

Light:

A Journal devoted to the Highest Interests of Humanity, both Here and Hereafter.

"LIGHT! MORE LIGHT!"—Goethe.

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This Company is established with the immediate object of starting and sustaining a Weekly Journal entitled "LIGHT"; devoted primarily to the collecting and recording of the facts and phenomena of Spiritualism, and the exposition of the Philosophy of Life and Mind; and secondarily to the discussion of such allied topics as are now occupying the attention of men of advanced thought.

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Published every Saturday

BY THE

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There is a large class of people who believe in a world which they call "the present," and who assert that no knowledge of any other is attainable.

There is another large class of people who believe also in a world they call "the next," and who also assert that no other knowledge of it is attainable than that which has been handed down to them.

There is yet another class of people—usually known as "Spiritualists"—who believe in the existence of facts and phenomena, accessible to those who will seek for them, demonstrating the existence of another world than the present, and who believe that, on the basis of these facts, a science and a philosophy may be built up furnishing a key to the problems of Life and Mind, and uniting both these worlds in one harmonious whole.

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(6.) QUESTIONS AND ANSWERS.—Under this head questions of a general character will be invited, the answers to follow in succeeding numbers, either from correspondents or editorially. This may become an exceedingly interesting and useful department.

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SATURDAY, FEBRUARY 19, 1881.

PRICE TWOPENCE.

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CASTE AND CREED.

It would be difficult to summarise more completely the disintegrating influences at work in society than by the mention of those two monosyllables, caste and creed. We call the former by the mitigated name of clannishness, or speak of it more mildly still as our national insular English reserve; but really there runs through English society a caste system as rigid as that of India, with its classes quite as distinct, and its lines of demarcation almost as insuperable. And the same fact is evident when we pass from what theologians call the world to the Church. It is only in its rudimentary forms that a religion is true to its own etymology by being the cohesive force to bind its professors together. So long as the system is persecuted those who embody it are forced to hold together on the well-known principle that *l'union fait la force*. As soon as the once persecuted system becomes paramount, even before it begins to persecute in its turn, a centrifugal action is discoverable, and the adherents, obedient to what is clearly a law of the moral economy, fly off expansively and swell the ranks of so-called heresy, schism, and apostasy. We are not saying that this is good or evil. It is evidently normal and inevitable. It has been the case with Christianity just as much as with more exclusive and less levelling systems. In the Upper Room at Jerusalem, before the Pentecostal fire tongues had paled, the seeds of division were sown but had not germinated. In the Church of the Catacombs, and while persecuting Emperors sat on the throne of the Cæsars, those tendencies had to be repressed; but as soon as ever the external pressure was removed the usual result followed, until we have the edifying spectacle we now see around us of ecclesiastical prosecutions and parsons burning to shut one another up in county gaols—for Christ's sake and the Gospel's.

Nay, we may look nearer home still and see something of the same kind breaking our ranks as Spiritualists. Most illogically so, as we have already shewn in these columns; since, by its very nature, Spiritualism is not a new separate system antagonistic to all or to any that may have preceded or been contemporaneous with it. On the contrary, it is the vitalising principle that gives life and reality to all systems without being inimical to any.

That, in fact, is the point on which it is our immediate purpose to insist; namely, that of all the panaceas which have been from time to time suggested in order to overcome the disintegrating tendencies of caste and creed, Spiritualism is the only one which is adequate. All sorts of nostrums have been tried and found wanting. Perhaps the one which has been deemed most successful is community life, whether in its secular or its ecclesiastical form. But the monastic ideal of existence on the one hand, or the American type of community life on the other, is really only a concession to, and an exaggeration of, clannishness, not anything in the way of a counterpoise to it. By its essential nature, and apart from the accidental distortions to which it is liable, Spiritualism, we repeat, is the one element in modern society which tends to rub off the sharp angles of men's characters, and fuse them into one harmonious mass, not by aiming at an artificial uniformity but by enabling them to accept the grand cardinal fact overlying all nature of harmony among elements which, without its influence, would be discordant.

Let us say more clearly how Spiritualism has this tendency. In that most sparkling satire, Thomas Hood's "Ode to Rae Wilson," the writer beautifully says that there is one place, viz., beneath the burial sod, where all are equal in the sight of God. Death is, in truth, the great leveller. Even here the externals differ. Dives is buried with a pompous funeral. Lazarus is borne by the angels into Abraham's bosom, but, so far as human agency is concerned, hustled away into a pauper's grave. Yet the two men themselves are equal—as equal in so-called death as they were at so-called birth. Hood was arguing that as the men were equal in the churchyard, so they should be in the church. This we have seen is not so; but there is a phase of what is to us Spiritualists ordinary existence, when the men are equal, that is *quod* Spiritualists. Though we have in some respects anticipated our position as quasi-religionists, and introduced a sort of stand-offishness into our external relations one with the other, yet there is an experience into which this exclusiveness has not entered, or entered only in the slightest degree, and that is into our actual Spirit circles. When we sit in communion with the unseen world, our littlenesses are for the moment laid aside. The majesty of death reacts, as it were, upon life. "The grandeur of the dooms we have imagined for the mighty dead," as Keats says, is refracted upon us. Spiritualism not only robs death of its sting, but strips life of its vulgarity.

Yes; men—and, what is more to the purpose, women—sit in circle as they will lie in the grave. They are all, for the time being, equals. They rise up and go forth into the world, one to the mansion, another to the cottage; but in that beautiful parenthesis of experience while they are consciously sitting with the eyes of the angels upon them, they dare not be exclusive. In presence of those who are equal to the angels, their own household saints, risen in life, all the petty distinctions of this lower existence drop off. Caste is in abeyance.

And there, too, in the fuller light from beyond, the trivial distinctions of creed disappear. We have seen in the same circle, joining in the same simple preliminary devotions, Roman Catholics, Unitarians, Quakers, and Protestants of every shade. We could not help feeling that it was good for them—and for us—to be there under those conditions. And the temporary effect seemed to point to what might be an enduring issue.

What if this be the great mission of Spiritualism—not to call men out of the different religious bodies wherein they find themselves, but to certify their positions in those bodies; and, apart from the necessary demarcation lines of separate sects, to give all a *locus standi*? Here it is that Spiritualism ceases to have anything of a sectarian character. It does not substitute one creed for another. It has no tendency to make one set of theological or ecclesiastical opinions paramount over all others. It fuses and blends them all; and in the act of fusion the separations and the heartburnings of rival creeds disappear. The formal creed has gone, but the implicit belief remains, quickened and invigorated by the new element of life that has been imparted.

We are not, let us add, merely theorising when we make these remarks. We are not simply saying this *ought* to be the effect of Spiritualism; but we say it *is*. We are not forgetting that there are broken ranks in Spiritualism. To say that there are such gaps in the ranks is simply to confess that Spiritualism is human in so far as it strikes across the path of man's ordinary experiences. But Spiritualists are more at one than they care to confess. We were struck with this fact at a séance the other day when one solitary member objected to the presence of another as being of questionable morality. But the uncharitable position was overruled on the principle that, even conceding such inferior morality (which there was no right to infer), still, it was more likely that the séance would do the sinner good than that the sinner would do the séance harm. Just as in society Spiritualism tends to make men remember that they are brothers, so in the Church (if we must still retain the half obsolete distinction) it has the tendency also to remind them of an intenser bond of brotherhood still, and to impress upon them the grand old words of One they profess to honour: "He that is not against us is on our side."

THE INTERPRETER.

No. III.

"It neither speaks nor hides—but signifies."

Heraclitus (concerning the Delphian Oracle).

It has been observed, in a former paper (Interpreter, No. II., p. 26), that in relation to spiritual laws it is a fundamental axiom that we acquire knowledge by Experience and Imagination solely, and not by Instruction and Reason properly so-called. Man enters into a partial realisation of this Law of Spirit even in this outer life, when he passes from the age of control by tutors and governors into the freedom of manhood, wherein he learns by experience the lessons of life; but it is only comprehended in its fulness when we enter into the Spiritual World or Degree, and, conversing with Spirits, are brought into distinctly realisable relationship with spiritual realities.

