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Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

A recent number of the *Religio-Philosophical Journal* contains an article extending to three columns and a quarter, entitled "The Physiological Side of the Theory of Enlargement." The writer is Dr. Purdon, and the paper is to a great extent concerned with some brief notes of mine ("LIGHT," September 15th), on a previous article of the same writer on "Spiritualism and the Doctrine of Enlargement." Concerning himself largely with me, he gives incidentally his theories as to mediumship, and narrates some experiences which are interesting and striking. If space allowed, I should like to transfer much of his article to these columns, but its length precludes its reproduction in "LIGHT." I must confine myself here to an acknowledgment of the courtesy of Dr. Purdon's references to myself, and to the correction of some statements which I conceive to be misapprehensions. If direct reference were not made to "M. A. (Oxon.)" I should not recognise myself under Dr. Purdon's designations—"the accomplished English Spiritualist"—"an able and cultivated Spiritualist"—"a very high-class writer"—"a fine writer and a bold thinker," with much more that seems seriously intended. Disclaiming this extravagant laudation, I gladly acknowledge the kindly spirit of Dr. Purdon's criticism. I have a high regard for that gentleman's scientific attainments, and his patient investigations command my respect. If I do not accept his conclusions it is because, as he puts it, he has not "had the overwhelming, convincing proof of personal identity after death" that I conceived myself to have got when I published my book on the subject. Somewhat naively Dr. Purdon goes on to say: "Such might have distracted me from my own proper work, which has been to contribute my humb'e quota to the explanation of the physiological and scientific import of Spiritualism." That is, if Dr. Purdon had my experience the world would have gained one more "able and cultivated Spiritualist," and have lost the exponent of the Theory of Enlargement.

I do not consider myself competent to criticise the scientific theories propounded by Dr. Purdon for various reasons, one of which will be, perhaps, sufficient. I do not understand them, nor do I see how they cover the ground of what Dr. Purdon admits as acknowledged fact. In any case I should not presume to dispute with a physiologist on his own ground. It is only when he carries his theories into my domain that I feel competent to say they will not meet the case. I cannot judge of the precision and accuracy with which they are constructed and set forth, but I can gauge the value of some of Dr. Purdon's *obiter dicta* in

the same article. I have referred to some of them as misapprehensions, and very strangely inaccurate some of them are. Here is an instance:—

"Now 'M. A. (Oxon.)' has long been known among Spiritualists as a very high-class writer, so much so, that he has been regarded by himself, as well as by others, as an inspired teacher; inspired, if not by God direct, by a very exalted spirit called by him 'Imperator.'"

It would not be easy to find a sentence written by a man who poses as a professor of *exact* science to the exclusion of *loose* statement that contains more inaccuracies. There are in the latter part of the sentence three statements. (1) That I regard myself as inspired. (2) If not by God direct, by a very exalted spirit. (3) That I called that spirit "Imperator." Now, what warrant has the writer for any one of those statements, every one of which is utterly erroneous, saving only (if "inspired" be used in a correct sense) that "Imperator" did "inspire" me? Where and when have I ever been so inconceivably and fatuously silly as to talk or write of myself as "inspired" at all? or so blasphemous as to speak of myself as "inspired by God direct"? (For the writer's rhetorical device, "If not by God," does not vail his statement.) And when a person (or a spirit) announces to me the designation or name by which it pleases him to be known, is it accurate to say that I gave it to him? The measure of Dr. Purdon's accuracy, if it is to be taken by such statements as these, is very easily set down.

The following passage from the same article entirely puzzles me:—

"I certainly acknowledge the authority of the privileged intellect of 'M. A. (Oxon.)' in the fact that he is himself a medium of great power for high and beautiful thoughts; but then again he is a fine writer and a bold thinker in his normal state, and I very much doubt that he could write well in the former state if he could not do so equally well in the latter. Indeed, I believe honestly that his very ability would mask the value of any claimed originality on the part of a communicating spirit, and good authorities have thought so too."

Why is my intellect privileged? What is a "privileged intellect"? and what is meant by the suggestion that my "very ability would mask the value of any claimed originality on the part of a communicating spirit"? I have repeatedly expressed my conviction that the mental powers of the medium are used by communicating spirits. But why should certain mental powers "mask the value of any claimed originality" *ab extra*? I profess myself wholly unable to see the argument. And it is an abundantly proven fact that in certain cases illiterate and uneducated mediums are made the vehicle for utterances wholly beyond their normal powers. The argument surely cuts both ways. If Dr. Purdon knew, as I know, the circumstances under which those communications were written, the absolute detachment of my mind, occupied frequently with attention to a book, the alien character of the thoughts written, and the general difference from, not only my thoughts but my most cherished opinions, he would abandon a position which, so far as I understand it, is wholly false and misleading.

I have no desire to enter into minute rejoinder, or to make too much of the many points on which I should join issue with Dr. Purdon. I gladly acknowledge the general value of his paper, and desirous as I hope I always am to learn from any competent teacher, I have given every heed to what he writes. I will only enter into one more point of personal explanation. My critic complains that

"On another occasion, several years ago, the same gentleman (*i.e.*, 'M.A. Oxon.),' as president or orator of a society of London Spiritualists, indulged in a criticism, more forcible than just, at my expense, because I attempted to apply physiological principles and the doctrine of evolution to the study of mediumship."

Now I was not President of the British National Association of Spiritualists; and why should I be called an "orator" when I was simply reading a paper on "The state of the law of England as it affects public mediums"? I am no orator at any time, and detest the very name; but then I was reading a most prosaic paper into which Dr. Purdon's opinions were incidentally introduced in consequence of some statements which he had recently made as to mediums. These bore directly on the subject of my paper, and I correlated them as intimately concerned. "Mediumship is a misfortune," wrote Dr. Purdon, and he then proceeded to call a medium "a hysterogouty" person "by no means to be trusted," being "unquestionably a person of inferior development" as respects the higher part of his nature. And more to a similar effect. Now, whether my reply was just or not the public, who have had it before them for many years, will be able to judge. The only thing I will say here is that when anyone calls me by implication such names as those I have cited above he may expect and will get a "forcible" reply. Fortunately, there is no reason for any such rejoinder now. A close perusal, for purposes of the present reply, of Dr. Purdon's able paper deepens my sense of its value, so far as I am competent to understand its technicalities. I hope I may present some excerpts from it to the readers of "LIGHT."

There was apparent in the paper read by Mr. Morell Theobald before the London Spiritualist Alliance, at its last meeting, the old difficulty as to definition. "What is Spiritualism? What is Religion?" Mr. Maitland aptly suggested as a preferable title to the one selected by the authors, "Spiritualism and Spirituality." A Spiritualist may indeed be devoid of all spirituality, if he be only *intellectually* convinced of the reality of certain phenomena; but then, in my opinion, such a person is not properly called a Spiritualist at all. Any one who has once realised what Spiritualism means can hardly be, as the authors of the paper said, "an unprincipled liar, an eager, grasping self-seeker, a grovelling sensualist, an unscrupulous swindler, a profane, godless scoffer; in fact, a pernicious rascal of any conceivable type." I know too well that among people who are not acquainted with Spiritualism, who get their knowledge of it from the reports of the police-court and the grotesqueries of the dark séance, Spiritualism, when not mere fraud, is considered to connote the dancing and disturbance of furniture, the vagaries of violins and tambourines, and the utterance of much idle and frivolous nonsense. If that were Spiritualism, I, for one, would leave it severely alone. But it is not. These manifestations, undesirable as I think them, are, after all, the outward and visible signs of some power and intelligence behind them, an intelligence which may vary, in its communication with us, from the foolish and frivolous up to that which is noble, elevating, and most desirable. It is the intelligence unembodied, the thought apart from a material brain, that is the point on which to fix attention. The objective fact means something, no doubt. But it is the interpretation of it that is important; and then, the following-out of the communications given to us, when they are worthy, until we get a

philosophy which it is the avowed object of these teachers sent from God to give us. The ascertained fact leads the observer onward, or it is worthless. I ring my bell for a purpose; but if no answer came and I went on ringing for ever I should not be profited.

And surely there is no antagonism between Spiritualism and Religion, nor any attempt on the part of the handmaid to supplant the mistress. It is quite true that

"A man who not only disbelieves in Spiritualism, but hates it with rabid ferocity, may be a generous philanthropist, a gentle and loving friend, overflowing with the milk and honey of human kindness and charity, a saintly worshipper of God, full of holy aspiration and active faith."

