question here arises as to what is inspiration, and how much this is tinged by the personal individuality of the mortal through whom it is given. This is a subject of vital importance, and might be dealt with by our Bishops and High Church officials. But it does not appear that at the recent Church Congress such an important subject was referred to, or was considered worthy of even a thought.

Remarks were made relative to the style, or colour, of dress that might be worn by priests at various ceremonies, and whether plain or painted windows might be used in churches. Some speakers referred to the active part that parsons should take in suggesting how men ought to vote for town councillors, and how they ought to advise employers and labourers in the event of a strike. Father Ignatius, with red-hot zeal, attacked everybody, and seems (by 'applause,' 'renewed applause') to have 'caught on' with his audience. He said: 'Then we are told to regard the miracles of Jesus Christ as subjects for apology; and the present Archbishop of Canterbury, in the Bampton Lectures, said the miracles of Christ had lost their power. Having taken away from the Church her Bible and her atoning Christ, the Broad Church party proceeded to take away her God.'

A little common-sense is shown by the following:—

The Rev. J. Llewelyn Davies, Vicar of Kirby Lonsdale, discussed the subject from the point of view of the elements contributed by the Broad Church teaching. That influence, he said, was chiefly to be traced in the modification of general religious belief which had been effected within the Victorian era. Those old enough to look back to the beginning of that period could remember that the Bible was then regarded as the only foundation of the faith; that Christians were to believe as a necessary creed all that was stated in the Bible; that as concerned the future state all human beings went after death into unchangeable happiness or unchangeable misery. It was a widespread belief also that those who were to escape future misery must undergo a change which separated the converted by a deep chasm from the unconverted. These doctrines might still be held and professed in their old vigour by some English Christians, and perhaps by some clergymen of the Church of England, but he thought it would be admitted that throughout English Christendom in general they were either openly repudiated or tacitly ignored. (Cries of 'No, no.')

The 'Cries of No, no' showed that such remarks were considered most objectionable by the audience.

A thinker makes the following remarks, and seems to have been gifted with a knowledge beyond that of the crowd. Hence

his words fell from the brains of his hearers, as water falls from a duck's back:—

Among the subsequent speakers was Canon MacColl, who said that, though he was a High Churchman, he did not accept the view of a resurrection of the material atoms which compose our physical body, but of the vital spirit which animates it.

This remark seemed to attract no attention, probably because it was considered a very trifling matter compared to the importance of dress, or of plain or painted windows in churches.

When Mr. Stead was about to publish 'Borderland' he sent a circular to Archbishops, Bishops, and others, asking for their opinion as to whether a searching investigation into the phenomena, supposed to be of a spiritual nature, would be of any interest to them. The replies given were astounding. One Bishop, in whose diocese spiritual manifestations were occurring in scores of places daily, had never even heard of such things, and considered that even if phenomena did occur, such matters were entirely beneath his notice. It is remarkable how history repeats itself. Eighteen hundred years ago, when Jesus Christ made the blind to see, healed the sick, raised the dead, and promulgated a teaching higher than the world had hitherto known, what did the Chief Priests of the orthodox religion do? Did they inquire even as to the facts? Did they take the slightest notice of what was occurring? No; they simply ignored Him. His name was never mentioned. It was quite beneath these great men, who were clothed in fine linen, to condescend to pay attention to the acts of a carpenter, who condescended to be associated with publicans and sinners.

What has the recent Church Congress accomplished, even as to *inquiring* into those matters of vital importance, which are now attracting deep attention in the lay mind? Newspaper reporters state that the Congress was a great success. No doubt it was, as far as giving 'copy' and enabling various reverend gentlemen to see their names in the daily papers, and the trivialities they uttered duly reported. It would be very gratifying to these gentlemen, on their return home, to exhibit the paper in which what they said had been fully reported. The parishioners would have a great respect for their parson, who had distinguished himself by speaking at the great Church Congress, although he had brought forward no new idea, and had not even realised that there were problems affecting the future of the human race, of which he had never thought, and objected to trouble himself with.

It may be asked, 'Are there any problems of which the orthodox Churches do not know, and with which they might become acquainted?' Perhaps there are; here are some:—

We are informed in Genesis that the ancients lived to very great ages. We are told from the pulpit that this great age was given in order that these ancients might people the world. Sadly neglectful of their business must have been those ancients, for we find that Jared lived a hundred and sixty-two years before he begat Enoch, and Methuselah lived a hundred and eighty-seven years before he begat Lamech, and Lamech lived a hundred and eighty-two years before he begat a son. Is the pulpit explanation of why these great ages were given quite reliable? But this is a mere trifle compared to other matters which it ought to be the special duty of the priest to investigate and reflect on.

Canon MacColl states that he does not accept the view of a resurrection of the material atoms which compose our physical body, but of the vital spirit which animates it. Other reverend gentlemen believe that the material body is, with its flesh and blood, resumed. Yet we are told that flesh and blood cannot inherit the kingdom of heaven.

What happens to us at so-called death? Do we retain our individuality? Do we remember our past life? Have we any wish to communicate with those whom we loved on earth? If so, how can we communicate? Immediately after so-called death are we transferred to a heaven, or sent to a hell to be tortured with fire and brimstone, because we could not conscientiously affirm that we believed certain dogmas of the Orthodox Church? Faith and belief depend to a great extent on the intelligence, or want of intelligence, of each individual. Has the vital spirit any form, if so, what form? Assuming that there is a second state of existence, and that after so-called

death we retain our memory and individuality, how soon after this death do we realise our change of conditions? We are getting old, and cannot live in the body much longer. We want to know about such matters. We read an account of the speeches and discussions of our paid priests at their Congress, and we cannot find that a single word was uttered with reference to these important matters. Endless verbosity was used, as regards High Church, Broad Church, &c., about vestments and painted windows. Such discussions seem to us utter rubbish, and only fitted for squabbling children, when we know how many important matters there are that require explanation, or on which we desire information.

Such proceedings are as silly as would be those of a General, who, before his army went into a battle, devoted his time to investigating how his men's hair had been cut, how their belts had been cleaned, whether they commenced marching with their right or left foot, or whether they fully believed in the drill book.

It is impossible that in the present day any man, be he Bishop, priest, or layman, unless he close his eyes and stop up his ears, can be ignorant of the fact that the evidence is overwhelming that the veil has been drawn aside; that our relatives and friends, whom the ignorant term dead, are far more alive than we are; that they are anxious to speak to us, to instruct us in accordance with their experience, and to help us to bear those trials, such as injustice, treachery, or misrepresentation, from which we all suffer more or less. They tell us that they retain their individuality; that they remember every detail of their past life; that they retain the human form; that their worn-out or diseased body has been got rid of; and that they are now free from those aches and pains from which they suffered when imprisoned in their material body. They tell us how awful a thing it is for priests to inform poor ignorant people who are near death, that unless they believe certain dogmas, they will be cast into hell fire and tortured for ever. The death of such people is painful to behold. We have been present at the deathbed of many persons who have realised during several years that so-called death is merely a change of state, a freeing of the spiritual body from its material surroundings, and that they will meet those friends who have gone before, and will be able to speak to those friends who remain behind. This is to them knowledge, not merely belief. When these facts have become known to us we fully realise the truth of what has been written, 'O death, where is thy sting? O grave, where is thy victory?' A knowledge of such facts is not to be obtained off hand, or to be sought for in a condescending supercilious spirit. It is to be earned as the result of patient search, and earnest desire for truth, both of which attributes are the manifestations of practical prayer. It is not to be won by the pretentious man of so-called Science, who claims that he knows everything, and imagines that even the Deity is not in it with him. Nor is it given to the priest whose mind is engrossed with the hair-splitting differences between High Church and Broad Church, vestments, altars, and other forms.