The Spiritualist is not, therefore, as a matter of course, to regard as valueless the false and futile communications—or such as appear to be so—of Spirits, still less to be disturbed and distressed by the casual errors and perplexities in which they may involve him. Much, indeed, which may appear at first sight to be untrue or erroneous, will prove, upon more careful examination and experience, to be so only in outward seeming, and to be really illustrations, designedly and intentionally given, distinctly for good and loving purpose, of the forms and methods by which Truth is taught and Wisdom learned in the World of Spirits.

Words which convey one idea in the outer form have a very different—usually, indeed, an opposite—significance when addressed to us by Spiritual Beings on the other side; and the right application of words in their relations with the Spirits who speak them is one of the earliest and most elementary subjects of study for the intellectual Spiritualist. This cannot, perhaps, be better illustrated than in the words of the great metaphysical poet, Cowley:—

"We're ill by these grammarians used;
We are abused by words—grossly abused;
We call here—Life; but *Life's* a name
That nothing here can truly claim.

The angels in their full enlightened state—
Angels who *live* and know what 'tis to be;
Who all the nonsense of our language see,
Who speak things, and our words (their ill-drawn picture)

scorn,
When we by a foolish figure say,
Behold an old man dead; then they

Speak properly, and cry, *Behold a Man Child born.*"

No man can hold intercourse with the inhabitants of a foreign country until he has learnt their language, and the first thing, therefore, which the Spiritualist has to acquire in his investigation of spiritual things is the language of Spirits. In the interim he will require the aid of a translator and interpreter.

The great Interpreter of the language of the Spiritual World—or at all events of that intermediate region of it which we understand as Spiritual by contradistinction to that which we understand as Celestial—is beyond any question, Emanuel Swedenborg. To paraphrase, in some sort, the words of an illustrious writer addressing those who desired to perfect their language, it may be said: Whoever wishes to attain the power of comprehending the language of enlightened Spirits, and the significance of writings emanating from those exalted sources, whether it be the Holy Scriptures upon which he desires the illumination of the "Inner Light," or the utterances of the higher human intelligences of the poet and the mystic, ancient mythology and classic fable; if he would be really a Spiritualist in any dignified and worthy sense of the term, and not a mere worshipper of wonders and runner here and there after new things, he must give his days and nights to the study of Swedenborg.

It is not necessary to this end that the inquirer should become a member of any visible organisation, ecclesiastical or secular, however entitled to respect, bearing this illustrious name; it is not necessary even that he should accept wholly and without question the utterances of him whose works he is to study; it is not necessary or desirable so to sacrifice the independence of the human judgment to the opinions of any human being, whatsoever. But unquestionably the more the student of Spiritualism pursues these studies, especially as directed to the interpretations by Swedenborg of the spiritual meanings of words, and generally the great Doctrine of Correspondences—or the relationship between all created forms and their spiritual equivalents—the more will his mind deepen and expand, and the more fully will he comprehend in the communi-

cations of Spirits, in the words of Scripture, in the visions of the early morning, in the dreams of sleep, much that would otherwise have appeared to him incongruous, inscrutable, vain, vague, and profitless, but which with the light now thrown upon them he will find full of deep meaning and practical instruction, "fruits both pleasant to the sight and good for food."

In illustration of the value of Swedenborg in the casual interpretation of dreams and visions of the night, reference may here be made to a paper in this number of "LIGHT," entitled, "A Spirit from the State of Purgation."

A SPIRIT FROM THE STATE OF PURGATION.

Mrs. P., a lady residing near Dublin, now some years deceased, gave to the writer the following extraordinary account of a "vision of the night":—"What I am going to relate," she observed, "concerned two women, one of whom lived within 200 yards of my house: the other is still living there. Anne Clarke was the wife of a labourer, and the mother of six children. She lived in the neighbourhood for more than 20 years. She was believed by all who knew her to be sober, honest and industrious. But she was one of those ignorant people who bring up their children any way. Eating and drinking consumed all that her husband or her children earned. Often they would earn thirty shillings in the week; sometimes two pounds. Yet spite of this the family were all of them wretchedly ragged—naked almost—and this although they had a little cottage and some ground, rent-free. There was in the cottage no furniture whatsoever. These things I mention, since they were all that I knew to the disadvantage of Anne Clarke.

"On St. Stephen's Day last, this woman fell into the Lack, and was drowned. The night being very dark and wild it was supposed that the poor little woman had been blown into the canal. Time passed on till the following May, when a woman, who was her most particular friend, had the following vision in sleep. You must remember that they are both Roman Catholic, as ignorant as such people of their class in Ireland unfortunately are. I shall call the friend Mrs. Mac. I was told this vision by her the morning after she saw it. Had you seen the blanched lips, and the horror-struck face, and heard the awe-struck whisper in which it was related, you would not have failed to be as much impressed as I was. I wrote it down and read it to Mrs. Mac. This is what Mrs. Mac saw. She believed that she was sitting in her house when the door opened, and in walked Anne Clarke, accompanied by a boy.

"'Oh! is that you, Anne?' cried Mrs. Mac. 'Yes,' replied Anne; 'it is me.' 'How have you come?' asked Mrs. Mac. 'I am dead,' said Anne, 'and I am burning in Hell.' 'How can that be?' said Mrs. Mac. 'I always thought you were very good.' 'Well, you thought wrong. I am burning in the most dreadful agony; and it is all my own fault, and my death was my own fault too. I led a bad life, and that has been burning in Hell.' 'Oh, my God!' said Mrs. Mac, 'I can't believe you. Sure, I always heard that out of Hell there was no redemption.' 'No more there is,' said Anne, 'but I have got a pass;—so saying she opened a piece of paper of the size of a copy-book paper covered over with writing, and shewed it to Mrs. Mac. 'There is my pass,' she continued, 'and I am allowed to come out for to tempt people; and that boy'—pointing to her companion—'is my guard to make me go back.'

"Mrs. Mac then carefully examined both her visitors, and she declares that never before had she beheld such fearful-looking beings. The boy appeared to be about 16 years old, and had a fearful countenance. His eyes, especially, were awful to look upon; they were glassy, and fixed like those of a dead person. His eyes he never moved away from Anne, as if fearful of losing sight of her for one single instant. She herself was a most deplorable object. Her hair was dishevelled and hung about her shoulders. Her face was dirty, emaciated and partly like that of a corpse. Her eyes had within them an expression of agony and despair which was fearful. Also a smell of decay and filth mixed with the stench of sulphur, which was suffocating.

"The wretched Spirit continued: 'I am all this time burning in Hell, although I am talking to you; for it is not my real self that is here, but *al-fog o' me—a breath of me—a breath of me*, whilst I myself am still in Hell. Oh, the torture! the darkness! the cold! the burning! And it's all my own fault. It is my bad

life. And my death is my own fault. My babes are in Heaven [these children died in infancy], and May [a daughter who was drowned at ten years old] she is happy.' 'Did you see them?' asked Mrs. Mac. 'Did you see Heaven?' 'No,' said the Spirit; 'but my dress brushed past the gate as I was going off after being judged.' 'Is there any one you know with you in Hell?' asked Mrs. Mac. 'No one,' said the Spirit; 'but there is one who will be with me for the ill-life she is leading, and that is Bathy Lacy.' 'And have you any companions at all?' 'Oh, loads, and loads!' said the Spirit. 'We are smothered and tortured with company.'

"Just then Mrs. Mac woke to outer consciousness, the clock striking four. The Spirit was dressed in an old-fashioned black dress with epaulettes of green which looked fresher and better than the dress. The seeress was so overcome with horror that she was unable to eat anything for hours, and did not recover her composure for several days. She has since frequently been visited by the Spirit, but cannot allow it to remain near her, so profound is her terror of its aspect."

That this unhappy Spirit should have appeared wearing epaulettes of green, which looked fresher and better than the rest of the old-fashioned dress, may give us hope regarding her condition. Green symbolically is emphatically the colour of growth and of hope. Experience has taught us to regard each minute particular in the dress and surroundings of Spirits as significant of their condition, as being entirely "correspondential" with the state of their interior life.