But the same is true of a man who refuses adherence to any special form of faith. Witness the long list of names, of whom the world was not worthy, who have spoken noble words and done noble deeds without the motive spring which comes from what the orthodox understand by the word "Religion," and call "Faith." Witness, *per contra*, the deeds that have been done under the name of religion, the iniquities that have been perpetrated under its cloak, the swindlers who have posed as eminent church members, wardens of their church or deacons of their chapel, punctual in the ostentatious performance of all religious duty, smug, pious, philanthropical to all outward seeming. They were not, of course, religious in any proper sense of that much abused term, but who knew that till they were found out? In my opinion there is no need to antagonise Spiritualism and Religion; for I believe that a Spiritualist whose Spiritualism has fructified within him, who has learned the lessons distinctive of his creed, is quite as likely to be a religious man, though he may conform to no church, and profess no formal creed, as the most orthodox religionist in the land. I am by no means sure, either, that religion is wholly a question of the emotions. Contemplate the Positivists, a purely intellectual body, who contain within their ranks some very noble and very striking personalities whose lives are examples to us all. Without the ennobling influence of communion with the Supreme, without even the stimulating hope of a future life, these men bring forth fruits which would be the worthy produce of the most burning religious conviction. The fact is, religion is confined to no form of faith: it is not external: it is the light within that guides the steps; emotional in an emotional nature: intellectual where intellect predominates.

But I must not emphasise minutiae lest I should seem to put out of sight points of agreement which far outweigh little divergences. I assuredly have no desire to put Spiritualism in place of religion. That would be to confound the buttress with the church. I have sufficiently made clear, in my published works, what I have no desire to alter in any way. This I have done especially in my *Higher Aspects of Spiritualism*. Perhaps there is one passage in this address referring to myself on which I may make a passing comment. The writers allude to a communication in which an attempt was made by the communicating spirit to formulate a sort of sketch of the creed favoured by those on his own plane. They call this "a *précis* of the religion taught by spirits, a *précis* which seems to us to be derived largely from his [*i.e.*, my] own experience as a devout and intelligent Christian not necessarily illuminated by any occult teaching." And they add: "There is *nothing* to which it may not be said—

" 'There needs no ghost, my lord, come from the grave
To tell us this.' "

That statement, if I allowed it to remain without contradiction, might stand as a fair expression of the truth, and I must, therefore, meet it with a direct negative. I must have been less clear than I hope I generally am, or

my critics must have forgotten (as they well might) what I wrote when I published that on which they are commenting, if I did not make it evident that these opinions were not my own at that time. The crisis of my life to which they are to be referred was markedly caused by the influence upon it of a "ghost come from the grave," as Shakespeare puts it, or, as I prefer to put it, of a spiritual being, who was as familiar to me as any of my earthly friends; who gradually, and after strenuous effort, moulded me by his teaching—a teaching quite as remarkable for what it weeded out of my mind as for what it planted there. So much it is necessary to say. All else anyone who cares can read in my *Spirit Teachings*.

I "TRANSCENDENTAL GEOMETRY."*

These two books are curiously indicative of the trend of modern thought. The three-dimensional space, which has hitherto satisfied us, is no longer sufficient for the conceptions of these later days. The book by Mr. Hinton is an attempt at explaining what is meant by four-dimensional space; that of Dr. Schofield is rather an adaptation of the theory of this transcendental form of space to the explanation of certain beliefs of orthodox Christianity.

Dr. Schofield quotes very largely from *Flatland*—reviewed some time ago in "LIGHT"—and then proceeds to show how the circumstances of a four-dimensional state of existence exactly suit those beliefs in a future state which are common to all mankind, but are the especial possession of Christians. It is curious to see x^4 used as a symbol representing the spiritual world, and, indeed, Dr. Schofield seems himself a little frightened at using it, for he says, in a footnote: "In taking x^4 here to represent spirits, and hereafter the spirit-world, it must be remembered that we are absolutely ignorant of what is really involved by this formula. As far as we know, the 'material' is strictly limited to three dimensions, nothing in one or two being material, or having any substance whatever. It must, therefore, be distinctly understood that we firmly believe that God is a spirit, and the other world a spiritual one, and that we have no wish or intention of materialising it in enforcing the truth of some of its laws by means of analogies drawn from a supposed fourth dimension." This, coupled with the remark in the introduction, that "the only account and description of it [the higher world] to which we, as Christians, attach any credence is found in the Bible," very much destroys the value of the book. Thought is not free under such conditions. Yet the author is earnest, and the little work may be of value to those who are new to these speculations.

Mr. Hinton's book is one of a different kind. Every page is impressed with the stamp of thoughtful inquiry, and though it is difficult even here to ignore the influence of *Flatland*, the evidence of independent thought is everywhere present. Laying down as a base of operation that, "according to Kant, the space sense, or the intuition of space, is the most fundamental power of the mind," Mr. Hinton proceeds to show how this space sense can be educated and eventually brought to understand and appreciate four-dimensional existence.

That Gauss and Lobatchewsky have shown, as Mr. Hinton says, "that space is not limited as ordinary experience would seem to inform us," is open to dispute. That they have asserted the proposition is perfectly true. But assertion and proof are not convertible terms, and the method of projections, in which Mr. Hinton follows the pan-geometers, is open as demonstration to very serious objection. It is a strong thing to say "that Gauss and Lobatchewsky have inaugurated the four-dimensional era.

In treating of a subject like this, it is impossible to avoid a certain amount of technicality—technicality which is wearisome to the reader. But the importance of the question to the Spiritualist is so great that the risk of tiresomeness must be incurred. Therefore we proceed. Now, the whole gist of the purely geometrical argument for four and more dimensional space is that you can tell the properties of a figure in space of a certain number of dimensions, from the projection of that figure in the space of dimensions next below the one under consideration. For example, the *ground plan* of a building is the projection of that building on the horizontal plane, its *elevation* is the projection on the vertical plane. And from one or both of these it is argued that you ought to be able to realise the notion of a house, without having seen a house or anything like one. It is certainly true that from the projections of spheres, cones, ellipsoids, and so forth on planes, properties of these spheres, cones, and ellipsoids may be demonstrated; but then we already know about the spheres, cones, and ellipsoids, as we know about the house of which we have the ground plan or elevation. When we see on the floor of a darkened room a bright round spot of sunlight, we know it is the image of the sun sent through some chink in the shutter, because we know about the sun; but if we did not know about the sun, it is difficult to see how we could get at a knowledge of that sun from this spot of light.

But putting aside any methods of the pan-geometers there is assuredly a striking fallacy underlying the arguments of those fourth-dimensionists who take up the method of analogy. We have the two-dimensional creature talking in the language of the three-dimensional man, and so very naturally arriving at the conception of three-dimensional space. Surely a two-dimensional being would have two-dimensional ideas, and the analogy point of view therefore fails. To illustrate this, Mr. Hinton says:—"There is, however, one other way open to a plane-being of studying a cube, to which we must attend. This is by steady motion. Let the cube come into the imaginary plane, *i.e.*, let it touch the piece of paper which is standing vertical on the table. Then let it pass through this plane at right angles to it at the rate of an inch a minute." This being done, it is obvious that if a plane-being sees as we do he would first see a plane, which "would not last for more than a flash of time," the cube travelling at the rate of an inch a minute; the boundaries of the cube would pass through the plane in a minute and the plane-being would see a plane for that minute; then these would come the last face, a square, in a flash. But, assuredly, this would convey no meaning of three-dimensional space to such a being, unless he could reckon in our time, and knew what was passing through his plane.

Mr. Hinton has taken the cube for his imaginary experiments in plane space, and from analogy proceeds to form an imaginary four-dimensional solid for the instruction of three-dimensional beings. "Let us," says he, "suppose there is an unknown direction at right angles to all our known directions, just as a third direction would be unknown to a being confined to the surface of the table. And let the cube move in this unknown direction for an inch. We call the figure it traces a tesseract. Consider for a moment what happens to a square when moved to form a cube. Each of its lines, moved in the new direction, traces a square, the square itself traces a new figure, a cube which ends in another square. Now, our cube, moved in another direction, will trace a tesseract, whereof the cube itself is the beginning, and another cube the end." Now it is submitted at once that if it be possible in any way to imagine a direction which is *at one and the same time* perpendicular to what we know as height, breadth, and length, that is, perpendicular to the sides of a box, and yet only in one direction, if it be possible to realise this, further

* *A New Era of Thought*. By Charles Howard Hinton, M.A. (Oxon.). (Swan Sonnenschein and Co.) *Another World*. By A. T. Schofield, M.D. (Swan Sonnenschein and Co.)

illustration is valueless ; geometrical four-dimensional space is already understood. But if it be not possible to do this, then further illustration is equally valueless, for such illustration cannot supersede the immediate appreciation of the fundamental notion. To move *an inch* in this imaginary direction is meaningless, for an inch is one-dimensional, and we have no more evidence that one-dimensional distance in this supposed new space is the same to a dweller in that space, than we have of the existence of our one-dimensional time in the life of the plane-being who is imagined to be getting to know something about our own height, depth, and breadth. All the elaborations of complex cubes which Mr. Hinton describes cannot get over these difficulties. There is no evidence that right angles, direction, an inch and so forth have or can have the same meaning in four or more dimensions, as they have in our ordinary conceptions. Unless it can be shown that they have the same meaning, the whole argument built on analogy falls to the ground. The assumption that the same *kind* of reasoning would appeal to the line-being, and to the plane-being, as to three-dimensional creatures, has apparently given rise to this fallacy. There is no foundation whatever for the assumption.