When we have ascertained by repeated experiment that our so-called dead friends are still with us; that, given the conditions, they can talk to us, a new world is opened to us; and we are lost in amazement, when we know that our Bishops and other assumed spiritual teachers, utterly ignore such matters and fail even to make any really earnest inquiries as to them.

It is an interesting question; supposing Jesus Christ visited London at the present time, and acted as He did eighteen hundred years ago, which would first happen, an invitation to a garden party at Lambeth Palace, or His being 'run in' at Bow-street as an impostor?

The Church Congress at Nottingham has given us a great amount of verbosity and a few jokes, but not one single item of information on those important matters which ought to be the great aim of those who are paid to be our spiritual instructors.

Why is it that no interest is taken in such matters as 'LIGHT' deals with? Why was it that eighteen hundred years ago the chief priests paid no attention to the miracles of Jesus Christ—can it have been from the same cause?

OFFICE OF 'LIGHT'.—The Treasurer gratefully acknowledges the contribution of 10s. 6d. from Mrs. E. Oldham towards the cost of fitting and furnishing the new offices.

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

CHRIST'S RESURRECTION BODY.

I have all my life been brought up in the orthodox teaching of the Church of England; but in studying the Old Testament records, the Epistles, the Acts of the Apostles, &c., I have found much concerning which orthodoxy cannot satisfy me.

During the past few months I have been reading 'LIGHT,' and I look for its arrival weekly with the greatest interest, not all born, I hope, of curiosity as to what it may contain.

I have gathered from its pages much light, but I have got so far concerning one train of thought as to a matter of teaching and fact, that I hope you will excuse me for troubling you with my difficulty. It has reference to the Resurrection of our Lord and Saviour Jesus Christ. As far as I gather from writings in 'LIGHT' (but in this I may be wrong), Christ during the forty days he was on earth previous to his Ascension, and subsequent to his Resurrection, appeared to various persons in the spirit body—materialised—but not in his own crucified personal body; which of course is not then accounted for as to where it went or what became of it.

Now in the Creed of the Church of England we repeat weekly, if not daily, that we believe Jesus Christ rose from the dead, and in substance further, in consequence of that, we believe in 'the resurrection of the body.'

You see what my difficulty is; either this teaching of the Church of England is erroneous, and there will be in consequence no resurrection of the body—of this worn and discarded body—because Jesus Christ's body rose not, only his spiritual; or else the Church of England is not in error, and the teaching is true that our Saviour did rise with his thirty-three year old and dead body, and appeared in it at various times—an earnest of the resurrection of all bodies at the last. This would appear to be borne out by the words which Jesus said to his disciples: 'Behold my hands and my feet, that it is I myself; handle me and see . . . for a spirit hath not flesh and bones as ye see me have.'

Will some of your readers kindly give me a helping hand in this perplexity?

In conclusion, let me thank you for the many and beautiful, earnest, and spiritual papers you have given in your leaders; one of the beauties of all of them, and by no means the least, being the great charity, and love, and tenderness which brighten them all—for all who are still in the dark; that is, if you yourself are in the light and right. 'CASTLEACRE.'

MR. AND MRS. EVERITT IN DERBYSHIRE.

Once more the power to manifest spirit presence was illustrated to a company of old friends in the cause, most of whom previously had been working on the faith of the possibilities of physical manifestations without having been blessed with a sight of them. The spirit friends, by means of raps, first called our attention to the following: Gen. xxxii. 24; Ezekiel viii. 3, ending at 'Jerusalem'; and Acts ii. 1-4; Acts viii. 26-39. If my readers will peruse these passages they will find how clearly they give an outline of what we call spirit manifestation, while the selections show to us the knowledge and perception of the controlling powers in making so appropriate a choice of passages. When the light was extinguished lights of another kind were very soon present, some vaporous, others more brilliant. They were carried about the room to extreme corners and up to the ceiling, and all present were permitted to see the light come in contact with the table and to hear the sound of the concussion. Friends of those present were able, by means of the raps made in various parts of the room, to make their presence known, and we felt what a joy such a reunion was, and how pleasant such manifestations were, as evidence of life beyond the grave. Presently 'Znippy' spoke to us in the direct voice, and by his help our old esteemed friend, Mrs. Hitchcock, said, 'This is indeed a reality.' Others also spoke, and, as 'Znippy' said, it proved that there was scarcely so much as a veil between us. Sometimes our thoughts were answered ere we could utter them, showing that our own spirits gave to the spirit world our desire ere our tongues could give utterance. The unseen friends conducted the meeting throughout in a manner which showed that they thoroughly understood the delicate laws at work, and kept all present in good humour. We are very much indebted to Mr. and Mrs. Everitt for their visit, and we trust they may be long spared to afford testimony to mankind that there is no death.—W.W. (Matlock Bath.)

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

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IDENTIFICATION OF SPIRIT PEOPLE.

A very earnest inquirer writes thus;—'By the aid of a medium, I am in communication with spirits (?) who profess to be my relatives. They caress me with their hands and write freely with a pencil. I am decidedly inclined to accept them for what they profess to be, but I cannot shut my eyes to the fact that they have written nothing, at present, that I might not have suggested myself . . . So much seems to hang on this question of identification. Has your experience anything to offer?'

This is a question which suggests a book, not an Article. But, before we proceed, we feel moved to point out that 'They caress me with their hands' is very ambiguous. Does our correspondent mean that hands, other than the medium's, and, apparently, spirit hands, caress him? or that the medium's hands are moved to perform this office? Of course, if hands, other than the hands of those present in the flesh, caress him, he has evidence which makes his note of interrogation hypercritical or, at all events, superfluous; and the absence of test-writing is rendered more bearable:—not that the presence of spirit hands gives any evidence as to identity, but, in so far as it strongly indicates personality, apart from the medium, it is a distinct help.

In discussing this extremely difficult question of tests of all descriptions, it is necessary to remember that sometime and somewhere every kind of test *has* been given. We have not the slightest hesitation in saying that. If testimony, a thousand times repeated, is of any value, it is certain that this is so. But we are inclined to think that, as a rule, the test has come spontaneously, or very nearly so. Why this should be so, we do not know: indeed, as a rule, the safest thing to say is, 'we do not know.' Perhaps the test has to be carefully prepared by the unseen people, and as carefully worked up to, like some dainty experiment, in which case, urgent entreaty cannot help, and eager expectation might pull the thing to pieces. Perhaps the right conditions, probably in the medium, or in his surroundings, present themselves suddenly, like an opening in a 'block' at a street corner, and the test can be got through. Perhaps mind differs from mind as glass differs from slate; and, for all we know, the unseen people need to do a good deal of thought-reading or thought-transference in order to achieve a test. Perhaps a medium who is good for manipulation as a writer is useless for writing tests. A hand that can be moved to write in general terms and a hand that can be moved to write special names and dates may differ as much as a wheelbarrow and a dynamo, or a spout and a telephone. Perhaps—but what is the use of guessing? We really do

not know. And yet 'guessing' is hardly the word. Every one of these perhapses is a possibility.