These "epaulettes" from another point of view have their noteworthiness. Swedenborg tells us repeatedly, and his observation has been fully borne out by the observation of countless Spirit-seers and students of the laws of Psychology, that the shoulders—every portion of the human frame corresponding to things of the mind and spirit—signify power in their universal sense; in a more concrete sense, the power, or faculty of understanding Truth. Thus these "green epaulettes" appearing upon the old black dress—her old evil habits of life—clearly indicate, that already a more hopeful condition had resulted from her faculty or power of understanding the truth of her state. This burning of "Hell-fire," or the fire of Divine Purification, had already taken effect, already accomplished the sloughing-off a portion of her evil habits. These were, so to speak, sprouts of the verdure of hope appearing. She was beginning to "know herself."

This is clearly shewn by the words of the unhappy Spirit. She insists upon this "burning" being the consequence of her bad life, that all was her own fault, that her death was her own fault. This is a voluntary confession to her friend, who otherwise would have continued to believe in her as being a good woman. Nevertheless, a dire necessity was upon her to obey a primal law operating upon the spirit of man when brought livingly into the state of Divine condemnation, namely, to confess sin. "Confess your faults one to another, and pray one for another." Such is the injunction of St. James, and its root, by the earnest, thoughtful student of the laws of Spirit Life, will soon be recognised to lie deep as life itself, being verily rooted in God.

The necessity of confession of sin, not alone as sign and seal of penitence, but absolutely as the first act of self-cleansing, assisted by the Divine Spirit of Judgment and Grace within, is exhibited, under some form or other, in all cases in the return of Spirits from the purgatorial states to hold converse with man. The hardened ones boast of their wickedness. Nevertheless, boasting is a self-revelation, for with Spirits the concealment of their inner nature is an impossibility. As is their inner, so is their outer. Spirits touched and made tender by suffering, and, to use the old orthodox expression, than which nothing can be more expressive, "convinced of sin," confess their wickedness or short-comings. Through this very act of confession a great step is gained upward. Self-knowledge has begun; cleansing has begun. Co-existent also with this act of confession may usually be observed another action, and that in the Spirit's character of Trier or Tempter. This dread function of Spirits is hinted at in the narrative of Anne Clarke. Spirits who return to confess sins are necessarily—being still "unhoused, unannealed," "unclean"—therefore, Triers and Tempters. They are from spheres of darkness—the opposite of those abodes whence come the cleansed, the purified ones, those whose white robes have been washed "in the blood of the Lamb"—that is, purified by the life of supreme Innocence, the Spirits of Comfort sent forth by the Holy of Holies—"the Comforter." One is induced

to sum up the the whole philosophy of Spirit-intercourse by the words, "Triers and Comforters,"

"The Trier and Comforter, side by side,
Sit down in the soul together."

By their reciprocal action in the heart and mind of man, is the Divine system of education evidently carried on here and hereafter; and the cleansed-being, is thus, by these two manifestations of God's power, led ever onward into higher and holier conditions of Truth and Love combined.

For a curious evidence of the simultaneous working of these laws, see a typical case:—"The Maid of Orlach," translated from the German of Dr. Justinus Kerner, and printed in the *Spiritual Magazine*, July, 1865. In this history two Spirits, a female and male, one grey and one black, united in the same crime, are compelled to return to the earthly scene of their crimes to make open confession of them through the innocent and unconscious lips of a young, entranced peasant-girl—"the Maid of Orlach." Both Spirits having made confession, the one fully—the other more by inference than by actual admission of sin—come to take their farewell of the young girl before passing away from earth. The female, grey Spirit has become white and is prepared for higher conditions of being—still, however, linked for the reciprocal functions of Trial and Comfort to her dreadful black companion; he is still black, with the exception of a white tuft or tassel upon his head. "You can see something white now upon me," he says triumphantly to the young girl. This "white tuft" marked the slight cleansing accomplished for him, and is analagous, evidently, to the "green epaulettes" of Anne Clarke.

A. M. H. W.

AMERICAN NOTES.

Dr. Slade has, we learn from the *Banner of Light*, been holding séances for independent slate writing in Washington, and "during a brief visit there created great interest in the nation's capital city regarding Spirit power and communion, and has at the same time won for himself, as an individual, many warm friends." Our Boston contemporary also contains news of the labours of Mr. W. J. Colville in that city, who has recently lectured there upon "The Mystery of Sleep," "The Cause and the Effect, and the Impression made by Religious Revivals," and other topics of interest. Space is also devoted to a record of the movements and labours of Mr. J. W. Fletcher, whose lectures and receptions are attended by full and appreciative audiences.

"Never before," remarks *The Religio-Philosophical Journal*, "was there so much disposition among non-spiritualists to concede that there are phenomena in Spiritualism which deserve investigation and compel respect as to-day. The experiments that are going on among certain materialists like Beard, in the phenomena of trance and mesmerism, and the eagerness with which these details are published by the daily press; the collection and wide dissemination of Review articles giving circumstantial narratives of dreams in which the dream seems rather to be the preternatural action of a released spirit than the abnormal results of indigestion; the continued publication by the daily press of every item, however trivial, that bears on the question of intercourse with spirits; . . . the almost daily visits to which persons having any acquaintance with Spiritualism are subjected on the part of those who are trying to find out just a little, but who are equally careful to protect themselves against finding out much—all these facts are straws indicative of a change in the direction of the popular breeze—or what may be called the mental habit of the age—toward investigation. Let us welcome it, however wavering or inconstant its breath may sometimes seem. It may prove a trade wind which will soon bring us more progress in a day than we have been wont to make in years. In view of these facts Spiritualism has now reached a pivotal point at which its further progress can be promoted or hindered according to the wisdom and discretion with which its work is aided by four classes of persons, viz., mediums, holders of private circles, investigators, and critics."

We have received a complete file of *Light for All*, a Spiritualist journal of eight quarto pages, published at San Francisco, California. The last number contains a report of a lecture delivered by Mrs. Richmond during her recent visit to England.

THIS is the only true law of vision. A man shall see only what he is. The higher duty carries him, the higher and the clearer shall be his vision of God. If you would know of the doctrine, you must learn to unsensualize your nature, that so you may with some effect hear the holy ONE who speaks and pleads within you.—HENRY SUTTON.

TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

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NOTES BY THE WAY.

A great mind was released from the trammels of the body when Thomas Carlyle left the life that now is for the Eternities and Immensities among which he had long dwelt in spirit. He was in no conscious sense a Spiritualist. He rejected and scorned the puny manifestations of Spirit which did not appeal to his processes of thought. The external presentations of spiritual verities, so necessary for minds of another type, were repulsive to him. Yet he was in a very real and potent sense a great spiritual teacher. There is in the language no book which interprets the mighty spiritual forces which energize in and through society, which points out eternal truths and brands hollow shams, more successfully than "Sartor Resartus"; unless the palm be given to his "French Revolution." The work of Carlyle was vehement, vigorous, iconoclastic in some sort. He wielded a powerful sledge hammer, and the utterances of his lips were not unlike the terrible diatribes of some Hebrew prophet, wearied with the smooth fallacies that did duty for truth, and eager to lay the axe at the root of the abuses that surrounded him. In his public work there is little of the mild, placable, gentle spirit of Love, the sweet reasonableness of the Christ, the temper which attains its beneficent ends, "not by might nor by power," but as the genial air, which insinuates its gracious processes where force would fail, and fertilizes by its imperceptible and subtle influence. Yet, deep down below that rugged exterior, underlying the mannered language, as the gentle spirit was hidden by the gaunt, unpolished frame, they who knew him tell us that there was a loving and a simple soul. It may well have been so: and now that the pioneer work is done, he who came "in the spirit and power of an Elias," as a John Baptist to prepare the way, may bask in the milder and more genial beams of Truth, which his vigorous denunciations of sham make it possible for men to take home to themselves. If our ideas of spiritual growth be not wrong there is another side to the character of Thomas Carlyle which will now have its development.

Quaritch publishes a somewhat striking book called "The Kadishah of Hajj Abd El-Yezdi." It is, in fact, an attempt to put into couplets a sort of Buddhistic philosophy. It is entitled "A Lay of the Higher Law," and sets forth the gospel of self-cultivation in various forms and relations. The original is translated by a pupil, and the author would seem to be an Eastern of cosmopolitan proclivities, instructed in a most polyglot manner, and a philosopher of much contemplative power.