But let it not be understood that it is intended to deny the existence of existences of higher and lower development than this, which may, if one pleases, be called four and more dimensional, or two and less dimensional, may indeed be negatively dimensional; but let us be careful about treating these forms of existence from the standpoint of our ordinary geometry, which is, after all, what Mr. Hinton and his fellow-workers are doing. Consider for a moment what might be meant by two-dimensional time, a conception certainly at least as easy as that of four-dimensional space, and then what becomes of the ordinary notions of distance, and so on—on which the geometrical notions of existence are based? And why may not two-dimensional time be co-existent with four-dimensional space?

The first part of Mr. Hinton's book, in which he treats of the philosophy underlying the developments attempted in the second part, is full of valuable suggestion, and it is with deep regret that one is forced to conclude that the arguments in that second part are not as valid as the thought in the first part is excellent. π .

LONDON CENTRAL FEDERATION OF SPIRITUALISTS.

A series of meetings were held on Sunday last at Goswell Hall, Goswell-road, to inaugurate the above Society. The morning was devoted to the election of twenty-one members who are to form the Council, when the following ladies and gentlemen were elected:—Messrs. Hopcroft, Veitch, Drake, Swindin, Davies, Dever, Summers, Goddard, Wortley, Long, Whitley, Younger, Tomlin, Emms, Marsh, Darby, Downing, Kenneys, Towns, Lees, Miss Marsh, and Miss Gifford.

In the afternoon, rules for the guidance of the Federation were submitted, and after some discussion, were passed.

In the evening, an enthusiastic audience filled the hall to overflowing, and the proceedings were opened by the chairman, Mr. J. Veitch, with an eloquent speech. The other speakers were Messrs. T. Everitt, R. J. Lees, Wortley, Hopcroft, and W. E. Long, the last of whom appealed to the audience for practical support, and explained that the Federation was inaugurated for the purposed of strengthening existing societies, for providing competent speakers on the different Metropolitan platforms, and for the holding of large mass meetings, from time to time in various districts.

We are requested to state that the secretary, Mr. W. E. Long, of 99, Hill-street, Peckham, S.E., will be glad to give any information as to membership, &c., and to receive subscriptions, which can be paid annually, half-yearly, or quarterly.—*Communicated.*

BOOKS RECEIVED.

Any acknowledgment of books received in this column neither precludes nor promises further notice.]

My Poor Dick. JOHN STRANGE WINTER. (F. White & Co., 31, Southampton-street, Strand, W.C.; 1s.)

Signs of our Times: Social, Political, and Religious. By F. T. A. Davies.—A four-page Socialist tract to which we hope to recur.

The Grand Reality: being Experiences in Spirit Life of a Celebrated Dramatist, Received through a Trance Medium. By HUGH JUNIOR BROWNE. (London: Trübner and Co., 1888.)

JUDGMENT TO COME.

“Outward Reason supposeth that Hell is far off from us; but it is near us, every one carrieth it in himself, unless he kill the hellish poison with God's power, and sprout out from thence as a new twig or branch which the hellish quality cannot touch.”—BOEHME.

“We carry the wood for the fire in ourselves, and if we will not allow it to be burned away here, it must be done hereafter”—GICHEL.

One of the stock arguments for wholesale denunciation of Spiritualism used to be that all communicating spirits made light of religious truths; of late years there have been such large and notorious exceptions to that “*all*” that the charge has been modified. The now current generalisation is that the *usual* tenor of mediumistic speeches is lax as to religion. I can well believe it! even if there were no facts to go by, this would be probable; for are most of the men and women who leave outer life virtuous and godly? Are pure lives and devout hearts the rule among the living? There can be, I fear, but one answer. Now the “fool who says in his heart there is no God” while in the flesh, so soon as he finds himself in a world where the awful prediction is fulfilled, “there is nothing covered that shall not be revealed, and hid that shall not be known” (Matt. x. 26), is sure to utter his folly without disguise. No make-believe possible there; for death has “swept away the refuge of lies.” The prevalence, therefore, of ungodly communications from earth-bound spirits is inevitable, wherever the spiritual sphere of the medium and other people present is not strongly repellent. How can it be otherwise until the professed Christianity, of which our usages so carefully maintain the form, penetrates more deeply to the thoughts and intents of the heart? May I be forgiven if I say that I think some of the horror expressed at the shocking utterances of spirits ought rather to be directed towards the cause than towards the effect of transmudane impiety, and we might well ask ourselves if the guardians of Christian faith have “reasoned of righteousness, temperance, and judgment to come” with enough of piercing conviction to reach other hearts, and whether, when conviction is strong, weak, and sedulously *uncultivated* powers of mind have not neutralised its influence? To take a recent example of scandals resulting, not, unhappily, at all peculiar, to the Salvation Army; for they are the outcome of a style of religious teaching which the late Mr. Christopher Walton, long before that Army arose, characterised as *skipjack divinity*. When the Tunbridge Wells murderer, *Dobell*, was told of the probable doom awaiting him after trial, he replied, “Well, never mind, captain, I shall soon be in Heaven!” and later, writing from his cell to his former comrades, “I cannot say that I am unhappy, because I know that Jesus is with me.

. . . The day we got into the cells we began to whistle praises to God for preserving us thus far.”

When such a professor comes into the spirit world and finds how little the doctrine of assurance avails there, it is not likely that his comments on holy themes should be reverent. Nor, on the other hand, when obedient sons and daughters of Mother Church, Roman or Anglican, pass behind the veil, duly confessed and assoiled by an official priest, but *not* truly contrite, and find such preparation useless when conscience meets the past, are they likely as spirits to speak at all “nicely” of sacred rites? “Had you no teaching?” “E.L.S.” inquired of one of those who came to her for help [“constrained,” as they said, “to tell you that our life is very far from resembling our earthly teaching about it, and we are in our world very unlike the world of which we were told”]. “Well, yes, we had; we were what is called pious people belonging to the Dissenters; we had a good pastor over us, who taught us as he believed.” (*Testimony of the Unseen*, p. 39.)

This in July, 1883. In September of the same year, these informants—three brothers—came again, and said: “We have heard from some messengers amongst us that now the time is come for a great trial: it is called Judgment. Of course, not the General Judgment that will be. We are astonished to hear this; only we are inclined to think that it is true, for there have been so many surprises that we have learnt already our ignorance. We are rather trembling; still we hope; and we believe we shall not be left unaided.” (p. 42.)

If repenting *revenants* ever said what spiritual pastors on this side of death expected them to say, if ever their outcry was, “If I had but profited more by my Sunday schooling! if I had but believed what I heard in church!” there can be little doubt that ecclesiastics would think Spiritualism more worthy of their attention. For though we all say that the state

of the disembodied is unimaginable, yet clearly we have some imaginative standard of its conditions, or the reports given of that state could not be called profane and improbable. What is expected and claimed as proof of veracity from those who have died, is a thrilling utterance of such sentiments as sermons and hymns have accustomed us to expect would be intensified under their circumstances. But these circumstances being unknown till we try them ourselves, what is probable rests upon theory. Many entering the next world seem to experience as much surprise as their reports convey to us. In full agreement with Swedenborg, these appear to find it outwardly so much like this that it is hard for them to believe they have transacted death. It was mentioned to "E.L.S." in one case as an exceptional advantage that, "our dear friend is fully conscious she has passed the river of death. I tell you this because few, comparatively, do realise this at first." (p. 16.) Another—a gentleman whose life had not prepared for heavenly joy or peace of any kind, was found by the devoted wife, when allowed to seek him, out in a desolate region, where "she was astonished to find so much dreariness, absence of flowers and other beautiful things which she expected to find everywhere," "hardly able to believe she was his wife," nor quite to understand why she came, "for he was tolerably happy as he thought." "By her influence and words," continues the reporting spirit friend, "she plainly told him that he must hope for and desire a better home. And she was enabled to kindle hopes which had never probably been in his heart before." (p. 27.) Again she went, after resting from the interview, which "tried and perplexed her," and it is said "she has succeeded in making a strong impression. He now begins to see that his surroundings are dreary and ungenial, and his longings are turning to better things. This is due greatly to his wife's influence; her perseverance is rewarded. Soon he will leave, and go to a brighter home. Already the place where he is at present is brighter; already he has influenced for good some of his companions. See how wonderful and beautiful for us—how God works through His children!" Further on, after some fluctuations of hope: "And now she sees the fruits of her labours; she is thankful and rejoicing, praising God for His mercy to them. I have seen her husband with her; he is bowed down in spirit, and there is a softening of his whole nature which is very striking." (p. 29.)