The truth is that we are still only at the beginning as to understanding what mediumship is. There is much to suggest that mediumship and possession or obsession may be almost identical, and that the peculiarity or intensity of any particular case of mediumship is determined by two things,—the sensitiveness of the medium to spirit-influence, and the innate faculty of the medium. In other words, that a medium is a person who, for some reason or another, is usable by spirits, and whose personal mental resources or part of them are at their disposal. If this is so, it is easy to see that even a Shakspeare or a Beethoven might cut a sorry figure if he tried to express himself, say, through Mary Ann. Take it in another way. If Beethoven could somehow take possession of a piano, and put into its body his soul; what would happen? To begin with, the instrument would probably be in some respects different from any he had ever been accustomed to—especially of late: and, if he tried to express himself, it would have to be within the limits of this particular piano: and it by no means follows that a new Broadwood grand would be the likeliest to be possessed. It seems inevitable that the unseen people must get in where they can, if they are to get in at all; and that, when in, they must be limited, at all events largely so, by the tabernacle they inhabit for the time—whether a piano or a medium.

How often we hear anxious inquirers say; 'But surely, dear spirit, you remember your Christian name!' and perhaps, all the time, the 'dear spirit' is saying; 'And I wish I could only get my medium to lay hold of it!' It may be a sheer case of slate versus glass. We know a case. A certain person in the Unseen had here a very curious Christian name. We have only known it in connection with one person, and that person himself. For over thirty years, we have tried to get it as a test, but in vain. We have seen a hand shaken and twisted, as if in agony to produce it,—but in vain. Once and only once the first two letters got painfully formed, and then, amid distressing scrawls and scratches, the rest went for nothing. It was and is evidently a case of inability to sufficiently possess the medium,—and still more, of inability to convey that piece of mental furniture into the active brain even when possessed.

But, as regards vast numbers of tests, we entirely believe that the unseen people forget. Why even we forget! We only fancy we remember. The writer of these words, in the hands of a skilful cross-examiner, or a persistent 'sitter,' might easily be bowled over, as a rank impostor. He cannot remember the name of his schoolmasters: he has entirely forgotten the name of his favourite chum, with whom he got up magic lantern entertainments, and wild schemes for running off to America. He has forgotten the names of some of his fellow clerks in the old office. He does not know the date of his marriage without referring. And he believes vast numbers of people are as liable to be pronounced impostors as he. Well, if this is so here, what is it likely to be on the other side, where everything must be so entirely new, and where, perhaps, we shall forget everything about this old planet, except as we can think and see through others?

We bid *God speed* to inquirers of every kind: we have no aversions, no pet methods, no favourite systems, no shut windows, no closed questions: we only know that we have merely reached words of one syllable—even if we have got clear of the alphabet; and on the whole, we think it is best to let things take their course, to avoid riding tests too hard, to be very patient, to take what comes, to keep an open mind.

PARIS.—'LIGHT' may be obtained from Mons. Leymarie, 12, Rue du Sommerard.

SPIRIT LIFE THE GREAT REALITY.

BY THE REV. J. PAGE HOPPS.

ADDRESS DELIVERED AT THE TEMPERANCE HALL, TEMPLE-STREET, BIRMINGHAM, ON TUESDAY EVENING LAST, OCTOBER 19TH, TO INAUGURATE THE THIRD SESSION OF THE BIRMINGHAM SPIRITUAL EVIDENCE SOCIETY.

Your invitation, to speak to you at the commencement of another year of communion and work, was accepted mainly for two reasons:—First, because a great cause which is misunderstood and almost hated demands from each one of us open recognition and steady loyalty; and Second, because I have a strong impression that the age enormously needs the message we are commissioned to give.

It is an age of tremendous material advancement or anxiety. Commercial instincts, political, scientific, and what are called 'Imperial' instincts, largely dominate us. Discovery, competition, money-making, buccaneering and empero-extension have captured us; and not much more than the formalities of religion remain. At all events, old-fashioned religion and morality are not fashionable, and God and a Future Life are, to a very large extent, merely conventional and decorous beliefs. And, all the time, people are alive, as they never were before, to the startling injustices and miseries of the world, and almost dare God—if there is one—to justify Himself if He can.

In these circumstances, belief in God the Spirit, based upon spirit communion; and belief in a life beyond the grave, based upon contact with those who live that life; must be of unspeakable importance, if there is any chance of proving that what we say is true.

Truly, this is a startling instance of the fact that what the poor world most needs, it is only too apt to scorn. It is the world's way. It crucified its Christ, it has always stoned its prophets, it has killed its reformers, it laughs now at what might be its salvation. Emerson, describing the scornful but starving materialism of the world, says:

'The injured elements say, "Not in us";
And night and day, ocean and continent,
Fire, plant and mineral say, "Not in us,"
And haughtily return us stare for stare.
For we invade them impiously for gain,
We devastate them unreligiously,
And coldly ask their pottage, not their love.
Therefore they shove us from them, yield to us
Only what to our griping toil is due.

And, in the midst of spoils and slaves, we thieves
And pirates of the universe, shut out
Daily to a more thin and outward rind,
Turn pale and starve.'

We turn, then, to this world, shutting itself out to its 'more thin and outward rind,' and doomed to 'starve,' and we tell it that this Gospel of ours, which it despises, is its main chance of life. We tell it that its pomp and parade, its money bags and cannon, its adding of field to field and mine to mine and territory to territory, cannot be the matters of greatest concern. 'What shall it profit a man, or a nation, if it gain the whole world and lose its own soul?' We tell the world that Spirit-life is the great reality—that 'the things which are seen are temporal, but the things which are not seen are eternal.'

But now, before we proceed, we ought perhaps to get a definition if possible. 'What is spirit?' it may be reasonably asked. I candidly confess I have no final, perhaps no very affirmative, reply. The Bible itself has none: neither has any of the world's religions. 'Spirit' is to me what 'God' is—the great, necessary, inevitable inference. Speaking generally, however, I am content to say that by 'Spirit' I mean that unseen force from which all visible things proceed—of which, indeed, all visible things are manifestations.

I am not sure whether there is not a fundamental error in the old dualism which affirmed a vital distinction between Matter and Spirit. As a late writer has said: 'Matter and Spirit are generally regarded as opposites, spirit or soul being thought of as wholly immaterial and formless, utterly incomprehensible as such to the human mind, and Matter as fully comprised in the thirteen elements of chemistry, with which our limited knowledge has made us acquainted, a final fact, containing within itself, as Tyndall puts it, "the promise and potency of all things," and having existed as it is now, from all eternity. It is now generally understood in the best informed scientific

circles, that there are forms of Matter, or substance, with which chemistry cannot deal, as they belong to another order of existence, though the principal one of these forms, the ubiquitous, impalpable ether, surrounds us on all sides and penetrates every atom of our gross terrestrial matter, both animate and inanimate. In fact, the hypothesis is now gaining ground in the scientific world, that out of this ether, acted on by an unknown force, the atoms composing our terrestrial matter have been condensed by special vibrations or so-called vortex-rings. That this unknown force is soul-force cannot be doubted, though science as yet disdains to give it that name. Matter, then, in its origin, is force; and every atom of it a centre of that force. It has no antithesis to Spirit, since in its essence it is Spirit itself.'

But now, as to this Matter, which is talked of as so comprehensible, as distinguished from Spirit, which they talk of as mere moonshine—who knows what Matter is? No one! In fact, you know absolutely nothing about Matter: all you know is your sensations and your thoughts. It would seem, then, that, of the two, it is Matter that is the unknown, or even the unknowable, and not Spirit.

The general meaning, then, of my thesis, that Spirit life is the great reality, is that thought is the ultimate reality, and not phenomena; that 'things are not what they seem,' but that thoughts and sensations are; that the ultimate is in the fine, not in the coarse; and that the reality, behind everything, is that infinite ocean of force from which all things manifestly come, and back to which all things seem to flow. And, as a link between what we know as Matter and what we divine as Spirit, I would refer to heat and light, magnetism and electricity, gravitation and the X rays, hypnotism and telepathy, all stupendous but intangible realities, and all leading us to the sources of life in every form, and, by easy stages, to life in that vast Unseen.