It is a sign of the times that it should have been thought well to publish such a book. Within our memory no such publication could have been dreamed of. But now every form of speculation finds welcome in certain minds—and they a very large proportion of the thinking and reading classes; and books such as this are eagerly read. From a series of notes, carefully prepared, we are able to gather what the poem would never have told us—the author's meaning. The pupil has the advantage which we have not, and interprets his master, we must presume, in an acceptable manner. From him we gather that the philosopher is of a Nihilistic type. "He believes man to be a co-ordinate term of Nature's great progression; a result of the inter-action of organism and environment working through concise sections of time." In fact, man is a conduit-pipe, and the phenomena manifested through his organism are curious,

but, according to this philosophy, by no means chargeable on himself. Mind is a resultant of matter; the faculties are manifestations of movements in the central nervous system, and every idea, even up to a conception of Deity, is but a pulsation of the brain.

No doubt the philosopher would object to this as a very crude statement of a certain portion of his views. It is crude; it is imperfect; but so far as it goes, it is precisely accurate. The views of God which he propounds may at most be gathered from the views of man already set forth. God is the "racial expression;" a pedagogue on the Nile; an abstraction in Judea; an astrologer in Chaldea. He brands the God of the Hebrews with pugnacity and cruelty. He is hard upon Christianity and its "trinal God." In short, though finding much in orthodox Mahomedanism to fall foul of, he shows how a Mahomedan training may crop out in most unlikely criticism.

The criticism is instructive from the point of view of the oft-repeated query "What is Truth?" "I have long been convinced by the experience of my life," says a well-known writer, "that nearly all truth is temperamental to us, or, given in the affections and intuitions, and that discussion and inquiry do little more than feed temperament." This is, in brief, the history of all time. It takes a marvellous time for perfectly new ideas to find a resting-place in the average mind. If they be so far the heirs of the preceding ideas that have made good their vantage ground: if they hook on to something that has been accepted, still more that has become the fashion, all is well; but if not, let their advocates look to it. They are engaged on a Quixotic enterprise, and though somebody must needs do the dirty work, they will nevertheless sniff dust and suffer for it.

The "Lay of the Higher Law" is eminently worth reading if it be only on the principle that Aldrich's "Logic" is used as a text book at Oxford—to point out its fallacies, and to avoid its conclusions.

By a singular coincidence the "Lay of the Higher Law" came under our notice contemporaneously with Lord Queensberry's protest against his rejection by the Peers of Scotland as one of their representatives on account of his alleged Atheism. He publishes in "The Spirit of the Matterhorn," a sort of confession of his faith. It at any rate shews that Atheist is not the word to apply to him. Agnostic he is, root and branch, and he glories in the title. He is a type of many a thinker now-a-days, who, as the result of much bewilderment, chiefly caused by loose thinking, arrives at the conclusion that there is nothing to be known, and nothing to be believed. To such a man his comprehensive creed, to borrow an expressive Americanism, is, "There is nothing new, and there is nothing true, and it does not signify." To such a man, if it should ever occur to him to pray, this would be the appropriate supplication, "Oh God! (if there be a God) save my soul (if I have a soul)."

We have a very large amount of sympathy with the questionings of any perplexed soul. It is through such fiery trial that it is purged of dross and raised to a higher stand-point. But it is a question of another kind whether the processes of bewilderment, the mazes through which truth is (or sometimes is not) attained, are worthy of publication for the befogging of other inquiring minds. Lord Queensberry may or may not be well-advised in printing what he regards as justificatory of his position, but there can, we conceive, be little doubt that, except as a psychological study, his mental attitude has no value for others.

Inquirers who are concerned to determine the character of "automatic writing" will be interested in the following circumstance, which was communicated by a clergyman. He had been at a sance where, for the first time, he felt a small hand placed in his own. Returning home, he asked his wife to write. She did so, and a message was given purporting to come from their child who had passed away some few years before, and would then have been a boy of some ten years of age. The message was to the effect that the child always went to sances where the father was present. "But that was not your hand, Johnny," said the clergyman, "which I felt to-night." "No, it was Charlie's turn," was the reply. This was not intelligible, and the inquirers said so, when the words were re-written—"Charlie's twin." Charlie was another boy, whose twin brother died soon after birth, and the hand was just the size of that belonging to the surviving twin. Here there was scarcely room for anything like "cerebrations" for neither the writer nor the inquirer could read the communication. The words "turn" and "twin" are easily confounded; but if the investigators had been consciously or unconsciously deceiving they would scarcely have mistaken one for the other.

SPIRITUAL EXPERIENCES IN THE EIGHTEENTH CENTURY.

It may interest our readers to know that more than a hundred years ago, viz., in 1765, there appeared in the *Gentleman's Magazine* (vol. xxxv. pp. 599, 600) a remarkable letter headed: "*The Existence of Invisible Forewarners of Events Asserted.*" This letter bears the signature of J. Cook, M.D., and is dated Leigh, September 18th, 1765.

The writer, after vouching "by the living God" the truth of his narrative, says:—

"Ever since I was three and twenty years of age, I have had an invisible being or beings attend me at times both at home and abroad, that have by some gentle token or other, given me warning and notice that I should shortly certainly lose a particular friend, or a patient. They began and continued from our marriage till the decease of my first wife, in May, 1728, and of her infant daughter, who lived with me but seven months, and but six weeks after her mother, when they were very frequent and troublesome about my house, as was well-known, and noticed by many of our friends and neighbours. After that they came seldom, but so gentle, civil, and familiar, that I chose rather to have them about my house than not, and would not, if I was to sell it, part with the same without some extraordinary consideration upon that very account; and I really hope they will never leave me as long as I live; though my spouse wishes otherwise, to whom they are not so agreeable. . . .

"Sometimes we have had their hints frequent and close together; at other times but seldom, and at a great distance of time. But this I have observed, that rarely any patient, or friend that I respected, or that valued me, departs hence, but I have some kind of sensible notice, or warning of it; but yet so discreet and mild, as never to flutter, or frighten me. This notice, which is either by seeing, feeling, or hearing, is not fixed to any certain distance of time previous to their deaths, but I have had it a week, a month, and more, before their decease, and once only three days, when I actually heard the spiritual agent form an articulate voice, and utter these words, as I was abed, with a most pathetic emphasis 'I am gone;' which was fulfilled the Monday morning following, by the sudden death of my cousin's daughter, who was upon a visit at my house, and was well two days before."

Towards the end of his letter he adds that the voice came "just as I had put out my candle, and was laid down in my bed," &c. . . .

"My spouse was fast asleep by me, so missed being witness of that notice; though she often is, and some of my sons too, and many others."

"At first, in 1728, I kept a book of account, where I entered every notice or warning, with the particular circumstances attending, and the event that succeeded such notices, but they were then so frequent and numerous that I grew quite weary in writing them down, so left off that method, resolving to take them for the future just as they came. The very last hint I had was on Saturday night, the 6th of July, 1765, in my chamber, about eleven o'clock, as I was walking to my bed, being from home attending a patient I was that morning sent for to, and which I lost on the 20th day of the same month. For the first five days I saw no danger; yet I doubted the event; but when I have more than one patient dangerously ill at a time, the issue only determines the case, and though I lay no stress upon such notices, so as to affect my practice, yet I fear the worst, and though the use of means is then to no purpose, yet it renders me the more diligent, for conscience sake."

He had spoken to these invisible beings "often, but never received any answer;" and had "twice only" seen "spectres, but heard and felt them times innumerable." One of these visions he briefly notices: "Nay, what is more wonderful still, besides my seeing these aerial shapes, in such vehicles, or something like them, which once I did in my own house at noonday, directed thereto by the barking of my little dog at the same, who saw it first;" &c., and he so proceeds to relate the warning which he received of his second cousin's death.

"Angels," the doctor thought, "they cannot be; those high and glorious beings being too grand and noble for such low offices, and are much better employed above. Devils they are not, as owing no good service at all to the lapsed race of mankind and departed souls have no more business here, but are gone to their place."

"That there are innumerable inferior spiritual beings in our atmosphere was the opinion of the antients, of Milton, and the moderns, and I think they solve all difficulties attending this abstruse subject at once, and may remove the foolish fears so generally attending such odd stories. As no created space is absolutely void of all being, why should our gross atmosphere be without such inhabitants as are most suitable for such an element, and may be, as it were, the lowest step of the spiritual scale, and the first gradation of a superior order?"