If any are tempted to think that "tolerably happy" state one not fearful to incur, let them turn to the *Visions* of "M.A. (Oxon.)," and learn what sort of happiness it is. And let them trust Swedenborg too as a true witness, and remember that these states of fantastic enjoyment are only possible during an interim of varying length, between leaving earth-life and entering a far darker or far brighter world than any we can be told of through mediums.* But the tenor of all authorised teaching as to this has been that neither God's children nor God Himself can work any amendment after death. Let us be honest! has this teaching produced such good effects as to warrant the common assertion that to admit any gleam of hope for those who die in their sins, is to promote recklessness in sinning? Would there not be something more apprehensible both by fear and hope, if it was impressed on every child or full grown person, that there is a fearful purgatory—that, to use Gichtel's words, "we must all pass through the anguishing fire of the dark principle either in this life or after putting off the earthly tabernacle? This is no consuming fire, but a sharp, penetrating anguish fire which I can compare to nothing else. And whoso has not put on Christ cannot stand, for it swallows up that soul and keeps it imprisoned till it is freed from every poisonous quality of the devil and it is made clear and pure." (*Gichtel's Letters*.) The efficacy of this doctrine is not disproved by vice in Roman Catholic countries being as general as in our own, because what for centuries has been utilised for strengthening sacerdotal power, naturally loses its hold upon conscience. Purchased prayers for an early release from purgatory can touch this as little as the crutch of imputed righteousness, seized by terror at the last moment. On this point mystics of every age and country have sounded the alarm, and churches have invariably disliked the voice of mystics as much as they dislike and try to silence the voice of spirits now. The teaching both of the one and the other is irregular, and as such is anxiously suppressed.

The common run of communicating spirits have been apt, so far as I can learn, to tell only smooth things of what they call the summer land, with a rather suspicious monotony. The

* See Swedenborg's *Heaven and Hell*, Par. 491, and onward.

stern fact that for all there is a dread something to pass through before enduring bliss is possible, they either concealed, or had not yet advanced enough to encounter. The peculiar value of these messages given through "E.L.S." is in the recognition of this inevitability. One says: "Your friend is indeed through her trial. The judgment has cleared many difficulties from her upward path. Yes; she is thankful. She has seen our dear friend N., she has been able to make her understand what a solemn time it was for her; so unlike what she expected; so much more individual. She knows that it was well. And she was strengthened; and the gladness of heart returns, and life begins." (p. 22.)

"I was tried," said another. "It was hard I had not sufficiently realised the errors of my earth-life. Perhaps I put them from my mind, but they came before me. Yes! I saw plainly; and the sight was a revelation quite unexpected by me. I had believed—or I thought I believed—in a future judgment; but not in one so individual as I found it to be when the right time came. And at first I felt as if I should faint or fall away, but I was upheld: I felt the strong arm supporting me; the Saviour's, the Lord Jesus Christ. I could see His blessed face; I heard His voice speaking peace to my troubled soul; and I knew that my sins of earth were forgiven, and had entirely passed away." (p. 24.) [*Without an internal acknowledgment of what a man is in himself, there is no healing or salvation,** Swedenborg told a regardless world 100 years ago.] Of another spirit undergoing judgment, "E. L. S." was told, "he is now being carried through the pages of memory. The retrospect must be painful, but by no means unfruitful. He will understand, for how clearly will everything be revealed! All the past that was sealed up opened, and strength given him to bear the unveiling of the secrets of his earth-life." (p. 36.) No one, I trust, will think that I mistake such trials as these spirits have come through for the equivalents of the lake of fire spoken of in the Book of Revelations. (xx. 15.) Probably those who have to endure such measures of torment as that word implies, are quite unable to approach their sphere of existence: but even for them, as Mrs. Brewster Macpherson so well said,† the use of the word *lake* indicates a limitation of that supreme anguish.

Distressed spirits in many stages of purgatorial woe came to the writer of these messages, quite unsought, just as troubled hearts in visible bodies come to her for help and counsel. Her habitual patient efforts for poor neighbours precludes any idea of a vacant mind, still less an indecent soul exposing her to the access of invisibles—why are we not to believe the approach of one kind of sufferers as providential as the other?

There was one unhappy spirit whose case she did not publish from consideration for the feelings of survivors who might recognise it, which struck me as unique; proving the spiritual help a medium can give to such applicants. He came with confession of guilt quite unknown to her—undetected in his lifetime; she counselled him to seek out the one whom he had defrauded, and having acted on this advice, after a while he returned, telling of a lightened heart; he had gained forgiveness after full confession; but it was from the remonstrance of the medium to whom he related all the facts of this particular misdoing, that he first became alive to the cruel injustice done to another person affected by it in a secondary degree. Stimulated to new repentance by "E. L. S.," he sought out this other victim (for all had died from earth), and recovered his pardon, also a fulness of peace. The day will come, I firmly believe, when we shall begin to perceive that duty to our neighbours may include mercy towards unseen neighbours. Already we have learned to hope for those who lie in the shadow of death, those whom we cannot imagine to be rejoicing in the light beyond. We have learned that our God is a consuming fire, because "God is Love": because the great Refiner will purely purge away the dross—though ages must pass before His strange work of unflinching destruction of evil is accomplished. "In brief," says a German Theosopher,‡ "spirit must come out of flesh, life must come out of death, heaven out of hell, light out of darkness, love out of hate, compassion out of judgment, and God Himself be manifested in all."

A. J. PENNY.

"To say to a wicked man that he is good, or will be so, has more reformative influence than all our commands, or all the threats we can utter."—W. F. EVANS' *Primitive Mind Cure*, p. 133.

* *Spiritual Diary*, 1120. The reader is requested to look to Pars. 1719 and 2826, when this book is next in hand.

† *Parables of Judgment*, p. 90.

‡ J. Michael Hahn.

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, W.C.

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Light:

EDITED BY "M. A. (OXON.)"

SATURDAY, DECEMBER 8th, 1888.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though, in other respects, good and desirable. Letters should be confined to the space of half a column to ensure insertion.

OCCULT EXPLANATIONS OF THE WHITE-CHAPEL MURDERS.

There has come to us a booklet entitled *The Curse upon Mitre Square*, A.D. 1530-1888 (Simpkin, Marshall and Co.), by John Francis Brewer, which is extraordinary reading. It is concerned with the recent Whitechapel atrocities, with which we should have no desire to meddle, for that one's very soul revolts at the thought of them, were it not that in more quarters than one an attempt is being made to connect them with matters that concern us.

In order to be intelligible we must give some account of this little shilling book. Prefixed to it is what purports to be a sketch of Aldgate in the days of Henry VIII., showing from existing books and MSS. the great Church and Monastery as they then existed, the High Altar, the great Court of the Priory, and the "Mitre Court," where one of these ghastly tragedies was recently enacted.

The scene opens in the year 1530, when the magnificent revenues of the Priory had attracted the cupidity of Henry VIII. Thomas Audley, Speaker of the House of Commons, a creature of the King's, had his wicked eye on this rich prize. The King was in debt to him, and readily assented to confiscation as a means of wiping out his obligation. In what way this was gradually worked out it is not necessary to tell. It is a story of human passion, of a monk entrapped by a designing schemer into sin, of a mind unhinged by the conflict between conscience and determination to carry out his purpose. Mad, at length, with the prolonged conflict, he goes to the altar steps to keep his vigil, and to meet the woman whom a minute later he had murdered and gashed and trampled out of every recognition, save that a physical peculiarity revealed to him, on the suggestion of his tempter, who was watching him, that the object of his lust and the victim of his knife was his own sister. And so he plunged the blood-stained weapon into his own heart and died beside her.

Soon it came to pass that ghosts of the murdered dead haunted the accursed spot. The monk appeared, and always pointed to the spot stained with his sister's blood and his own, uttering strange prophecies of terrible events that must occur there.

We pass two centuries. The Priory has been closed, and its revenues confiscated. The scene is at the Mitre Tavern, where there is a merry-making of young bloods, a richly dressed, dissipated crew, ready for anything. The host suggests an adjournment, when the feast was over, to interview the ghost, who had not ceased in all these years

to walk in the hour after midnight. The half-drunken sots assent, sally forth in a furious storm, and see more than they bargained for, or think they do. At any rate, a spectral arm, holding a blood-stained dagger, sobers them too late. The storm raging above strikes the church—the local gossips had it that the spectral hand and dagger did the harm—and buries the roysterers beneath the ruins of an arch exactly on the spot where the foul murder of two centuries before had occurred: on the site of the high altar.

And so we come to Whitechapel of to-day, with its squalid misery, its cheerless life, out of which all light has died, and its unspeakable abominations. What a comment on Christianity and civilisation!

To what, then, does all this melodramatic retrospect conduct us? To this. Measure this spot where the murder of Catherine Eddowes (one of the Whitechapel victims) was committed, and you will find that the piece of ground on which her mutilated body lay is the exact point where the steps of the high altar existed, and where the catastrophe of two centuries later occurred, when the spectral arm and dagger appeared as the ghost of the monk was seen, and the ten gallants perished.

So much *The Curse upon Mitre Square* for what it is worth. Now for a theorist in the *Pall Mall Gazette*. It may be remembered that above the hacked body of the Mitre-square victim was scrawled on the wall an inscription to this effect: "The Juwes are the men who will not be blamed for nothing." So it was read. Unfortunately it was at once obliterated. But the writer in the *Pall Mall* points out that no one would be likely to spell *Jews* in the way of *Juwes*. What was written, he guesses, was the French word *Juives*, the feminine of *Juif*, and he draws attention to the very lax use of gender among most uneducated Frenchmen.

He believes, therefore, the murderer to be a Frenchman, and he proceeds to suggest a theory as to motive, which is our justification for concerning ourselves with his speculations.