I look round, then, in order to find who is likely to contradict us—nay, who is contradicting us: and, strange to say, I see amongst our most eager denouncers those who ought to be our most strenuous friends: for, impossible as, before evidence, it might appear, those who are most keenly against us profess to be believers in the divine authority of the Bible which, from beginning to end, is just one long assertion and revelation of the reality of spirit life and spirit communion.

Next to these, I see the unconventional Christians, those who profess to be critical, rational and free. But I find these, as a rule, just as prepossessed, just as prejudiced, just as tiresome, just as ignorant, and, therefore, just as certain in their contempt, as the veriest Bibliolater. Professing to be inquirers, they will not inquire; professing to be critical, they only pityingly smile; professing to be rational, they simply fall back upon an *a priori* prejudice; professing to be free, they are, by their prepossessions, absolutely bound.

As for the poor 'man in the street,' his condition is as deplorable as his confusion is touching. So hungry and often so miserable, he might, at least, stop to think. But, alas! he is content to read the last comic paragraph or 'exposure,' and shrug his shoulders and—smoke! He reminds one of a poem by one of our keen American friends, beginning, if I remember aright,—

'"O, where is the sea?" the fishes cried.'

They did not know they were in it!

Spirit life is the great reality, then—the true life, the abiding life, in all senses the eternal life. In so far as we are receptive and responsive to that life, we think and truly feel; we live in the past and the future as well as the present, we love and aspire and adore. And is there a sane man who will deny that these are as far above all material interests as the heavens are higher than the earth? So, testing our great faith by Human Nature, it stands; for, in the very make of man, and in every intimation of his evolvment, we see the supremacy of Spirit.

Try it on the side of Science. Is it not a fact that every one of our advanced scientists has to admit that Materialism is absolutely bankrupt? You remember how Huxley poured scorn upon it. You know how Herbert Spencer strides on beyond it, and, by an inevitable inference, finds, beyond all our bounds, the ocean of force in the Unseen, just as we do. You know how every explorer of the manifestations ends by bowing his head before the immense mystery of the invisible manifest. They may not call it 'God,' and they may refuse to utter the word 'Spirit,' but they all tell us that beyond the

Borderland, beyond the place where footsteps and instruments can go, the great secret lies. And I cherish the belief and hope that Science and not the Church will introduce us, after all, to the immortal soul.

Or try it on the side of Poetry, always remembering that by 'poetry' I mean insight set to mental music. The foolish think poetry is only fantastic phrasing or prettyspinning out of syllables and rhymes: but the wise know that true poetry belongs to the well-springs of life,—to 'the fountains of the great deep' in man,—to love and hate, to hope and fear—ay! to all that differentiates man from mere beast, and makes him indeed a living soul. As Browning has it,—It is the poet who knows. And practically all the poets have been 'on the side of the angels,' have seen in poor struggling man the making of an immortal spirit, have seen how all man's destiny is determined from within, and how that destiny cannot fail of its fulfilment. Tennyson, in these latter days, taught this on the highest reaches of thought and seership, of inspiration and prophecy. He said:—

Man as yet is being made, and, ere the crowning age of ages,
Shall not æon after æon pass and touch him into shape?
All about him shadow still, but, while the races flower and fade,
Prophet eyes may catch a glory slowly gaining in the shade,
Till the peoples all are one, and all their voices blend in choric
Hallelujah to the Maker—'It is finished, man is made!'

The subtle natural laws have produced a Florence Nightingale, by slow degrees, from the snarling brute in forest or cave; and a Father Damien has taken the place of Caliban. Has not the process been wrought out from within? Is not the result a triumph of spirit over the flesh? And, if so, is not Spirit the great reality? This is the sublime teaching of poetry; and it is the teaching of all life which, at every step, needs the explanations and promises of Spirit, moulding and conquering the flesh, and consoling the struggler under the sharp process of Evolution or the being 'born again.'

Or, last of all, try it on the side of Religion: and here our difficulty is as much where to begin as where to stop. Religion in every form may be defined as a mode of manifestation of spiritual emotion: and even Mr. Frederic Harrison's plea for Religion, from the Positivists' or sheer Secularists' point of view, proceeds from and carries us back to the purely spiritual forces of the inner spiritual self, and bases itself upon an ideal of human life which has for its motive a negative of the brutal and an exaltation of the spiritual and ethical self: and his ideal world, so often and always so charmingly described, would, if realised, be a world of happy spirits, using the material body and all material things as means to an end,—that end being the reign of pity, justice, sweetness and light and love, all of which are purely spiritual. In fact, Mr. Frederic Harrison's notion of Religion is pure Spiritualism on its practical side, and is not far removed from that divine description of St. Paul's; 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' Living for these, and living from these, he called 'living in the Spirit': and, from the point of view of Religion, properly understood, are not these the great realities,—the great creative and uplifting forces?

Then, beyond this which, after all, only relates to man's development and life here, Religion, in all its forms, as generally understood, has always been inspired by a consciousness of, or by communion with, the unseen powers. This, of course, does not prove the validity of the world's religious trusts; but, when we remember what religion has been and done in the world, it is only the word of truth and soberness to say that the belief in the unseen powers and the expectation of continued connection with them after what we call death, must be classed amongst the supreme realities of human nature and human life.

It is here that we come up with the glorious hope of a world of further developments beyond the borderland of sense and time: and it is here that we part company with Mr. Frederic Harrison and those who, like George Eliot, believe in living on only as an influence in the lives of others, and whose

'O, may I join the choir invisible!'

only means,—O, may I do something that shall help me to live on in a heightened general good to which I contributed!

That is all very well for the George Eliots and the Frederic Harrisons, but what of the great army of the night? I go with one who said:—

'In all this—in the "Choir Invisible"—there is no guarantee that the best did survive; we do not want a heaven

for the historical ones and for the finer cultured few, we want a heaven for the whole race; for the modest, and the retiring, and the poor, and the crushed; for those defeated in life's battle, before they had endured the smoke; we want a heaven for the little loving martyr souls,—children, who, acting on the instinct of the eternal, shared their crust with their playmates and passed away before life's bud had blossomed; passed away—not in history, not in posthumous influences, not in the future life of manhood, but all lost as influence for the good. What heaven of influences is there for the thousands, whose wings and aspirations have struggled all their life in the mud through having to scrape for paltry pence to eke out a bare subsistence; what heaven of influence is there for those who have been known to possess lofty thoughts that might have "pierced the night like stars" had they not been held to the earth by the rocking of too many cradles; by the washing of too many pots, by toiling at the bench and the desk for too many hours? When all this had been done, they had not energy enough left for the higher, though the germ of the higher was in them. If this Cosmic idea were all; this after life all; it would be but a tomb for millions of broken hearts, and frustrated purposes, and blossoming hopes, and splendid lives crushed in premature decay. Our sense of unity demands conservation and the transmission of moral and spiritual energy, the indestructibility of moral and spiritual forces, the transference of it all by the laws of science to higher realms in the unseen.'

Does any one call that a dream—'the baseless fabric of a vision'? I call it the finest blossoming and the richest fruiting on the tree of human life—the promise of something that will remain when

'The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind.'

But here I must leave this fascinating subject which belongs to that which is most vital in the history of the human race: and yet, before I turn from it, there is one question I ought perhaps to answer;—'Even though all this is true, how does it prove the truth of what is known as "Spiritualism"?' Does that question really need an answer? Spiritualism has two sides;—the one relating to spirituality, the other relating to phenomena. The first I have discussed this evening; the second needs no discussing; it is simply a matter of experience. All I will say is, that if what I have advanced is true, the immense probability is that the Spiritualists are right all through. If Spirit-life is the great reality; if to be a spirit is to be a promoted being, lifted into the larger and more subtle life of causes at first hand; if the sphere of Spirit-life nearest to us is probably the sphere of the ether-ocean; it seems to follow that Spirit-intercourse is the most probable thing imaginable; and the only wonder is that it is not universal and continuous—as perhaps it may be when we are fit for it and want it.