"Look as I do," he says, "upon all such uncommon impressions from invisible powers, as a sensible proof, and manifest demonstration, of another and future state of existence after

this, and that the present is the first and lowest of all we successively pass through." And he closes his letter with the following words of advice: "Betake yourself earnestly to prayer for the person this messenger is waiting for, to convoy part of the way into the other world, and be you yourself upon your watch, that you also may be ready to follow (as we all very shortly must) those many that have already gone before us, to be either happy or otherwise, according as we have demeaned ourselves here below; and let such secret impressions, items and hints be no longer matter of laughter, but of serious meditation, ever adoring the Great and Almighty God in all His wonderful works, that are various and infinite, to whom be all glory for ever. Amen.—J. Cook, M.D."

ANOTHER REMARKABLE DREAM.

To the Editor of "LIGHT."

SIR,—The following was related to me a few years since by Mr. Alexander MacQueen, C.E., who is not a Spiritualist. When the occurrence took place he was a lad residing in Edinburgh with his father, his stepmother, and an elder brother. Mrs. MacQueen had, not long previously, been expecting to present her husband with an addition to his family, and had made preparations for the event, but had been disappointed, and at the time of the dream was still at times troubled with depression of mind, though she had recovered her bodily health.

Mrs. MacQueen dreamed that she had risen from her bed, and had walked out upon the Castle Hill. There, coming up to a certain stone, she saw a woman sitting on it who had two infants. The ground opened and swallowed up one of the children, whereupon the woman laid down the child that was left, and grieved for that which was lost. Mrs. MacQueen awoke, and finding that her husband was sleeping soundly, forbore to awaken him. She again fell asleep and the dream was repeated in all its details. Again awaking, she roused her husband, and related the dream. He laughed at it, and told her to go to sleep. She slept again, and dreamed the dream for the third time. When she awoke again it was near morning and she went into the room in which her two stepsons slept and related the dream. The eldest son thereupon said he would go out and make inquiries. He went to the stone of which his stepmother had told him, and near it met the night watchman whom he asked if anything remarkable had happened. "No," said the man—"Oh, by the by, yes! there is a curious thing. We have a woman at the watch house who sat down here and was taken ill and confined of twins, one of which has died since." Young MacQueen reported the fulfilment of the dream, and Mrs. MacQueen took to the woman the clothes which she had not needed for herself. The woman was the wife of a soldier who had been sent to Fort Augustus beyond Inverness, and was making her way thither after him, on foot, when she was compelled to halt in Edinburgh. Means were provided and she with her child was on her recovery sent on by coach to join her husband.

This dream is readily explicable from a Spiritualist's point of view. It would seem that some Spirits who were interested in the woman, seeing her distress, discovered that a lady living near her had the means of supplying her needs, and addressed themselves to her through this dream, which fully served their purpose. Mrs. MacQueen had never heard or known anything of the woman previously, and after she had departed northward never heard of her again.

The occurrence can scarcely be referred to the catalogue of "Remarkable Coincidences" into which it would fit about as well as the dreams of Pharaoh or of Nebuchadnezzar. I give you the history exactly as I have received it from a witness of all the circumstances.

Yours very sincerely,
H. T. HUMPHREYS.

At the Fortnightly Discussion Meeting of the British National Association of Spiritualists, to be held at 38, Great Russell-street, W.C., on Monday evening next, the Rev. Dr. Maurice Davies will read a paper entitled "An Hour's Communion with the Dead." There ought to be a large attendance, and we hope there will; for Dr. Davies is sure to say something which will interest his hearers, and which will, in all probability, give rise to an instructive discussion.

The peculiar nature of the scholar's occupation consists in this: that Science, and especially that side of it from which he conceives of the whole, shall continually burst forth before him in new and fairer forms. Let this fresh spiritual youth never grow old within him; let no form become rigid and fixed; let each sunrise bring him new joy and love in his vocation, and larger views of its significance.—FICHTA.

THE SCIENCE OF SPIRITUALISM.

By an Old Believer.

The commencement of a year which promises to be one of the most important of the century, is an opportune moment for examining our position as Spiritualists. The Rev. John Page Hopps has done well in calling attention to certain faults of our own, which have had no small effect in retarding our progress, and especially in interfering with the readiness to receive the truths of Spiritualism that undoubtedly exists in this age of inquiry, despite the advances of Materialism, which so long as men continue to be human can never exercise a really wide-spread control.

The study of Spiritualism as a science has no doubt been pursued by some, who have, however, conducted their investigations, not on a spiritual, but a material basis, and although such investigations have their value, especially with regard to such analogies as may be found to exist with other sciences, yet hitherto almost all that can be said to be known is that, whatever the producing force may be, it is *not* Electricity. None of us have as yet any knowledge of the A B C of spiritual science, if such a science there be. None can tell what constitutes a medium, nor can any explain what are the conditions of success in seeking communion with departed Spirits. We know that they come, but cannot tell why or how, and the conditions to be observed at a *séance* are as varied as are the characters of mediums. Physical wonders witnessed under test conditions have their value, but can we blame outsiders who, on seeing such phenomena trumpeted forth as they are, while really valuable communications are kept in the background, look upon Spiritualism as merely an occult or superior mode of performing conjuring tricks?

A student of spiritual science must first of all keep in view the words of St. Paul: "There is a natural body, and there is a spiritual body," and that just as the natural man cannot comprehend spiritual things, so the Materialist worker cannot comprehend or discover why a Spirit can approach at one time and not at another. When Spirits themselves are asked such a question, the reply is, in general, meaningless,—frequently because the Spirit himself probably does not understand, and sometimes it may be because we require higher comprehension to take in the meaning of an explanation if given with understanding. Whatever may be the value of Materialistic investigations they cannot be carried beyond a narrow limit, and can no more effectually afford a knowledge of spiritual science than can Materialism bridge over the wide gulf between living and dead matter. If, then, there be a science of Spiritualism reducible to laws, they must be sought for in the spiritual world rather than the material.

But though we can boast of no discoveries in Spiritualism, of scientific laws, or of the exact conditions under which Spirits approach us, the past 20 years have yielded us rich harvests of truth and beauty. Spiritualists feel the truth of the words of St. Paul, which accurately rendered are: "A natural body is sown, a spiritual body is raised," and we have had abundant evidence that those who, while dwelling in natural bodies, knew and loved us, continue to love us still. We have had valuable experiences with ignorant, frivolous, and lying Spirits, from which we have learned to be careful as to whom to trust; and though no means are known of preventing the approach of such Spirits—and it is at least doubtful whether such prevention would be good for us—there are not a few of us who believe that an earnest desire to help them and ourselves in the best sense, a readiness to submit ourselves to the will of the Creator and earnest prayer to Him to direct our steps, have protected us, and will protect us from much of the waste of precious time in idle frivolity, which too often occurs at *séances* commenced and carried on at haphazard. When men have to investigate matters of business, science, &c., they approach the subject in all seriousness and with some definite plan before them. But for investigating Spiritualism they seem to think that the most careless frame of mind and a total absence of earnestness are to lead them to results higher and more valuable than the sight of conjuring tricks. No marvel that the world asks "*Cui bono?*"

Notwithstanding the irregularity with which investigations have been conducted, however, Spiritualists have accumulated a mass of evidence as to the character and course of the future state of man, and although these revelations are not all in unison, yet among them there is a general consensus such as enables us to recognise the truth that the next is not another life, but a future state of the life commenced here. We have

further to note reconcilements of various faiths, for in the Summer-land of the Spiritualists we see the Paradise spoken of by our Lord to the penitent thief, the Elysian Fields of the ancient Greeks, India's paradise of the Hindu, the paradise of the Moslem, and the happy hunting grounds of the Red Skins in America. We have, moreover, a general consensus of evidence of the continuance of progress in the spiritual life, as well as of the nature of the life on earth needed to fit us for entering upon the progressive state awaiting us on leaving the body. Many also are satisfied that we here on earth can frequently afford important aid to our brethren who have left the body. In reviewing the position of Spiritualism we should set forth what it has done for us rather than dwell upon the physical phenomena, the chief value of which is to lead up to these benefits.