He has come upon Eliphaz Levi's work *Le Dogme et Rituel de la Haute Magie*, and draws attention to a chapter in it on Necromancy or Black Magic. The directions given for evocation by this nefarious means are too horrible to be reproduced. Among them is "a preparation made from a certain portion of the body of a harlot."

Further, in this diabolical rite the offering of human sacrifices was essential, and the profanation of all sacred symbols was enjoined. The inversion of all that was held holy, the contempt of the pure and good, the exaltation of the base, brutal, devilish, was to be aimed at.

Now, it is remarkable that the sites of the Whitechapel murders, six in number, form a perfect cross, not an approximate but an accurate one: *i.e.*, a line ruled straight from the site of murder 3 in Buck's-row to the site of murder 6 in Mitre-square passes directly and exactly through the sites of murders 1 and 2. A line from Hanbury street (murder No. 4) strikes Berner-street (murder No. 5), and forms the arms of the cross. The mutilated trunk found in the new police buildings on the Embankment was probably the first of the series of murders, the body being removed from the scene of murder on some spot on one of the lines of the cross. Did the murderer, desiring to offer up the mystic number of *seven* human sacrifices, and to profane the sacred emblem of our religion, select his places on a map and deliberately decoy his victims? Or is it all coincidence? If so, a very remarkable one.

So, it seems that what is called superstition is still rife. The two stories we have rapidly summarised are at least indicative of a phase of modern thought. The man who wrote and published them ten years ago would have ended his days in a lunatic asylum.

A FRENCH CANARD.

Were it not that the passage, a verbatim translation of which is appended, actually appears in print in a contemporary, we should have declined to believe that any one could be so foolish as to entertain the opinions there expressed. Of course the statements made are absolutely without a shadow of foundation. We do not conduct our parliamentary business in that way. The sad thing about a story otherwise ludicrous is that it brings grave discredit on Spiritualism at large; on Spiritualists generally, against whom it will be quoted; and especially on the lady who has circulated it. If this is the sort of thing that our foreign friends think good enough for credit, what are we to think of what they tell us? That is the danger of reckless assertion. It undermines faith:—

"It is well known that the Emperor Napoleon III. was a believer (*croquant*); the Emperor of Russia was one also; and Queen Victoria is a medium. A few years ago, one day, before the assembled Parliament, when the Queen had to give an answer as to a question of war, she said to the Lords, 'Gentlemen, I ask you for a quarter of an hour, in order to consult Prince Albert, and learn what he may tell me.' Every one looked at his neighbour in astonishment, but respect kept them from saying anything. After a few minutes the Queen returned, gave her answer, and that was all. England, which contains so many believers, knows that its Queen is at the head of Spiritualism, and is proud of it."—*MADemoiselle HUET in Le Spiritisme*, for November, 1888.

THE LONDON SPIRITUALIST ALLIANCE,

The President and Council of the London Spiritualist Alliance have issued the following appeal:—

2, DUKE-STREET, ADELPHI, W.C.

"In announcing the removal of the offices to more commodious premises, in the immediate vicinity of those previously occupied by the Alliance, the Council takes the opportunity of appealing to members and friends for increased support to meet increased expenses. It has become absolutely necessary to seek additional accommodation now that the business of 'LIGHT' and that of the Alliance are carried on under the same roof.

"The Council feels itself fortunate in having secured satisfactory accommodation so near to the old premises occupied by the Alliance since its formation. The rooms will be found commodious and convenient, as well as readily accessible. It is hoped that, in addition to rooms to be used respectively as library and office, a large room suitable for members' assemblies may also be secured. This would enable the Council to arrange for a series of gatherings of a social character, at which members may have opportunity of meeting, and also for a series of discussion meetings more frequent than those which they have felt justified in holding at St. James's Hall. The room they have in view is under the same roof with, and adjoins, their new offices. It would accommodate about 100 people, an adequate space for all ordinary purposes.

"In making this new departure the Council confidently appeals to members to relieve it from pecuniary care by liberal donations to the general objects which it has in view. The amalgamation of these various works—the publication of 'LIGHT,' and the conduct of the Alliance—under the immediate control and direction of the Council has been a great gain. The circulation of 'LIGHT' is steadily growing, and it is hoped that the high character of the journal may be maintained. It is, however, very desirable that some serious attempt to advertise it widely should now be made. The Council will devote some portion of the funds that this appeal produces to that purpose.

"After due consideration it has been deemed best to make a general appeal to the public for funds to be applied at the discretion of the Council to the broad purposes of the Alliance, and the work it has undertaken. If, however, any subscriber wishes to allocate his subscription to any specific purpose it is within his discretion to do so.

"W. STANTON-MOSES, M.A.,

"November, 1888."

"President.

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Remittances should be posted to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, Charing Cross, W.C.; but should be made payable to the Treasurer, Mr. H. Withall.

An Appeal to Spiritualists by a Spiritualist.

To the Editor of "LIGHT."

SIR,—The time is now approaching when funds should be renewed in support of that paper which has so consistently, and with so much fairness, done such good work for our holy faith.

I do beg of you, therefore, to allow me to say a few words on the subject to my brothers and sisters in the faith, to whom I would like to point out that the whole burden of the work of "LIGHT" is now borne by a very few self-sacrificing men, who, without exception, give their time and brain-work, after their own daily and exhausting duties are over, in order to supply us with the weekly food for our faith, of which we stand so much in need.

I am quite sure this is not known to many of the readers of "LIGHT," and that when it is set before them, and they are told that one or more members of this devoted little band are seriously suffering in health from the overstrain of the work, consequent upon the want of funds to supply assistance in the more mechanical work of the journal, they will agree with me that we must one and all come forward heart and soul to show our gratitude to them, by so generously giving of our means, as not only to keep up and I trust enlarge the journal, but also to supply that assistance so greatly needed to our overburdened brothers.

Thus we shall have the happy consciousness that we, too, are bearing our part in the sublimest work of the age, and that we are not merely sipping the honey whilst others are bearing the burden and heat of the day.

If you will allow these few words space in your next issue you will confer a great favour upon yours sincerely and gratefully,

December 1st, 1888.

"LILY."

SARDOU IN FAVOUR OF SPIRITUALISM.

M. Victorien Sardou, who has long been a believer in Spiritualism, writes a long letter to the *Gardeois*, saying that thirty years ago he was laughed at by men who refused to believe in magnetism, but who have now accepted it under a different name. Hypnotism and suggestion, with all the psychic forces now recognised by eminent doctors, are only reproductions of the phenomenal somnambulism, ecstasy, and second-sight which were known but not utilised a century ago. Sardou is of opinion that Spiritualism has been spoiled by charlatans who now something of the phenomena and who add their own trickery and sleight-of-hand to what is in its essence unexplained and transcendental. M. Sardou is opposed to drawing-room experiments, which he considers a detestable method of investigation.

"DREAMS AND DREAM STORIES.*"

In a charming book, in which the delicate touch of the vanished hand is present on every page, we have not only a collection of remarkable dreams, and stories arising out of dreams, but a preface by Dr. Kingsford which is itself of great value. One may perhaps say indeed that the preface is the most important part of the book, for though the author lays down no hypothesis as to the *modus operandi* of her dream faculty—for faculty it was in her case—yet there are certain details of observation which are of very great interest to those who study this somewhat neglected branch of deeper science.

There are three things which stand out in this connection, and about which Dr. Kingsford is very explicit: the time of the dream, the internal and the external conditions of the dreamer.

First, as to the time, "It may, perhaps, be worthy of remark that by far the larger number of the dreams set down in this volume occurred towards dawn, sometimes even after sunrise, during a 'second sleep.'" This is certainly in accordance with the experience of most of those whose dreams have been of any spiritual importance. Dr. Kingsford says: "A condition of fasting, united possibly with some magnetic or other atmospheric state, seems therefore to be that most open to impressions of the kind." And this leads up to the next, the internal conditions of the dreamer. Says Dr. Kingsford: "I think it right to add that for the past fifteen years I have been an abstainer from flesh-meats." In other words, any earthiness that may attach to the use of animal food had been largely, if not entirely, eliminated. As to the external conditions, Dr. Kingsford comes to the conclusion from "observation based on an experience of considerable length that climatic and electrical states have much to do with the exercise of the dream-faculty. Dry air, high levels, and a crisp, calm, exhilarating atmosphere favour its activity; while on the other hand, moisture, proximity to rivers, cloudy skies, and a depressing, heavy climate will, for an indefinite period, suffice to repress it altogether."

Without agreeing with every detail, these three necessary conditions for *allegorical* dreaming will commend themselves to those who have any experimental knowledge of the subject. The word *allegorical* is used advisedly, for the dreams recorded are all of that nature. Symbolical instruction seems only possible, as a rule, under circumstances where purity of both external and internal conditions is present. Possibly only *as a rule*, for there are occasions when guidance is necessary, and the absence of earthiness is apparently impossible.

Another point which strikes one in these dreams is that after all the *personal equation* must come in somewhere. The late Dr. Kingsford had, as we all know, an intense hatred of vivisection, hence one might expect some traces of this feeling in the dreams. One cannot help noticing it in the dreams entitled, "The Perfect Way with Animals," and "The Laboratory Underground." But this detracts in no way from the value of the dreams; all inspiration is sure to be coloured by the character of the inspired medium.