At all events, to scorn the claim of spirit communion, to deem it impossible, to even treat it as something to loathe and put down, must be taken as indicating a form of Atheism of the worst kind, none the less deplorable because it claims to be the defender of the Faith.

We who have left behind our scorn, and unlearned the word 'impossible,' and found the preciousness of holding the hidden link, can only thank God for this pearl of great price that we have found. It has certainly given us the promised victory over Death—aye! transformed it into a friend. We can now say:—

'Why should we call Death cruel? Rather say
"Good Death and kind! who comes to take away
The load we cannot bear,
Who leads the wounded from the battle fray
With tender loving care."

Wonderful Death! strong arm to bear us on,
Far beyond planet and glad shining sun,
Where soft white clouds are riven,
Whither our loved ones are already gone
To the fair Courts of Heaven.

Pitiful Death! more pitiful than Life,
Who leads us into paths where thorns are rife
To tear our tender feet;
Thou guid'st us from the tumult and the strife
To peace and rest complete.

Full many pass, in all their early prime,
In youth's glad spring to that fair clime,
Released from earthly woes,
Whilst others must grow grey and sore with time,
Ere they may find repose.

Strange mystery ! yet still the round world rolls,
Guarded and guided. It is God controls,
Who gives us life and breath.
May we so live that we may yield pure souls
To the strong arms of Death !

Parted asunder, we shall meet again.
Suffering, yet shall we live untouched by pain
On yonder love-lit shore,
Where Death comes not, but perfect life will reign
For evermore.'

PRAYER TO A DECEASED MOTHER.

Your correspondent, 'G.W.R.', whose letter appeared in your issue of October 9th, may perhaps find some solution of his difficulties by an analysis of prayer. It may be said to consist of petition, thanksgiving, and devotion. The first of these is not worship, and may *with propriety be addressed to a friend in the unseen*. To pray to such an one is probably as sensible as to ask a favour from a friend still on earth. We know that the influence of the so-called dead is with us. 'G. W. R.' is quoting the general expression of all prayerful souls in citing the difficulty of belief in a personal God, who hears all our petty wants. To gain such a depth of faith is a work of time and difficulty ; *but it is possible*. Logically, I suppose that we may infer the presence of Deity in *all* hearts if He exists in any one ; but I agree with 'G.W.R.' that it needs great faith to believe that all our little needs may be whispered in His ear ; but we must keep clear of the metaphysical side of the question and accept the anthropomorphic idea, as children.

It is enough for us to grasp the idea of a personal God—our Father. We may leave the rest to the angels. R. E. S.

I have read the letter by 'G.W.R.' in 'LIGHT,' of October 9th. It begins with the words, 'Would it be considered wrong to pray to one's mother?' It gave some reasons for justifying this with which I heartily sympathise, but at the same time I think that to God alone should our prayers be directed. Spirits are His ministers, and I believe they may help us continually, and especially when we direct our thoughts to them—striving to act or think as some loved one would have advised or wished. It seems to me that this kind of communion is one way of growing more spiritually-minded, but it is something perfectly distinct from prayer.

To our Creator who is Love, can any appeals be 'puny' ? Our ideas are too limited to draw the line between what is great and small in His sight, and we know, I think, by daily experience, that the veriest trifles are tests of character, and, therefore, in one sense everything is important ; even our 'little fussy affairs' are so—for, if we think of it, they generally affect our duty and our influence in life. E.C.B.

The question which G.W.R. raises is a very simple one, and yet points to others very deep and complex.

'Is it wrong to pray to one's mother?' The answer seems to me to be given in one of Montgomery's most touching hymns, and I may be permitted, by its aid, to make reply thus :—If

'Prayer is the simplest form of speech
That infant lips can try,'

then, clearly, it is the most natural thing in the world to pray to one's mother, whose ears catch the first infant cry, or prayer, for help : and if the mother has entered into the spirit world, we know, as Spiritualists, that she will be the more able to render help than when cabined and confined in the flesh. If we go on to the context of the hymn :—

'Prayer, the sublimest strains that reach
The Majesty on high,'

we attain to the sublime growth of prayer, and enter into the highest realms of religious culture.

The question opens up one so often discussed in 'LIGHT,' Is Spiritualism Religion ? Spiritualism, in this case, opens the door into the higher life, and discovers to us the *modus operandi* by which the great unknowable God approaches and acts upon 'poor little mites of human beings,' by *media* within their own sphere.

Naturally, in this sphere we daily pray to one another. But when we learn that all ultimate forces rest with the Almighty One, we approach Him, the Unknowable, through His Son who has revealed Him, and through whom God has expressed as much of His nature as our finite minds can grasp.

Jesus Christ has taught us that He is the Father, and as such we are to approach Him with holy boldness, and make known our wants by prayer and supplication. These are as infinite as the human needs.

To-day I want my mother's help, and I pray to her without compunction. To-morrow I need a loftier reach of spiritual life, and enter into the Shekinah, wherein dwells the Holy of Holies. The need of to-day can be satisfied by my mother : the aspiration of to-morrow cries out to the infinite beyond ; and as the Master taught us to say 'Our Father,' on both days I pray according to my conviction that I am doing right.

Supposing for a moment I am praying in the wrong channel : my faith still assures me that God looks not to creeds, but to Christian endeavour. Pray, then, to your mother by all means ; and God will commission her to answer your prayer. But rise as on stepping stones ; and with the help of the mother's hand enter into the true Shekinah of the soul ; into that fuller light and peace which is past understanding, for it, like Spiritualism, is unrecognised by any but spiritual natures : shall we say therefore unscientific ? Yes, but science must grow until it recognises laws and life as yet in the realm of *faith*, and at present hidden with the Father. MORELL THEOBALD.

I fully sympathise with the difficulties of 'G. W. R.', and his solution of them is by no means far from the truth. For the Fatherhood and the Motherhood in God are manifested in the father and mother of every bereaved daughter and son. Yea, the Spouseship and the Brideship in God are manifested in the spouse and bride of every bereaved bride and spouse. Yea, the Sonship and the Daughtership in God are manifested in the son and daughter of every bereaved mother and father. And this is one of the Truths wrapped up in the formulary of the Church of the Future which is even now incepted : 'Glory to Father, Spouse, and Son : Glory to Mother, Bride, and Maid : From whom proceed the Sevenfold Spirit. From the Ages of ages, Now : and to the Ages of ages.'

Not only in the Church of the Future, but even now in the Positivist Church of the present, which ignores all supernatural revelation, its disciples are taught to pray, and at morn to remember their sons and daughters and their inferiors ; at midday to remember their husbands and wives and sisters and their equals ; and at even to remember their fathers and mothers and their ancestors and superiors ; or, in the words of the Church of the Future, 'the generations of them that have departed, those that are with us now, and those that are yet to come.' And surely this is supremely beautiful, good, and true. We do not distinguish enough between the terms DEITY and GOD, which are used interchangeably to the great confusion of ideas. Deity is the Unknown and Unknowable Spirit Substance, save through Its manifestation in Nature. God is the manifestation of the Divine in man and woman—the CHRIST in all regenerate souls. Every fully-developed man is son, husband, and father ; the three in one individual. Every fully-developed woman is daughter, wife, and mother ; the three in one individual. So is it with the ethical Idea of God. Shall we be far wrong in saying that the religion of the future will be a well-defined ethical and spiritual positivism ? as the late Edward Maitland foreshadowed in his 'Keys of the Creed.'