It is needless to allude to religious doctrine further than to urge most strongly that Spiritualism is not, and cannot be, what is termed "a religion" or a substitute for a religion. If used properly it must be a powerful incentive and aid to religion, while, if carelessly or improperly employed, it may be altogether the reverse. As to doctrinal teaching we cannot too persistently keep before us the truth that the messages are but those of men, and we should no more submit our own faith and judgment to men out of the body than to those in the body.

H. T. H.

SIMILAR MESSAGES THROUGH DIFFERENT MEDIUMS.

To the Editor of "LIGHT."

SIR,—In your last number Miss Theobald gives what purports to be a description of a Celestial City, communicated to her by a Spirit in 1865, and places side by side with this, for comparison, an extract from a Spirit message, through an unknown medium, published in Dr. Peebles' book, "Immortality." The parallelism between the messages is too striking to be attributable to mere coincidence. Miss Theobald is satisfied in her own mind that neither message is plagiarised from the other: and she, therefore, feels warranted in drawing the conclusion, that the two communications are *bona fide* descriptions, by independent Spirits, of the same city in Spirit-land. From a careful comparison of the two extracts, I have come to a conclusion different from Miss Theobald's, but not less compatible with the good faith of both mediums, and more in accordance, I venture to think, with certain obvious peculiarities in the messages.

I notice, in the first place, that both descriptions are taken from one point of view only, and that a curiously limited one for two independent observers to assume. Of the arts, the commerce, the polity, the social order of the city they tell us nothing; they are silent even as to the personal appearance of its inhabitants. They confine themselves entirely to a description of the physical aspects of the city: to its pavements, trees, and fountains; the disposition of its streets; and certain remarkable atmospheric phenomena. It is as if one should undertake to describe the city of London, and should tell us that the streets were narrow, built at various epochs, and without any pretence of regularity; that they were paved with wood, asphalt, granite, or a villanous compound of mud and boulders; that there were some dirty jets of water in a place called Trafalgar Square, and a gigantic twelfth cake ornament, newly erected, in a thoroughfare known as the Strand; and that for many weeks in the year the whole city was enveloped in a fog, that, like the darkness of Egypt, could be felt. Such a description could but come from a crossing-sweeper; and we should find it difficult to light upon *two* crossing-sweepers who would confine their descriptions within such very narrow and material limits.

I notice, secondly, that not only are the things spoken of the same, but the *words* used are almost identical. Compare, for instance, the description of the rainbow in the two accounts. In the second passage "transcendent" is substituted for "magnificent," and "gorgeous" for "glorious," and a few words are omitted; but, with these exceptions, the two extracts are word for word the same. Now such identity of word and phrase is not what we expect to find in two independent observers describing the same phenomena.

I venture to submit that, if Miss Theobald is perfectly satisfied that her private MS. can never have come under the observation of the unknown medium, Mrs. F., the only explanation of the coincidence consistent with these considerations is that both passages alike are derived from some previously existing description, which had been read by both mediums, or both Spirits, and was—consciously or unconsciously—reproduced in the trance state.

As the phraseology is obviously modern, I have very little doubt that the common prototype of these two messages may be found, by those who care to seek, somewhere in recent Spiritualistic literature—possibly in the works of T. L. Harris or A. J. Davis, or in the trance addresses of Mrs. Tappen Richmond.

I am, &c.,

London, 11th February.

FRANK PODMORE.

THE PRINCE'S QUEST AND OTHER POEMS.*

We have no knowledge of the time when the human mind first became conscious that Nature, the external world, was unable to yield that which would satisfy its deepest feelings, when man first realised that the physical world, with all its beauties and gifts, still left an unsatisfied, insatiable longing. We do not know whether the consciousness of this "void of life" was the result of inspiration, or whether it came from the fact that the soul, looking inward, was unable to find that which it desired. In all ages of which we have any literary record, we find these thoughts and these feelings presenting themselves in an infinite variety of form, mythological, legendary, and poetical, generally tinged with a profound but beautiful sadness, and yet animated by Hope in a Future.

The key-note is always the transitory and unreal nature of material things, and the reality of an ideal and unseen world, in which the restless longings of the soul after Love and Wisdom shall finally be satisfied. So closely are these ideas interwoven with all true poetry that poets may almost be defined as their interpreters. "The yearning for the beautiful denied them" is that which "strains their powers," and through all their singing runs a "pathetic minor," as of a voice of sympathy and encouragement descending from another world, bidding man press on with Faith and Hope. True Spiritualism concerns itself not merely with physical and psychical phenomena, interesting and valuable as these are; but turns from their study to higher themes, and finds ever new delight in the melodious and prophetic utterances of the poets who proclaim the golden age of the Future.

"The Prince's Quest," the chief poem in the volume before us, is one of the latest interpretations of the old, old story. We cannot here enter in detail into the "plot" of the poem; how the Prince, growing up, contemplative, in the King's (his father's) house, dreamt a "strange dim dream" of a beautiful city of eternal youth, with a fair maiden queen. Thenceforth there was no longer rest for him in his father's house. Forth he must go, and devote his life to the search for that land which had been shewn him,—

"Well knowing in his heart that such like dreams
Come not in idleness, but evermore
Are Fate's veiled heralds, that do fly before
Their mighty master as he journeyeth,
And sing strange songs of life and love and death."

His father and friends, unable to understand why he could not be satisfied with his surroundings, endeavoured to beguile him with the best earthly gifts. But all in vain. A voice within him said "Depart." A wise man, a seer, whom he went to consult in a far country, had just died, and his faith was failing when—

"The low voice spake and spake importunate:
O Prince that wast, and wanderer that art,
Say, doth Love live within thy hidden heart
(Love born of dream but nurtured wakeningly),
Ev'n as that Once when thy soul's eyes did see
Love's visible self, and worshipt? Or hast thou
Fall'n from thy faith in Her and Love ere now,
And is thy passion as a robe outworn?
Nay, Love forbid! Yet wherefore art thou lorn
Of hope and peace, if Love be still thine own?
For were the wondrous vision thou hast known
Indeed Love's voice and Fate's (which are the same),
Then even as surely as the vision came,
So surely shall it be fulfilled, if faith
Abide in thee; but if thy spirit saith
Treason of Love or Fate, and unbelief
House in thy heart, then surely shall swift grief
Find thee, and Hope (that should be as a breath
Of song undying) shall even die the death,
And thou thyself the death-in-life shalt see,
O Prince that wast, O wanderer that shalt be!"

In a deep sleep his soul is taken to visit the Spirit of the seer, who tells him the secret how to find the land he desires, and how to obtain "the emerald stone" which will lead him to it. We do not profess to understand the symbolic meaning of all the adventures the Prince meets with in his journey through life, until he finds himself on—

"A strange mute sea where never wave hath stirred."

By-and-by—

"The boat 'gan bate her speed
The wanderer lifted up his eyes, and right
Before him saw what seemed a great wall, white
As alabaster, builded o'er the sea,
High as the heaven; but drawing nearer, he
Perceived it was a mighty mist that lay
Upon the ocean."

* By Wm. Watson. Kegan Paul and Co. 1880; pp. 150.

Safely through the mist of Death his talisman illumined him, but not at once did he find himself at the city of his search. Soon he recognised the country and the river he had seen in his dream long years before, and then the city burst upon his view.

That night there is rejoicing among its inhabitants.

"Long time he tarried, but the time is past,
And he hath come ye waited for at last."

* * * * *

The Queen she sat upon her loveless throne.
Sleeping she saw his face, but could not find
It's phantom's phantom when she waked, nor wind
About her finger one gold hair of his.

* * * * *

As flowers desire the kisses of the rain,
She his, and many a year desired in vain:
She waits no more who waited long enow.
Nor listeth he to wander any more,
Who went as go the winds from shore to shore,
From shore to sea who went as the winds go."

The Quest is over. Across the sea, through the great white mist, the Ideal is attained, the soul finds its completeness and the enigmas and doubts of earth are solved.

E. T. B.

QUESTIONS AND ANSWERS.

Questions.

12.—"A NOVICE."—Can any of your numerous readers explain the correct use of the terms "soul" and "spirit"? Some writers and speakers employ them as synonymous, others speak of body, soul, and spirit, while others again say, "body, spiritual body, and soul." Some writers do not recognise that man is a trinity, but speak of matter and spirit as all there is. See "Tuttle's Arcana." Do we not need a Spiritualist Dictionary?