The dream stories are excellent; their interest to Spiritualists, in addition to the delightful literary flavour with which they abound, is that the stories were initiated, and sometimes more than initiated, in dreams. π.

EITHER "the work of the mind" is a name for nothing, expressing a mere privation or indeterminateness, a mere absence of qualities—in which case nothing is conveyed by the proposition which opposes the real or anything else to it; or, on the other hand, if it has qualities and relations of its own, then it is just as real as anything else.—J. H. GREEN.

* *Dreams and Dream Stories.* By Anna Bonus Kingsford, M.D., of Paris. Edited by Edward Maitland. (London: George Redway.)

CORRESPONDENCE.

"History and Allegory."
To the Editor of "LIGHT."

SIR,—Though most unwilling to trespass upon your valuable space, I should like to say one word in reference to the correspondence now going on in your columns, headed "History and Allegory."

For years past this has been a subject of deep consideration with me, leading me to publish, through your kindness, in "LIGHT," my "Testimonies" to the historical personal existence on earth of our Lord, drawn from the most authentic sources in the ancient records in the British Museum.

But the puzzle always remained of the undoubted similarity, in other and more ancient religions, of the principal incidents in our Lord's life with those of the inaugurators of those religions, until a circumstance occurred to me, which with your permission I will now relate.

One morning I was awakened from my sleep by the following words ringing in my ears with piercing distinctness, "*The Lamb slain from the foundation of the world.*"

In an instant came to me the conviction that these few words contained the explanation of the similarity of the life history of all the greatest reformers in all time, and all nations; inasmuch as one and the same Spirit—rightly named "The Lamb of God"—had, as the God-appointed Guide of this planet, become embodied from time to time on our earth, according to the earth's *then* needs; and as a reformer, had ever met with antagonism, and had consequently been ever "The Lamb slain" for the regeneration of mankind.

You may remember that I illustrated this belief in the series of visions you kindly allowed me to publish in "LIGHT"; and time has only strengthened my conviction that He whom we know and love as "The Master" in Christian history is One and the same spirit with Krishna, Buddha, and others, who have been deified in their several countries, as displaying qualities infinitely beyond the normal range of humanity.

I trust that these few words, written in all humility, may not prove unacceptable to your readers.

November 30th, 1888.

"LILY."

To the Editor of "LIGHT."

SIR,—In my letter of November 10th, I assumed, on the part of my friend, "C.C.M.," an acquaintance with the line of thought contained in Lecture V. of the second edition of *The Perfect Way*, especially paragraphs 7, 8, 16, 17, and 25, and I supposed that I had but to supply the key to the problem of the genesis of the Christ, as conceived by me, for him to complete the solution by complementing my analysis with its due synthesis as there indicated. Had he done so he would certainly, I venture to think, not have charged me with falling into the "radical error of all materialism," by "seeing in the universal Christ *only* an association of Egos perfected by evolution and devoid of any supernal principle and origin of combination," such as would constitute the "Headship" on which he rightly insists.

For that which, thus synthesised, my analysis leads to is—no illogical and impossible evolution of life out of no-life, consciousness out of non-consciousness, mind out of no-mind, such as the materialists feign—but the segregation and individuation—through organisation (itself the product of mind) of life, consciousness, and mind previously subsisting in an universally diffused and unindividuated state, and their combination and polarisation, by means of combination, to a plane indefinitely higher.

"As is the Outer, so is the Inner; as is the Lower, so is the Higher: there is One Law"; and the method for the man physical and the man spiritual is the same. The father of the former is the man, and the mother the woman; and the "Father" of the latter is the "Holy Ghost"—or the Divine Spirit in its dynamic or active state—and the "Mother" the soul of man. Of this conjunction in the individual the product is the microcosmic Christ; and of the association and combination of all the microcosmic Christs throughout the universe, the product is the macrocosmic Christ, who, like all Egos human and divine, is a central unity of consciousness, composed indeed of all the consciousnesses of his system, but being more than the sum total of these, inasmuch as it is on a higher level, being polarised and centralised into an indefeasible unity. Thus, as "the Soul of the Planet is more than the associated essences of the souls composing it; and the consciousness of the System,

more than that of the associated world-consciousnesses; and the consciousness of the manifest universe more than that of the corporate systems,"—so is the macrocosmic Christ more than the sum of the microcosmic Christs, or Divine Spirits of the regenerated Egos of which he consists. And as in the microcosm this Christ is the radiant point, or "One Life," whence the Divine effulgence flows to illumine and vivify the man, so in the macrocosm the Christ similarly constituted is the radiant point, or One Life, whence the Divine effulgence flows to illumine and vivify the universal Church—visible and invisible—of the elect, which is as the body of which He is the Soul.

Such, more fully elaborated, is the idea propounded in my last. And if after this statement of it "C.C.M." continues to regard it as inadequate, I shall be truly grateful to him for such account of his own conception as will enable me to comprehend and follow it, which, at present, I have failed to do, being, in fact, quite at a loss to know—if the above definition of the Christ be rejected—what to substitute for it, since this alone seems to me both philosophic and adequate, and in fact I know of no other.

Whether a spiritual doctrine be ultimated or degraded by reference to the physical plane must depend upon the nature of the particular instance. In my view the doctrine of the Incarnation is degraded when it is represented as due to the action of an extraneous spiritual entity upon a physical organism, instead of to the Divine operation in the soul; just as I hold the doctrine of the Atonement to be degraded when it is made to consist in compensation through the shedding of physical blood, and that not of the guilty but of the innocent; or to the reception into the system of physical particles from whomsoever derived, or however attenuated. Similarly the idea implied in Baptism is degraded when, instead of a process of self-purification, the candidate is represented as receiving from the baptiser a certain kind of "atomicity" in which the system of the former is deficient, but which exists in excess in that of the latter. No, for me the true "ultimation" of the Christ is to be found, not in his investment with a body begotten of an unnatural association between a human being and a spirit (supposing such a result of such association to be possible, which I am far from admitting), but in the life led and the actions performed by the man concerned, in demonstration of the divinity of his informing spirit. It is any ultimation on the physical plane other than this that in my view is degrading; and that it is degrading we have ample evidence in the gross idolatry into which Christianity has been perverted through its acceptance of the doctrine of ultimation in the sense on which, to my amazement, "C.C.M."—as I understand him—now insists. For my part I am absolutely satisfied that in the intention of the framers of the narratives concerned no such physical application was contemplated, but that they simply borrowed from the physical world terms in which to express spiritual processes, trusting to the intelligence of their readers to apply them to their proper plane. That which was meant by the "Virgin Mary" was thus no more an actual woman than was the "Virgin Daughter of Zion," the "King's Daughter" who was "all glorious within," or the "Bride of the Lamb."

With regard to Professor Drummond's *Natural Law in the Spiritual World*, to which "C.C.M." refers me for a continuation of his argument, it so happens that I have recently re-read the book, but only with the result of finding all my original objections to it confirmed and accentuated. Besides showing unphilosophic haste in his acceptance of the opinion at present prevailing among Biologists against the possibility of "spontaneous generation," the writer is illogical and arbitrary in selecting certain modes only of life—the physical and the spiritual—as necessitating for their production supernatural intervention; and leaving certain other and allied, and no less "miraculous," modes—the intellectual and moral—as sufficiently accounted for by natural evolution. Seeing that there is thus for him no "immanent divinity" in the substance of things, through the gradual unfoldment of which from within each kind of life alike—the physical, the intellectual, the moral, and the spiritual—can be evolved in orderly succession, and that "C.C.M." does recognise such immanency, I rather wonder at the latter's appreciative reference to the book; and this all the more when I consider that its main purpose is to re-assert, and establish on a scientific basis, the most repulsive of all the tenets of Calvinism—that which makes salvation dependent solely on the will of the Creator, and in no wise on the willingness of the creature. But

"the dead do not raise themselves," says "C.C.M.," referring, I presume, to the spiritually dead. And life can proceed only from life, says Professor Drummond. But how, if there be an inorganic as well as an organic life, and the possibility under natural conditions of one passing into the other? And how, if the organic life, once attained, contains all the fourfold potentialities of existence, and requires but due time and circumstance to realise them? It may be, and I fervently hope it will be, that the Professor may live to re-write his book, and reversing at once its argument and its title, give us in its place a genuinely philosophical treatise on *Spiritual Law in the Natural World*.

I can inform "C.C.M." that he will not find in Dr. Hartmann's *Jehoshua, the Prophet of Nazareth* the support he desiderates, inasmuch as, though highly interesting and instructive, it is but an ideal portraiture of an imaginary "adept." Nor, now that I have read, as well as heard, Mr. Noel's paper on the same subject, do I find in it aught to lead me to modify my position in regard to the Gospels in "C.C.M.'s" present direction, admirable though that paper be in tone and expression. But rather do I find, from a note appended to it, that Mr. Noel has gravely failed correctly to appreciate and define that position. Neither by Mrs. Kingsford nor by myself was it ever maintained that the Gospel narrative had no actual person in view as its subject. We maintained only that whatever may be the truth in this respect, that narrative represents a mystical history only, or mainly, of such person, using any physical facts concerning him to illustrate spiritual truths, and intending the latter alone to be regarded as of value.