3, Evelyn-terrace, Brighton.

I. O. M. A.

DECEASE OF MR. EDMUND J. BAILLIE.

Those who had the privilege of an acquaintance with Mr. E. J. Baillie, of Chester, will regret to learn of his somewhat sudden decease on Monday morning last, at the age of about forty-six. Mr. Baillie, who was managing director of the firm of Dicksons, the well-known nurserymen, was a man of great culture, untiring energy, and ceaseless devotion to the interests of all intellectual, social, and humanitarian movements. He was a total abstainer, a vegetarian, an earnest Spiritualist, a reader of 'LIGHT,' and a member both of the London Spiritualist Alliance and the Society for Psychical Research. We had the inestimable privilege of an intimate acquaintance with him, and to know him was to love him. He leaves a widow and a large family, to all of whom we tender the expression of our deepest sympathy.

LEARNING makes the young temperate, is the comfort of age ; standing for wealth with poverty, and serving as an ornament to riches.—CICERO.

THE MEDIUMSHIP OF MRS. EVERITT.

DIRECT SPIRIT WRITING.

It is my pleasure to contribute another report of those striking manifestations that now and again we are privileged to witness, evidencing the great and important truths you are loyally endeavouring to unfold through the medium of your valuable paper.

Sheffield has recently been favoured with a visit from those two revered pioneers of the spiritual movement, Mr. and Mrs. Everitt, and, although their operations have necessarily been limited to a very prescribed area of this important city, they have exerted an influence, productive of lasting impressions, that will, doubtless, prove far-reaching in their effects.

On Sundays, the 3rd and 10th inst., Mr. Everitt addressed large meetings, over which it was my duty to preside. The hall was crowded by appreciative audiences, and profound interest was awakened by the startling statements made by the speaker as he reviewed, in brief, his own personal experiences of the wonderful phenomena of Spiritualism. My special object, however, is to put before you the particular incidents that marked the four private sances held in the house of a mutual friend (Mr. Johnson), and in my own drawing-room; and in order to render this report as concise and lucid as possible, I will group them into one.

The sitters comprised a few of the representative workers from the various societies in the district, with a sprinkling of outside friends, including a prominent official of our educational department—a professor of high repute, and one of our leading ministers. The latter gentleman, unfortunately for himself, was unable to arrive until the sance was almost over.

As we took our seats around the table in the spirit of devout reverence, evidence was immediately forthcoming of great spirit power. Communication was at once established and conversation with the unseen friends became an actual reality.

Asking if they desired us to open with Scripture, they replied, Yes, (three raps). Requesting them to indicate the particular passages they would have us read, they at once answered by clear and emphatic knocks, spelling out as the alphabet was repeated to them, the chapters and verses here given, containing accounts of spirit manifestations: Gen. xxxii. 24-28, Ezekiel viii. 3, Acts ii. 1-4, 1 Cor. xii. 1-11. These passages having been read, invocation was offered to the Divine Father for wisdom and guidance and a rich baptism of spiritual influence.

Upon reference being made to the significance of the passages selected, the friends behind the veil informed us that they would give some practical illustrations of their meaning. One of the sitters was then taken under control, and spoke in three different foreign tongues with great force and distinctness.

The room was then placed in darkness, and we were permitted to gaze upon a sight impossible of adequate description. Beautiful lights floated about of varying size and luminosity, some for a while stationary, others moving rapidly, disappearing and reappearing in answer to questions. Presently out from the still darkness there came a voice, strong, clear and distinct, and 'Znippy' accosted us in fraternal greeting.

For an hour we held converse with this bright spirit in the most natural manner. He might have been an ordinary earthly friend, so real, so palpable, was the fact of his immediate presence and individuality presented to us. He gave us the names of numerous friends who, he said, were present from the 'other side,' and one of the sitters asked, 'Is Willie here?' when, immediately, with startling effect, the reply came in another voice, 'Yes, father! I am here, and mother is too.' The fact of this gentleman being a widower and mourning the material absence of his child was unknown to all in the room save one intimate friend. His feelings can better be imagined than described. One very peculiar feature of the numerous intelligent knockings, was the sound as of the pattering of little feet, in unison with a tattoo being played on a distant piece of furniture. 'Znippy' said there were several little children dancing about us. On turning up the lights we found various articles had been brought and placed upon the table—a vase of flowers from an adjoining stand, a book from upstairs, and other little things taken off the walls. On a sheet of notepaper we discovered in direct writing the words, 'God bless all.'

The most pleasing manifestation, however, was reserved for the morning of our guests' departure (the 12th inst.). We had just gathered round the breakfast table (four in number), when suddenly we beheld in the clear sunlight a sheet of notepaper being precipitated through space, falling as from the ceiling amongst the crockery. Mr. Everitt rose in great excitement, while his good wife was moved to deep emotion as we perused the following message, written thereon by no material hand:—

'We wish, dear friends, to give you a message of greeting, and thank you also for the aid you have given us to preach the glorious truth of continuance of life after this state of existence.

May our Father God bless, preserve, and keep you in love and peace.

Your well-wishers in the truth,

'ANNIE.'
'J. BURNS.'

At our expressions of astonishment there came loud raps on the table, indicating the pleasure of others than ourselves, and how mutual the appreciation.

My position of observation precluded any possibility of deception unless one's physical senses are void of utility and altogether unreliable. We are, moreover, able to prove conclusively that the notepaper had been taken out of a box which had been placed the previous night in a sideboard drawer in the dining-room and separated from the morning-room in which we then were by a short passage.

Our guests inform us this is the first time in their long experience they have witnessed such a phenomenon under such conditions.

This brought to a close a most enjoyable visit, the delight of which was not confined to ourselves, but participated in (as we were assured) by a 'cloud of witnesses.'

They who tread the golden floor

Beyond the veil and open door,

In patience waiting,

Their trials past, and sufferings o'er,

They signal from the eternal shore

In loving greeting.

Endcliffe-crescent, Sheffield.

W. APPELYARD.

NEW PUBLICATIONS.

- 'The Theosophical Review' (formerly 'Lucifer'). London: Theosophical Publishing Society, 26, Charing Cross, S.W. Price 1s. 6d.
 - 'Intelligence.' (the 'Metaphysical Magazine' in the new form). London Agents: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 9d.
 - 'The Ancient Wisdom.' An Outline of Theosophical Teachings. By ANNIE BESANT. London: The Theosophical Publishing Society, 26, Charing Cross, S.W. Price 5s. net.
 - 'Hell.' By 'OUDEIS.' 'A novel, giving a new rendering of an old subject.' London: The Roxburghe Press, Limited, 15 Victoria-street, Westminster, S.W. Price 2s.
 - 'The Internationalist.' A monthly magazine devoted to the furtherance of Universal Brotherhood. Edited by H. A. W. CORYN and G. W. RUSSELL. No. 1. Dublin: 13, Eustace-street. Price 3d.
 - 'Autobiography of Madame Guyon.' Translated in full by THOMAS TAYLOR ALLEN, Bengal Civil Service (Retired). In two volumes. London: Kegan Paul, Trench, Trübner & Co., Ltd., Paternoster House, Charing Cross-road, W.C. Price 21s.
- We have also received: 'Ourselves,' The People's Theosophic Monthly (193, Bow-road, E., 2d.); 'Harbinger of Light' (Melbourne, Australia), 'Journal of Practical Metaphysics' (Boston, U.S.A.), 'The Hypnotic Magazine' (Chicago), 'Revue de la France Moderne' (Paris), 'The Prabuddha Bharata, or Awakened India' (Madras), 'The Prasnotara' (Benares), 'Psychische Studien' (Leipzig), 'Die Ueber-sinnliche Welt' (Berlin), 'L'Echo du Merveilleux' (Paris), 'Revista Spirita do Brazil' (Rio de Janeiro), 'Reformador' (Rio de Janeiro), 'Constancia' (Buenos Ayres), 'Le Messenger' (Liège), 'Neue Spiritualistische Blätter' (Berlin), 'L'Hyperchimie' (Paris), 'La Paix Universelle' (Lyon), and others.

