

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 440.—VOL. IX. [Registered as a Newspaper.]

SATURDAY, JUNE 8, 1889.

[Registered as a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Letter from the Rev. C. Voysey	209	<i>The Legends of St. Patrick</i>	275
Re-Incarnation	270	Two Occult Works	275
Phenomena and Philosophy of Spiritualism	271	Occult Telegraphy	276
Jottings	272	Mabel Collins and <i>Light on the Path</i>	276
Sermon by the Rev. H. M. Grimley	272	Buddhism and Christianity	278
The <i>Tocain</i> on Hypnotism	273	Rev. C. Voysey on Spiritualism	278
A Real Buddhist	274	On Making the Best of Both Worlds	279

NOTES BY THE WAY.

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

The matter of the "circulation of filth" is taken up by the *Pall Mall Gazette* apropos of the Vizetelly sentence. That case was a bad one, and met its righteous award. But it is scandalous that purveyors of literature for the public should boycott a paper like "LIGHT" and circulate freely what I do not venture to describe otherwise than to say that "LIGHT" is at any rate clean in matter and wholesome in form, whereas the papers to which I allude are not. I make no objection whatever to Messrs. Smith and Son's code of morals, though the First Lord of the Treasury poses as a purist; I do not complain that the firm vends any paper or any book, but I grumble that they refuse to vend my paper: and I propose to accentuate my grumble until it is heard. This is the *Pall Mall Gazette* criticism:—

"On the general question we have only to repeat what we have frequently said before—namely, that to reprint and circulate wholesale all the filth which you can find in print in the literature of the world merely because you can turn a dirty penny owing to the demand for dirt is the act of a bad citizen, nor can we make much outcry if such conduct meets with its deserts. But Zola is a far more moral author than some English writers, and *La Terre*, even unexpurgated, is not so mischievous as many sporting journals circulated without interference. Yet the virtuous Mudie circulates similar works without compunction, and Messrs. W. H. Smith and Son distribute gaily all the suggestions of the Sons of Belial whose journalistic ideal seems to be the permeation of the general atmosphere with the moral miasma bred in the drinking-bars of the Strand."

Mr. Voysey has addressed to "LIGHT" the following letter:—

To the Editor of "LIGHT."

SIR,—You will perhaps kindly allow me a short space to say a few words in reply to the letter of Mr. T. L. Henley in your columns to-day; although, indeed, I can add little or nothing to the long extract which Mr. Henley, with such conspicuous fairness, makes from my sermon of May 2nd, 1886.

The testimony of Mr. Crookes, which Mr. Henley brings forward as conclusive, *proves to me* that the person (Katie) who "took his arm and walked about and conversed familiarly with those present" was a person who had never died. I am not unduly sceptical; but it is much easier to believe that a natural human being had got into the company by some clever device than to believe that a dead person had re-appeared with a warm living body like ours, and fully dressed, and in no way distinguishable from a person who had never died.

Mr. Crookes describes a fact, no doubt. I should not dream of imputing bad faith to him or to the hundreds of honest Spiritualists, but I have the right to ask for proof, that the "fact" is only to be accounted for in the manner believed by Mr. Crookes and Mr. Henley. I don't dispute the genuineness of the convictions, I only repeat that the adequate proofs for the alleged cause of the phenomena are not forthcoming.

I also wish to say that if spirit can be manifested to organs of sight or reflected in a camera upon a photographic plate, then "spirit" is "matter" and there is no longer any distinction between them. I don't necessarily go on to say that after death our spirits will never have another body to dwell in, nor do I suffer myself to speculate on the *mode* of any life after death. I content myself with maintaining the essential difference between spirit and matter, and I claim that if anything can be made visible to any organs of sight whatever, it is *not* spirit but matter.

When Mr. Henley asks: "If our souls or spirits are absolutely invisible, &c., what becomes of us in the next life?" I reply, I do not know. But I see no reason why our souls should *not* be re-embodied in another form or in higher material than the present. Our souls or spirits are invisible now, and teach us all we know or can know about the difference between spirit and matter.