A word in conclusion in reference to the letter of my "Friend" Dr. Fox. He seems to me to regard with a certain amount of jealousy the approximations to Christianity pre-existing in the older worships of Krishna, Osiris, Mithras, and the rest, and to consider these as representing at best lower or inferior revelations. But the result of my studies thus far is rather to incline me to the belief that while the fullest revelation to the world was that made in relation to "Jesus Christ," there was a full revelation in the world from a period indefinitely remote, and that only the communication of it to the *outside* world was gradual, being given out in such measure as that world was deemed able to receive it, by its Divinely-appointed and directed guardians, the hierophants of the Sacred Mysteries, of which the Manifestor of the Christ is necessarily an Initiate. Owing to the materialistic tendencies of mankind at large, spiritual truth has always existed in the world as in an enemy's country, and there is no reason to suppose that in the Gospel days a full revelation would have been appreciated, even if it were tolerated.

There were truths, we are told, that even the disciples of Jesus were unable to bear, and which were accordingly withheld from them. May it not be that that which is now seeking for recognition is a yet further instalment of the same truth, which differs from former instalments chiefly in the fact of its being more abstract and spiritual, and less concrete and personal? and that "He is taking away the first (the letter or person) that He may establish the second (the spirit or abstract truth)," in order that men may at length come to "Worship God only"?

EDWARD MAITLAND.

First English Physical Medium.

To the Editor of "LIGHT."

SIR,—In a recent number of "LIGHT" there was a letter from Mrs. Noakes, in which she claimed to be the first English physical medium. With all deference to that lady, I am, however, inclined to think that there may be others having a similar claim. I will mention one, who in her day did as much probably as any other, past or present, to forward the cause, and whose powers were utilised previous to the advent of the Sisters Fox,—I refer to Mrs. M. A. Marshall, the elder. In a memoir of her written for me in 1875, by the late Mrs. Daniel Jones, of Tor House, Bradford-on-Avon, Wilts—who knew her intimately from the outset—she states that from her infancy she often predicted, as a child, the events in the voyages of her father, &c., &c. She had a sister, also mediumistic—who was the mother of the late Mrs. Mary Marshall. An abridged account was published in the *Medium* of February 26th, 1875, and at her burial, out of the many who had filled her rooms when in prosperity, only three could find time to follow—viz.: James Burns of the *Medium* and *Daybreak*, William Wallace, the missionary medium, and your obedient servant,

10, Basinghall-street, E.C.

THOMAS SHERRATT.

Spiritualism v. Theosophy.
To the Editor of "LIGHT."

SIR,—The admirable defence of Theosophy by your correspondent, Mr. Allan, deserves more consideration than I can give it in the space at my disposal. I shall, however, attempt to answer some of his statements; but first I must premise that he appears to be more liberal than the majority of his fellow Theosophists, who will, I think, scarcely concede as much to Spiritualism as he does. The leaders of the Theosophical movement, it is well known, look somewhat askance on Spiritualism. In the first place they deny (in the majority of cases) the reality of spirit communion. If the theory of shells and elementals be adopted, the only possible use of Spiritualism would be to convince the materialist that there was something more in the universe than mere gross matter. If, on the other hand, spirit communion be admitted, due weight must be given to spirit teachings where they are opposed to Theosophy.

Mr. Allan urges the antiquity of Theosophy as an argument for its truth, but here I cannot agree with him. Christianity is only eighteen centuries old, yet even in that time how much error has crept in, and how far it has deviated from the lines laid down by its Founder!

Moreover, these Eastern doctrines reach us at second-hand. We have little more than hearsay evidence for them; therefore, if we find that they are inconsistent either with our reason or with the results of our experiments, we are quite justified in calling them in question.

We must remember, too, that there have been great seers in all ages and countries, who are entitled to equal consideration with the Mahatmas.

If I expressed a desire to retain my personality I meant so much of it as constituted my identity, and not the lower characteristics of my nature. If there is no continuity between one existence and another, I contend that my identity is practically lost. A dead body, for example, is by natural process resolved into its elements, and afterwards, perhaps, may go to form a tree, but no one will maintain that the body and the tree are identical.

Mr. Allan despises this life's personality, but it is the man himself for the time being, and neither one earth-life, nor one man, nor one sparrow is accounted little in the sight of God.

He has instanced degraded types of humanity and their apparently hopeless condition, but Spiritualism offers to such persons an opportunity to reform in the next world. Every child is born into the world without sin, although with an inherited tendency to sin, and the man is judged according to the use he has made of his talents, be they few or many.

I never hinted that anyone was worthy to be preserved from change, but I say that change is always gradual; and if you suddenly cut short one existence or personality and transfer the entity to another personality, I say that it is more than change of nature; it is practically change of identity.

My ideas of Devachan are taken from various Theosophical writings, as well as from the individual opinions of Theosophists, and I must maintain that the state is exactly as real as an ordinary dream, neither more nor less. One writer, I recollect, declared that the actual presence of his friends there, in their undeveloped condition, would be incompatible with his happiness—rather a selfish idea.

The quotation from St. Paul, "then face to face," is altogether in favour of my own views. Spiritualism, it is true, does not pretend to explain all about the final destiny of man. It desires to gain a foothold one step in advance, and is content with the thought that "it doth not yet appear what we shall be." Of course it cannot absolutely demonstrate that man lives for ever, but neither can Esoteric Buddhism, even though it professes to deal with millions of years.

I cannot admit the assertion that evil done on the physical plane must be atoned for on the physical plane. It is not the flesh that sins, but the being in the flesh; it is not mere matter that is injured thereby, but the individual dwelling in matter.

As well argue that if I commit a robbery in London I cannot pay the penalty or make restitution in any other city.

I confess I am in doubt as to what Mr. Allan and other writers mean by the higher or dual self. Either the terms used are misleading or they involve an absurdity. I have only one self, but I have two natures, the lower dragging me downward, and the higher drawing me upward. My self may decide to battle with the lower motives and to cherish the good, but a character or a nature is not a self.

Mr. Allan has quite mistaken my remarks about love. I said that the love of man was superior to that of the mere animal.

I never sought to limit it—quite the reverse, but I did protest against any attempt to root out or deprecate even the love of the home circle. Besides, if such love is, as he says, only an honest return for kindness received, this is all the more reason for its justification.

I believe it was Lord Chesterfield—a man not remarkable for unselfishness—who advised his son to like everybody and love nobody.

If a child were taught Esoteric Buddhism he would probably develop into an ascetic, doing good perhaps from more or less selfish motives, but, for his own sake, shunning all social intercourse.

G. A. K.

To the Editor of "LIGHT."

SIR,—I trust you will allow me to express my thanks to Mr. Allan for his letter on Spiritualism v. Theosophy. It was thought so highly of by our members that we had it read at a recent meeting before the lecture. One of our great aims is to see a union of all spiritual and occult students. The tendency amongst many Spiritualists is to endorse the views of "Sirius" in the *Two Worlds*, who tries to show that Theosophy and Spiritualism are two opposing systems, destructive of each other. We know that this is not so. Spiritualism has demonstrated by its phenomena the existence of spirit, and the fact of a future life. Theosophy supplements this by a consistent theory of the nature of that life, and of the evolutionary progress of spirit through the ages. Without some such theory, Spiritualism only presents an insoluble problem to the mind. Now, what is the chief point of divergence between the two systems? It is this—the different theories as to the condition of the spirit after death and of its power of communing with us. I believe this difference to be more apparent than real, and from communications received by myself from an occult source, I feel that the masters of Theosophy have never yet stated the whole truth to the world of their discoveries on this subject. Now, through your columns, I appeal to them to do so. I ask them, Do they not think that there are many in the spiritual ranks capable of receiving that truth? Mind! I do not say they have ever taught us anything that is false, but they have not given us the whole truth of the matter. It is difficult to avoid, while teaching these doctrines, giving a false impression, so vast are the ramifications, so complex the subject.

Many Spiritualists believe that *all* communications do not proceed from human spirits; also that much that is thought to proceed from Guides comes really from their Higher selves; but what of the remainder of the higher communications? Truly, whether our own Egos rise to Devachan, or the spirits descend to us, we can and do commune with our departed loved ones. I am sure that Theosophists will not and cannot deny this. When the scales fall from our eyes we shall see that we are not foes, but all working to the same end. Truth is one, though many sided. Spiritualists look upon one side and Theosophists upon the other. Happy will be the day when they will unite as brothers in one grand cause. To further this is the object of our society, and I trust that this letter may bring an answer from some prominent Theosophist which will help to this desirable end. Theosophists should remember that it is the despised Spiritualistic phenomena which have worked a revolution in the materialistic world. And Spiritualists must own that Theosophy has given us the only consistent teaching* as to the nature, progress, and destiny of the human spirit, and of the universe of which we form a part.