LECTURES BY MRS. BESANT.—Mrs. Besant will deliver four lectures in the smaller Queen's Hall, Laugham-place, at 7 p.m., on the evenings of Sunday, October 24th and 31st, and November 7th and 14th, on 'Problems of Life and Mind as Solved by Theosophy.' The first lecture will be on 'Problems of Ethics,' the second on 'Problems of Sociology,' the third on 'Problems of Science,' and the last on 'Problems of Religion.' The admission will be free, but there will be a few reserved seats at 2s., and unreserved seats at 1s. and 6d.

MENTAL SUGGESTION.

The last number of the 'Annales des Sciences Psychiques' contains a paper by Dr. P. Joire, read recently at a meeting of the Société d'Hypnologie et Psychologie, of Paris, describing experiments in mental suggestion transferred to subjects who had been thrown into a superficial somnambule stage by means of magnetic passes. The fact that only a superficial stage was induced enabled the subjects, on being re-awakened, to recollect the sensations experienced; as occurred in that most interesting account published by one of the subjects of M. de Rochas in the same paper in June, 1895. The experiments made by Dr. Joire confirm some of those already made by Professor Boirac and by Dr. Moutin.

The subjects were all students, either of medicine or art. They were blindfolded with a specially prepared bandage of black cloth. Dr. Joire then made passes in front of the face and body; took hold of the hands of, and looked fixedly at, the subject. When the superficial somnambule state was induced, he placed himself at a distance of three or four yards, and made the mental order that the subject should lift his left arm. After a few moments the subject's arm showed slight contractions, such as would be produced by an electric current. This was followed by slight movements, and the arm was then lifted into a horizontal position. The suggestion to raise the other arm and subsequently to let both fall was then mentally transmitted, with equally successful results. The bandage was then removed, the subject awakened, and requested to describe the sensations he had experienced.

Before being ordered to move he had felt a curious numbness or torpor, and giddiness, which he could not account for or understand. After that he felt his arm lifted up by an extraneous force, which made it move upwards. The same force was then felt in the other arm, and subsequently in both arms at the same time, moving them in inverse directions. The subject did not know, it should be stated, what experiments were to be made. He did not even know that passes had been made.

Experiments of a similar nature were made on subsequent occasions, other medical students serving as subjects. The bandage was applied and the usual passes made. The mental order was then impressed by the Doctor that the subject should lift his right leg. To give more force and crispness to his suggestion, the Doctor outlined the movement with his own leg.* In fifteen seconds or so, the suggestion was expressed by the subject, who, after being awakened by blowing on his forehead, said that he had felt an involuntary and unexpected contraction and movement of his leg.

Another medical student among the assistants denied that will could thus be transferred to, and act through, another person at a distance without any connection. The Doctor consequently requested him to try for himself by acting as a subject, to which he agreed, being firmly convinced that no action could be determined through himself. Similar experiments took effect successfully, however. The subject, when questioned after awakening, as to why he had given expression to these actions, stated that much to his own surprise he had felt a force acting within his own arm and moving it. He had resisted at first, but had given way, and could not explain the occurrence. He acknowledged that he had felt incredulous and sceptical when seeing others execute the movements, but was obliged to admit the reality of the fact after himself feeling the impulsion.

A fresh subject was then sent out of the room and there blindfolded. The assistants drew a winding chalk line on the floor in the absence of the operator, so that he should not know its direction. Dr. Joire then re-entered the room with the subject, and placed the latter with his feet on one extremity of the line, and standing about a foot behind him fixed his own attention on the line, and mentally, without contact, directed the subject to advance, guiding him in a similar manner as to the directions to follow. He successfully guided him along the winding line. The subject stated, after being awakened, that he had felt impelled to move forward in a certain direction and to turn at certain places.

Similar experiments were subsequently made successfully with other subjects. One stated that he had sensed a curious

tingling in the body, accompanied by a feeling of being isolated from the surroundings. He had then felt a peculiar and novel impulsion so strongly that he believed the Doctor was pulling his arm by his sleeve, or in another case forcing him to kneel down.

Dr. Joire, in criticising these results, refers to the state induced as one of 'passive mediumship.' It is by the fact of being isolated from their surroundings by the hypnotic state induced, that all the attention and faculties of the subjects become concentrated on the idea suggested by the operator, who remains in sole relation with them, connected by a psychic influence. In this mediumistic state which, says Dr. Joire, is a veritable hypnotic state, the nervous influx becomes set in a particular direction, constituting a special connection between the medium and operator, towards whom all the medium's faculties appear to be concentrated. If another person intervenes between the operator and his subject, or even approaches the latter too closely, it is liable to interfere with the phenomena. To influence the subject necessitates considerable effort of will on the part of the operator. This effort must be sustained during the whole time of the suggestion, otherwise it will fail. The subject feels any interruption of the transmission, as also its renewal. To ensure that the command shall take effect it is best to divide any action into a series of movements, and each movement should be associated with the contraction of the group of muscles belonging to it. To prevent a subject from knowing what he is to do and perhaps assist in its accomplishing, and to assure that the action determined shall be unconsciously executed, commands should be divided into a series of successive mental suggestions.

Dr. Joire observes that nearly all the subjects felt similar sensations, and described them in similar terms. To most of them these experiences were new. They had never seen similar experiments before. Therefore the results cannot be attributed to auto-suggestion. They all stated that they felt a change in their condition, accompanied by a curious numbness and by isolation from their surroundings. They were conscious, but not so as in their normal waking state; yet they recollected their experiences when awakened.

These experiments illustrate that when a subject has been magnetically 'connected' by an operator, the latter's mental commands are transmitted to the subject by a process which can best be compared to that of electrical induction. The operator's thoughts are transferred to the subject and react through the latter's nervous system, entailing motor action therein, just as the subject's own thoughts would do.

M. de Rochas, Professor Boirac, Dr. Moutin, and Dr. Luys have shown that the subject's neuric vitality can be exteriorised and carries sensibility and motricity externally to the organism, as it does within it. Dr. Joire gives fresh illustrations of the determination of the subject's organism by transmitted influence. If he had been able to exteriorise his subjects' vitality, the suggestions might have been made to react therein, at a distance from his subjects' organisms, instead of within their nervous systems.

We now have illustrations showing the determination of subjects without contact, both from close by and from a distance. We have illustrations of thought-transference or control; of transference of motivity; of the exteriorisation of sensation, of motion, and of the human double carrying perception; and of the transport of objects. All these phenomena have been determined by embodied spirits through subjects, or mediums, as Dr. Joire now calls them.

These cases evidently illustrate the process by which mediums are determined, whether by incarnate or discarnate spirits; as in both cases it is spirits who are the operators, it must be remembered. Identity of effect implies identity of cause and of process.

The illustrations we have before us show that these phenomena are induced by self-conscious operators, by means of 'suggestions' (ideas), transmitted to the medium, by a vital process and entailing reaction and expression either within a subject's nervous system or exteriorised and projected through and beyond the subject's organism, by the medium of the latter's vitality. These illustrations also show that supplementary vital exteriorisation by an operator, mediation, influx, interiorisation in the subject; or transmission, transference, and reception, is their pre-condition.