13.—"LEARNER."—Considerable doubt is manifested by some whether "evil Spirits" are permitted liberly in the other world, it being asserted that they are under the surveillance of the higher Spirits and not allowed to return to earth to interfere with its inhabitants. Others assume that like attracts like, and wicked Spirits return and befool us to the top of their bent. William Howitt held that Spiritualists were wrong in opening the door to every kind or shade of ghost—good, bad, or indifferent, black, white, or yellow. I have heard of what are called "Lifting Séances" where mediums are supposed to be controlled by bad Spirits, who indulge in language profane, coarse, and vulgar, and tell horrifying stories of their past lives, apparently relishing the harrowing details. After this has gone on some time the sitters tell them they must repent and seek forgiveness, and they will pray for them. Ultimately I am told such Spirits are brought to their senses, repent, and "go up higher." I should like to see the whole of this subject fully discussed; and would ask, Have we any duty towards fallen Spirits? Should we invite them to influence mediums and listen to their fearful tales? Ought we to accept such statements, unless we have clear proof of the identity of the control? Would it not be better to leave such Spirits to Spirit helpers and turn our sympathy and efforts to practical account by seeking the weak and erring ones in this life and helping them? How are we to know whether a Spirit is an angel, or an evil-disposed person? How many of the so-called evil Spirit controls are due to psychological conditions and disordered imaginations?

Answers.

QUESTION 10.—In the little book privately printed some years since by the Earl of Dunraven, is an account of a séance, in which D. D. Home, then in trance, stated that he saw a pet dog, well known to some of the company. It was the moment of the death of the animal, and he saw the spirit going up. He was asked if the spirit would live, and replied, "Yes; you might catch it, and keep it for a time, but not for long. It was not sufficiently highly organised to have a continued existence of its own, but its spirit will go into the general mass of spirit." I quote from memory, as I am not so fortunate as to possess a copy of this remarkable book; but some of your readers may be able to refer to it, and to correct any errors of detail into which I may have fallen.—H. T. H.

Be and continue poor, young man, while others around you grow rich by fraud disloyally. Be without place or power while others beg their way upward. Bear the pain of disappointed hopes, while others gain the accomplishment of theirs by flattery. Forego the gracious pressure of the hand for which others cringe and crawl. Wrap yourself in your own virtue, and seek a friend and your daily bread. If you have in such a cause grown grey with unblemished honour, bless God and die.—HEINZELMANN.

THE REV. H. R. HAWEIS ON MIRACLES.

[From an article in the *Contemporary Review*, February, 1881.]

Do you believe in the miraculous?

The miraculous underlies the whole Bible, the whole Church, the whole of history, sacred and profane.

By the miraculous I do not mean what happens without a cause—nothing happens without a cause—but what happens without *apparent* cause, or contrary to *known* causes.

Belief in a God is, to me, belief in the miraculous, for the cause of His existence is unknown. All spiritual communion between God and man is to me the miraculous, for it is without apparent cause, or, as *physicists* would say, 'contrary to known causes.

But these may be called mental, not physical, phenomena, and it is possible to believe a mental miracle like Divine communion, or even inspired vision, and not a physical miracle like the loaves and fishes or the bodily resurrection. I should have great sympathy with those who resolved all *physical* miracle into misconception, or inspired vision, or even hallucination. I should not wish to exclude them from the Church of England as it ought to be, but I should not agree with them.

I hold that in all ages phenomena, mental and physical, have occurred without apparent cause, and contrary to known causes. So far from observing that belief in abnormal occurrences is dying out, and that all miracle, past and present, can be readily got rid of, the reverse seems to me to be the case. After every conceivable abatement has been made for imposture and hallucination, the obstinate *tertium quid* refuses to go. I think that we are as far as ever from finding out the law of miraculous phenomena. I believe, therefore, in the miraculous—in miracles in and out of the Bible. I do not believe in all the miracles in or out of the Bible.

THE MUSIC OF THE SPHERES.

There can be no question that the operations which generate the solar light and heat are accompanied by noise and uproar of which no earthly phenomena,—no roar of earthquake or volcano,—no howlings of the storm or crash of thunder,—can furnish the faintest conception; but the noise—terrific as it must be—is, of course, inaudible beyond the limits of the solar atmosphere. Professor Bell has conceived the bold idea that, just as the vibrations of the human voice disturb the rays of light by means of the mica reflector of his transmitter, so the tremendous pulses due to the solar explosions must modify and throw into vibration the radiations of the sun. If so, then, by isolating the light from some small portion of the luminous surface and concentrating it upon the selenium receiver of his photophone, one might hope to be able to detect the vibrations by means of a telephone in the usual way, and thus actually to hear the roar of the solar furnace across the inconceivable abyss. No more startling proposal has ever been made by science. Some weeks ago Professor Bell had an opportunity of trying the experiment at the French Physical Observatory of Mendon, in collaboration with the director, M. Janssen. The success was not complete, nor the failure either; but enough was learned by the trial to shew that the idea is by no means chimerical, though the apparatus needs improvement. Will the day come when men can hear the music of the spheres?—*New York Independent*.

CARDIFF.

The usual weekly meeting was held at the Society's rooms, on Sunday evening last. Mr. Brooks gave a lecture on the Bible, reviewing the question of the authenticity of the various books composing the Old and New Testaments. At the conclusion of his remarks exception was taken by various members to some of the lecturer's statements, as facts, not as a matter of theology, and we are promised an open platform at the next meeting, when the subject will be discussed. Mr. Adams afterwards read: J. S. Farmer's "Immortality in the Light of Modern Spiritualism." A proposal was agreed to that the members of the Society and others having the spread of Spiritual light at heart, be requested to contribute old Spiritualist periodicals and other spare literature to a depot at the rooms, from which depot parcels may be taken and distributed among the audiences at public lectures against Spiritualism. This has already been initiated by an individual member of the Society at two such lectures lately, the leaflets and papers being eagerly taken by the public.

GLASGOW.

Presentation to Mr. J. J. Morse.

The Glasgow Association of Spiritualists held a soirée in the rooms, 164, Trongate, on Friday evening, the 11th inst., for the purpose of meeting Mr. Morse, and presenting him with an address. Mr. James Walker, president, occupied the chair, supported by Mr. Robertson, vice-president, and Mr. Griffin, treasurer.

The Secretary read and presented the address, which embodied in its terms the sentiments cherished by Glasgow Spiritualists, with regard to the personal character and public labours of Mr. Morse. Mr. Griffin followed with a few laudatory remarks upon Mr. Morse's mediumship, at the conclusion of which Mr. Morse

suitably acknowledged the gift that had been presented to him. Remarks were subsequently made by the Chairman and Mr. Robertson, both of whom spoke in warm and grateful eulogy of the quality of Mr. Morse's inspirational utterances.

The evening's proceedings were rendered additionally enjoyable to all by the presence of several good singers, who did their utmost to entertain. Thanks are especially due to Mr. Morse, who is a host in himself, for the manner in which he succeeded in provoking, by his comic and quasi-dramatic effusions, continuous bursts of laughter.

Mr. Morse also delivered an inspirational lecture in the Gardener's Hall, on Sunday evening last, and in spite of the exceedingly inclement weather, a fairly numerous audience greeted the speaker, whose visit to Glasgow is always an acceptable feature in the Society's arrangements.—J. McG. M.

NOTTINGHAM.

On Sunday last our esteemed brother, Walter Howell, gave two addresses to good audiences. The evening address was on the first chapter of Genesis. Many said it was a grand treat. There is a phase in our friend's mediumship of which Spiritualists, wherever he may go, would do well to take advantage. One of his controls in the earth-life was a physician. He gives prescriptions and fully describes diseases. Some of the friends here have been highly satisfied with both. I would like to add that our friends should not forget to recompense Mr. Howell. He is well deserving of hearty support.—W. Y.

SPIRITUALISM IN YORKSHIRE.