30, Wyndham-street, W. A. F. TINDALL, A. Mus. T.C.L.

"Spiritualism and Religion."
To the Editor of "LIGHT."

SIR,—The passage concerning me in Mr. Theobald's paper in last "LIGHT," contains both a contradiction and a perversion. The former I must leave to him to reconcile should he care to do so. It consists in his dismissing with reprobation a remark of mine which he introduces with approbation. The perversion consists in the meaning he attaches to the remark in question. For, so far from having any such meaning as that which he ascribes to it, it is simply a protest against making the ultimatum of the Christ on the physical plane consist in his investment with a body abnormally and unnaturally begotten by a conjunction between a human being and a spirit. For me, the true ultimatum of the Christ on the physical plane consists, as it does for him, in the life and actions of the man through whom the manifestation of the Christ occurs, and the demonstration thereby of the supremacy of spirit over matter.

EDWARD MATTLAND.

[* In the writer's opinion.—ED.]

Psychic Mathematics.

To the Editor of "LIGHT."

SIR,—I must say I think you are doing wisely in not inserting my last communication. But, as you inserted "I. O.'s" letter, I think you owe it to me to let me say that I have offered you, first, an analysis of the methods of Gratry and Boole; lately an easy introduction; and that you have felt obliged to decline both.

I initiate gratuitously whoever asks me, on condition that they pay their own expenses (of postage, &c.). And my growing school of initiates considers me an ill-used martyr, and believes that I am the victim of "religious prejudice." Quite the contrary is the case. Religious teachers of all persuasions are giving me encouragement, and urging me to publish some popular account of the Mathematical Method. The real reason why Psychic Mathematics cannot be publicly taught is, that it induces a habit of mind distasteful to the public. Most people like to form and exchange *opinions*; the psychic mathematician has no *opinions*, and takes no interest in those of other people. Either he knows the answer to a question, or he knows that he doesn't know.

Some years ago I was engaged to give an address at the Somerville Club "On the Present Condition of Criticism." I wrote a burlesque, representing modern critics carrying their system into the field of arithmetic. The lady deputed by the club to arrange with me, on reading the MS., said, "This is new, and true, and valuable; but we cannot allow you to read it, for there is not a statement in it that any one can dispute, and, therefore, there could be no discussion."

Once when I did read the opening paper at a meeting of a society, the chairman, Dr. Gladstone, adjourned the meeting as soon as I had finished. Mathematical treatment leaves no discussion possible.

Another time the Delegate Chief Rabbi of London, Dr. Adler, being very anxious to show cordiality to the old reformers (excommunicated in the dark ages, forty years ago), went, himself, to the office of a Jewish newspaper, and asked the editor to insert articles of mine (so as to show that good Judaism can be learned by an outsider who attends the Reform Synagogue). The editor inserted as many articles as he dared; but after a time he said, "I can't put this in; it will stop discussion and spoil the fun." At last he did pluck up courage to insert the article in question; and I was given to understand that there had been unpleasant scenes in consequence, though the article was ultra-orthodox in tone.

The world hates the mathematical treatment of psychic questions, because it divides light from darkness, and leaves no borderland, no penumbra, no room for chit-chat of any sort. Moreover, the ties between Psychic Mathematicians are so strong that they burn up all others. That is the truth.

And that is why we must be a special guild. Hitherto we have been a secret guild. I was initiated on the Place de la Bastille at six years old; and told that that was the sacred place of the world, where God showed His opinion of consecrated humbug. I was told that we are strongly fenced in by the world's hatred of us, and its ignorance of our science; and that we have nothing to fear except from the *friendship* of the ignorant.

I have heard my father impressing on my husband the duty of never writing in any public journal. All this, I now think, is very wrong. Psychic Mathematics need not be forced on those who dislike the subject; but should be freely accessible to those who wish it. We have resolved to keep the centenary (July, 1889) by taking some resolute action in the matter of throwing open Psychic Mathematics to all inquirers.

I trust to you, sir, to insert this letter, in justice to me, as soon as you can find room for it; and will trouble you with no further communications, till the position of Psychic Mathematics is, in some way, so recognised that I cannot be tortured by questions and appeals, which I am not allowed to answer.—I am sir, yours truly,

103, Seymour-place,
Bryanston-square, W.

MARY BOOLE.

"WHEN fog and failure o'er my being brood,
When life looks but a glimmering marshy clod,
No fire outflashing from the living God—
Then—then to rest in faith were worthy victory."

G. MACDONALD.

"HAD I but two potatoes in the world, and one true idea, I should hold it my duty to part with one potato for paper and ink, and live upon the other till I got it written."
"Great is self-denial. Life goes all to rags and tatters where it is not."—T. CARLYLE. (FROUDE'S *Carlyle*, Vol. II., pp. 147 and 307.)

SOCIETY WORK.

HORSE SHOE HALL, 214, OLD KENT-ROAD, S.E.—On Sunday last Mr. R. Harper delivered an excellent address—subject, "The True Religion"—to a small but attentive audience. December 9th, Mr. MacDonnell; December 16th, Mr. R. J. Lees.—W. E. LONG, Hon. Sec.

LONDON OCCULT SOCIETY, 357, EDGWARE-ROAD, W.—Our new room being still unfinished, there will be no meeting on December 9th. On December 16th, Mr. A. E. Waite will give us a lecture on "Alchemy." As Mr. Waite is well known as a writer on occult and mystical subjects, we hope to see a large attendance.—F. W. READ, Hon. Sec., 33, Henry-street, St. John's Wood, N.W.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday morning last Mr. Joseph Humphries lectured on "Spiritualism: its Basis." In the evening Miss Bleaman gave a good address, which was much appreciated. On Sunday, December 9th, Mr. R. Harper at eleven and seven; Sunday, December 16th, Mr. R. J. Lees at eleven.—W. E. LONG, Hon. Sec.

SPECIAL NOTICE TO SPIRITUALISTS AND FRIENDS OF NOTTING HILL.—On Sunday next the meetings will be held at Zephyr Hall, No. 9, Bedford-gardens, Silver-street, Notting Hill Gate, instead of Victoria Hall, Archer-street. Morning at eleven, inspirational addresses by members; healing by Mr. Goddard, sen.; clairvoyance by local mediums. Evening at seven, address by Mr. Clack; clairvoyance by Mr. Mathews.—W. O. DRAKE, Hon. Sec.

BAYSWATER—ST. PETER'S SCHOOL-ROOM.—A very large number of persons gathered here on Tuesday, November 27th. The room was packed to the door, the attraction being the debate on "Spiritualism" (adjourned from a fortnight ago). Truth was again triumphant. The advocates of ecclesiastical traditional theology (in the persons of several clergymen) cut such a sorry figure that one could but pity any cause that had no better champions to defend it than those "to the fore" on that occasion. One of the gentlemen ought never to address a public meeting again until, instead of "three weeks" investigation of Spiritualism, he had patiently searched for at least three months. The speakers on the Spiritualists' side, including Mr. R. J. Lees, Mr. Hoperoft, and others, left nothing to be desired. The utterances were characterised by an evident conviction of the truth of their statements which, like a tornado, swept away the trivial rubbish of their "friendly" enemies.—BEVAN HARRIS.

TO CORRESPONDENTS.

It will ensure despatch if all matter offered for publication is addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other name or address. Communications for the Manager should be sent separately.

The Editor begs respectfully to intimate that he cannot undertake to return rejected MSS. If accompanied by stamps to pay postage in case of its being deemed unsuitable for publication, he will use reasonable care in re-posting any MS.

He also begs respectfully to intimate that he cannot undertake to prepare for the press communications that are not suitably written. He begs his correspondents to see that all articles and letters forwarded are written on one side of the paper, are ready for the printer, and are of moderate length. Those over a column in length are in danger of being crowded out.

SEVERAL communications are unavoidably postponed.

JOSEPH CARTWRIGHT.—Declined as beyond our space.

C. J. BARKER.—Declined with thanks. MS. returned as desired.

F. S.—*Light Thro' the Crannies* would be very suitable; or, *Light on the Path*, by Mabel Collins, if you desire a mystical work.

W. T.—All that is published at present is contained in *Spirit Teachings*, which book is procurable at 2, Duke-street, Adelphi, W.C.

S. P.—See list of books occasionally published in LIGHT. Perhaps *Higher Aspects of Spiritualism* (to be had at our office) may meet your case.

INQUIRER.—We have no special information as to the house in Berkeley-square, which is alleged to be haunted. Sensational accounts should be received with many grains of salt.

W. C. L. is referred to our "Notices to Correspondents." We are not in possession of sufficient leisure to prepare for the Press a letter which is not of general interest. "W. C. L." wishes it to be known that he adheres to statements and opinions published in his previous letter.

J. ROBINSON (Lee).—The Editor finds it absolutely impossible to find space for letters of the length sent by Mr. Robinson, or to find time to prepare them for the Press. He regretfully declines the contribution and refers Mr. Robinson to the above notice "to Correspondents." The letter in which the MSS. were returned to Mr. Robinson has been sent back through the Dead Letter Office, and is now at 2, Duke-street, Adelphi, W.C.

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