* This reminds one of the muscular contractions occurring in Eusapia Paladino, evidently in accompaniment of suggested mental images, foreshadowing their realisation through her exteriorised motricity.

LETTERS TO THE EDITOR.

The Divining Rod.

SIR,—I am engaged on a catalogue of literature relating to the Divining Rod, and have collected about five hundred references, chiefly French, English, American, and Old German. I should be grateful if your readers can supply me with references to the less accessible literature, such as Spanish, Italian, Scandinavian, Greek, and Russian; also to the American, Colonial, and English local Press; or to any observations relating to the water-finding powers of the non-European races.

Vale Lodge, Hampstead Heath, N.W. E. WESTLAKE.

Impress of Materialised Hands.

SIR,—In considering the communications that have appeared upon the above subject, it seems to me that the original suggestion contained in my first letter (see 'LIGHT' of the 18th ult.) has to some extent been overlooked. What is wanted is not so much a cast of a spirit hand as a facsimile of its markings, particularly those of the finger-tips. A comparison could then be made, after the manner laid down by Sir Francis Galton in his deeply interesting work upon Finger Prints—with impressions obtained from the corresponding fingers of each of the sitters, with a view to establishing the mundane or supermundane origin of the manifestation. It is assumed that a materialised hand has markings; if not, the mystery of its creation deepens, and a comparison with normal hands is quite out of the question.

The use of pigments for obtaining the impression has been objected to as being likely to be absorbed back into the system of the medium or sitters. I venture to think that there is not much risk of this occurring. With a plate of glass or metal evenly coated with printer's ink, the merest touch of the fingers would be sufficient to blacken them, and subsequent contact with the paper, in making the print, would speedily remove the greater portion of the ink. What remained could be readily wiped off upon a duster. As regards the medium, I think our spirit friends may be trusted to look after his welfare in this as in other manifestations.

Still, if the use of pigments is deemed inexpedient, and wax or plaster of Paris is substituted, I would suggest that a request be made for the impression of a naked foot, or, if that cannot be given, that a hand with an elongated, shortened, or misformed finger be attempted. Such an imprint would not only be of considerable interest, but, provided common-sense precautions had been taken, its production would be strong presumptive evidence of an intelligence and force external to the circle. The impression of a naked foot would be something entirely new, but if hands can be materialised why not feet? The most fraudulently inclined of sitters would hesitate to attempt anything in this direction. ARTHUR BUTCHER.

Communication with Living Persons.

SIR,—I venture to ask you to find room in your enlightened paper for a few remarks on the subject of communicating with living people through the medium of the 'Ouija.'

I am a constant reader of 'LIGHT,' and believe firmly in Spiritualism. I have constant communications with those who have 'passed over,' without difficulty, and obtain many 'messages,' but now I can (apparently) communicate through the 'Ouija' with friends *living*, talk to them for hours and consult them on any subject of interest. Constantly do I have 'sittings' with my friends, and only a few days ago I showed two Australian girls how to use the 'Ouija' (they have come over from Melbourne on a visit here), and to their surprise, a very old lady came to the 'Ouija' and talked in a pleasant familiar way to them. She lives near their home in Australia, and is an intimate friend of these girls. They were, naturally, much astonished to hear all their home news related so easily, and were completely fascinated by the 'Ouija.' A little boy and girl of my acquaintance talk constantly to each other in the same way when separated. A girl at Brighton, possessing mediumistic gifts, used, when sitting with me a few weeks ago, to speak for hours to her lover, who proposed to her through the 'Ouija,' he being at some distance from her. I could quote other examples, if desired, but hope that some of your correspondents will give us the benefit of their experiences on this subject.

I am told by an eminent Spiritualist that when people are asleep their spirits are more than ever very much alive, and can communicate with others, quite freely; this is also the case if they are much abstracted. Others again, notably my friend Mrs. Russell-Davies, believe that these communications are carried to and fro by spirit guides. I am inclined to think that they may possibly come direct to us from the fact that the 'Ouija' always imitates the manner of the person communicating through its medium, speaking slowly or quickly, as the case may be, and each person has his or her peculiar way of communicating with us, no two people being alike, either those who have 'passed over' or those still with us—in every-day life.

(Mrs.) F. A. BARKLY.

Harrington Hotel, Harrington-road, S.W.

Further Archæological Discoveries.

SIR,—In your issue of October 24th, 1896, I gave you a brief account of the important discoveries I had made with reference to the mysterious ruins, called Stonehenge, being a veritable relic of an ancient British Masonic Royal-Arch Israelitish Temple; and tried to explain—for it is difficult to do so to non-Masons—that the positions of most of the groups of stones (about one hundred and twenty in number) were but hieroglyphics, or sacred signs, recorded in stone masonry, and which represented heavenly (*i.e.*, astronomical) science possibly 3,500 years ago, the priesthood in those patriarchal days being what to-day we would call the representatives of all branches of science. I also briefly alluded to another Druidic structure known as Avebury Temple and 'Silbury Hill,' which I stated I had also discovered to be another Royal-Arch temple; but as time and space were not at my disposal, I said that I would give you further details at a future date.

It is almost a year since I wrote this, but as I had to wait for the vernal and autumnal equinoxes to take place, in order to obtain astronomical data to prove my theories, I could not before this send you the necessary details.

In brief, I have scientifically proved that 'Silbury Hill,' the mystery and wonder of past ages, is in reality a primitive Great Pyramid; not of Egypt but England, not of geometrically cut stone but an 'earth altar' unto 'the Lord of Hosts'; and like the Great Pyramid was but an instrument for recording astronomical phenomena, particularly the vernal and autumnal equinoxes; in fact, an equinoctial temple; Stonehenge being a *solstitial* one, *i.e.*, recording the winter and summer solstices.

How it came about was in this way: I knew that in ancient days the Egyptian priests would stand at the north base, at the edge of the Great Pyramid at *high noon*, on March 14th and October 7th, and watch the position of the sun, with relation to the apex of the pyramid, and on these particular days at mid-day it would appear to be resting exactly on the point for a short time. Knowing this fact, when I first beheld 'Silbury Hill' on June 19th, 1896, it struck me from a distance that it looked like a pyramid from whichever side it was approached (it is a sugar loaf form), and that possibly it might record the same astronomical events that the Great Pyramid did, but particularly the vernal and autumnal equinoxes. In order to prove my theories about the equinoxes, I had to wait until September 21st (three months more), and, to check my theory, also take the vernal equinox in March, which I did, and to complete the annual journey of his Solar Majesty I again specially went there on the 20th of last month (the autumnal equinox) in time to take the *sunset*, and to be there at *high noon* the next day to observe the sun *a little above its summit* (it is flattened on the top: the Great Pyramid, owing to being of stone, remains pointed), and as the day was clear I had a splendid view, and saw the sun, as it were, resting on its 'earth-altar' just as it does at the Great Pyramid on March 14th and October 7th.

After about the 7th of this month, owing to the *ecliptic*, the sun will not be seen at midday, above or on the summit, for six months, during which time there will be a constant shadow on the north face of the Great Pyramid and its fellow British Earth Altar, 'Silbury Hill,' until I discovered its use the mystery of past ages. My object in writing is to ask you to record this fact, because it may be disputed later on or when I am called away to other spheres. I am writing a work on this and Stonehenge Temple.

Southampton. BERKS T. HUTCHINSON, D.D.S., L.D.S.

The subscription to 'Light' is 10s. 10d. per annum, post free to any part of the world.