About twelve months since some earnest Spiritualists in Bingley began to hold séances and chamber lectures at the home of Mr. Illingworth, but it was found necessary, in order to accommodate all who came, to obtain a larger room. As a result, the friends formed a society and have now a comfortable hall with seating capacity for over 300 persons. The Sunday evening services are eminently successful, the hall being usually full to overflowing. The Yorkshire District Committee with commendable enterprise supplies the platforms throughout the district with both local and imported talent. In addition to the useful and gratuitous services of such earnest workers as Mr. J. Armitage, Mrs. Dobson, Mrs. Butler, Miss Harrison, Mrs. Illingworth, and many others, they have secured the aid of Messrs. Wallis and Howell, the well-known trance speakers whose monthly visits are much appreciated. Bradford has three meeting rooms, the most numerous attended being that in Manchester-road, where a congregation of about 200 assembles weekly, and noble efforts are made at Bowling and Heap-lane to present the spiritual philosophy acceptably to the public. At present Leeds has no Spiritual Church or Sunday services. Private séances are held in the town, but very few public efforts are made. Keighley, the birth-place and pioneer town in English Spiritualism, is still a centre for the movement, the visits of Messrs. Morse and Wallis, in addition to the efforts of local workers, tending to keep the cause alive. In Sowerby Bridge, the Progressive Lyceum, probably the first building erected and owned by Spiritualists, is well attended. A children's lyceum is still carried on successfully. Sunday services are sustained in this town and also in Halifax, Batley Carr, Ossett, and Morley, with more or less success, judging from the attendances. But, undoubtedly, the life of the movement is in the private investigations which are being carried on. Directly and indirectly the influence of the public efforts so well organised and sustained by the district committee has been undoubtedly very great.

"THE HERALD OF PROGRESS."—Among the many events that have been incident to the career of Spiritualism in the northern counties none has been more remarkable than the rise and progress of the Spiritual Evidence Society in Newcastle-on-Tyne. Ministering vigorously to the needs of a large number of Spiritualists resident in the town and adjacent boroughs, this Society has for some years done more than notable service. Its Lecture Hall, Séance Rooms, Library, and other agencies are now upon a firm footing, and have grown in importance as the need of their existence has increased. Finding the district was not sufficiently well represented in previously established Spiritual journals, the Newcastle society took counsel with its friends, local and other, and the result was the appearance of the journal named at the head of these lines. Starting with the view of meeting the needs of the people for a cheap and popular paper the venture was launched, and we are pleased to notice the success that has so far attended our contemporary's career. Mr. W. H. Lambelle, acting as editor, has by his care and tact done no little towards creating confidence in the journal he directs; and the directorate, of which Mr. J. Mould is chairman, by publishing a periodical statement of its accounts, has done much to dispel doubts that previous experiences have created in the cause, respecting public appeals for funds to carry out work for Spiritualism. Our northern contemporary has now appeared for its first half-year, and according to its statement of accounts for that period its future prospects are encouraging. Our wish is that the success it desires may be fully realised.

Spiritualist Societies.

Societies and Presidents of Societies will oblige by informing the Editor of LIGHT of any alterations that may from time to time be necessary in the following list:—

METROPOLITAN.

- British National Association of Spiritualists. 33, Great Russell Street, Bloomsbury, London, W.C. Mr. Thos. Elyton, Secretary.
- Brixton Psychological Society. 6, Akerman Road, Brixton, London, S.W. Mr. H. E. Frances, Hon. Secretary, 22, Cowley Road, Brixton, S.W.
- Dalston Association of Inquirers into Spiritualism. 53, Sigdon Road, Dalston Lane Hackney Downs, London, E. Mr. J. J. Morse, President.
- Goswell Hall Spiritualist Committee. 290, Goswell Road, E.C. Secretary, Mr. W. Towns, 1, Albert Terrace, Barnsbury Road, N.
- Hackney Christian Spiritual Evidence Society. 7, Ellingfort Road, Mare Street, Hackney, London, E. Mr. C. Rhy's Williams, Manager.
- Ladbroke Hall, Notting Hill, London, W. Mr. F. O. Matthews, Manager, 11, Torrington Square, W.C.
- Marylebone Association of Inquirers into Spiritualism. Quebec Hall, 25, Great Quebec-street, London, W. Mr. J. M. Dale, Hon. Secretary.
- South London Spiritual Society. Mr. J. G. Robson, Secretary, 8, Bournemouth Road, Rye Lane, Peckham, S.E.
- Spiritual Institution and Progressive Library. 15, Southampton Row, Holborn, London, W.O. Mr. James Barnes, Proprietor and Manager.

PROVINCIAL.

- Ashington Spiritual Society. Mr. G. Scott, Secretary, Ashington Colliery, Northumberland.
- Batley Carr Association of Spiritualists. Mr. Joseph Armitage, Secretary.
- Birmingham Society of Spiritualists. Mr. J. Kennedy, Secretary, Oozells Street Board School, Birmingham.
- Birmingham Christian Spiritualist Society. 312, Bridge Street West. Mr. John Colley, Hon. Secretary.
- Bolton Spiritualist Association. Mr. D. Cordingley, Secretary, Bath Street, Bolton.
- Cambridge Association of Investigators into Spiritualism. 7, Fitzroy Street. Mr. James Harpley, Secretary.
- Cardiff Progressive Library of Scientific and Spiritual Literature. 157, Bute Road, Cardiff. Mr. George Sandler, Proprietor.
- Cardiff Spiritual Society. 3, Angel Street, Cardiff. Mr. W. Paynter, Hon. Secretary, 10, Bute Crescent.
- Darlington. Mr. J. Hodge's Rooms, High Northgate.
- Durham District Association. Mr. James Dunn, Secretary, 68, Simpson Street, New Shildon.
- Excelsior Society of Spiritualists. Scotland Gate, near Morpeth. Secretary, Mr. G. Hall, Choppington Colliery.
- Gateshead Spiritual Society. Temperance Hall, High Street.
- Glasgow Association of Spiritualists. 164, Trongate Street. Mr. John Mc G. Munro, Secretary, 33, Daisy Street, Govanhill, Glasgow.
- Great Yarmouth Association of Investigators into Spiritualism. 3, Waterpark Terrace, Southdown Road. Mr. R. B. Dale, Secretary.
- Halifax Spiritual Institution. Peacock Yard, Union Street, Halifax. Mr. C. Appleyard, Secretary.
- Hull and East Riding of Yorkshire Association of Spiritualists for Inquirers. 2, Caroline Street, Hull.
- Keighley Lyceum. 51, Worth Terrace, Keighley. Mr. J. Tillotson, Secretary.
- Lancashire District Committee of Spiritualists. Mr. Charles Parsons, Secretary, Humo Street, Mill, Rochdale. Mr. Johnson, Secretary, 158, Mottram Road, Hyde, near Manchester.
- Leicester Spiritualist Society. President, Mr. E. Larrad, 10, Edwyn Street. Secretary, R. Wightman, 53, Cranbourne Street, Leicester.
- Leigh Spiritualists' Association. Brown Street, Leigh, Lancashire. Mr. G. F. Turner, Secretary.
- Liverpool Psychological Society. Mr. J. Chapman, Hon. Secretary, 10, Dunkeld Street, Liverpool.
- Lowestoft Spiritual Society. T. Dowsing, Secretary.
- Macclesfield Society of Spiritualists. Mr. S. Hayes, Hon. Secretary, 12, Bond Street West, Macclesfield.
- Manchester Association of Spiritualists. Temperance Hall, Grosvenor Street, Hulme, Manchester. Mr. Braham, Secretary, 329, Stretford Road, Manchester.
- Midland District Spiritualists' Committee. Hon. Secretary, Mr. E. W. Wallis, 328 St. Ann's Well Road, Nottingham.
- Millom Society of Spiritualists. Holborn Hill, Millom, Cumberland. Mr. J. E. Sharp, Secretary.
- Newcastle-on-Tyne Spiritual Evidence Society. Weirs Court, Newgate Street, Newcastle-on-Tyne. Mr. H. A. Kersey, Hon. Secretary, 4, Edlington Terrace, Newcastle-on-Tyne.
- Nottingham Association of Spiritualists. Secretary, Mr. W. Yates, 39, Lower Talbot Street.
- Oldham Society of Spiritualists. Psychological Meeting Room, 186, Union Street. Mr. T. Kershaw, Secretary, 8, High Street.
- Ossett Spiritual Institution. Ossett Green, near the G. N. R. Station. Mr. C. Hallgath, Secretary.
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