Mr. Henley asks "Can anything be more in accordance with common-sense, taking the most practical view of the question, than to suppose, if there be any hereafter, the God who guides and governs all should make it known in this manner?" Two answers lie at hand. 1. The God who guides and governs all may see the wisdom of leaving it to be only a hope—a well-grounded hope—instead of demonstrating it as a certainty. 2. When God "makes known" anything He does not do so in such an imperfect and clumsy manner as to leave men in doubt as to His facts or meaning.

If the resurrection of Christ had been intended of God to make known to us that there is a future life, there could hardly have been a more wretched failure; because all the necessary proofs for so transcendent an event are wanting, and to this day there is not a tittle of evidence to show that Jesus really died on the Cross.

My advice to Spiritualists is to set to work in earnest to supply the *proof* for which a patient and candid world of spectators has been long waiting.

Will none of the brotherhood give the test which I suggested a fair trial?

Dulwich, May 25th, 1889.

CHARLES VOYSEY.

I have no desire to limit or interfere with the discretion of any contributor who may wish to reply to Mr. Voysey, by such remarks as I here make. Mr. Voysey is a representative man, a man who is entitled to be heard by us, if only for the conspicuous courage of his opinions which he has displayed. Right or wrong, Mr. Voysey has stood out before the world, sacrificing place and position, and defending with outspoken ability opinions that were to him very costly. Such a man claims hearing. And yet I am bound to say that if it were not for my knowledge of what Mr. Voysey has done in the past, his ability, his courage, and his open mind, I should not consider his letter worth attention, except, perhaps, as evidence of the attitude that may be taken up by a fair mind to a subject that it is afraid of and ignorant of. Mr. Voysey has professed his fear of Spiritualism, *i.e.*, his distrust of his own powers of observation. He is afraid of being hallucinated, of being subjected to an influence that takes captive the senses, and renders opinion worthless. With this dread in his mind he refuses to investigate the claims of Spiritualism personally, and his expressed opinions must therefore be heavily discounted at the outset. A man who testifies to what he has seen and heard, and personally investigated, is in a very different position from one who criticises what other people testify that they have seen and heard, especially when their experience is of a rare and almost unique character. It may be questioned whether criticism thus frankly advanced from an avowed platform of ignorance deserves reply. Mr.

Voysey, however, is an exceptional man and his remarks may warrant exceptional treatment.

The first sentence that I notice is this. "The testimony of Mr. Crookes, which Mr. Henley brings forward as conclusive, *proves to me* [italics not mine] that the person [Katie] who took his arm and walked about and conversed familiarly with those present was a person who had never died." And this judgment is pronounced on the ground that "it is easier to believe" something than something else. Surely Mr. Voysey must know that the easiness of belief has nothing to do with its accuracy. His whole past history is a protest against accepting what the majority easily believes. He should be the last man to recommend his people to apply such a canon of criticism to a matter of which he and they know nothing. I appeal from Mr. Voysey of to-day to Mr. Voysey of those now long past years who so bravely vindicated the position that I to-day maintain.

"I have the right to ask for proofs." You have, sir; and on you is laid the responsibility of estimating those proofs which already exist in profusion, and which are already public property. But one who refuses to investigate the evidence personally, and who further declines to read the published testimony, is very heavily handicapped as critic. I have myself published in the pages of "LIGHT" a consecutive series of papers dealing with the subject of Materialisation or Form-manifestation. And to those records, in which I advanced evidence sufficient to induce a jury to hang a man, no sort of reply has been made. That Mr. Voysey does not know these things may well be; but that fact disqualifies him as a critic. And I assure him, after nearly twenty years' experience, that the man who knows most of these obscure subjects is readiest to confess how shallow his knowledge is, while he is most confident as to his facts.

I must be permitted also to except to Mr. Voysey's views as to Spirit and Matter. He maintains "the essential difference between Spirit and Matter." Will he define for us that difference? Will he help us to solve a problem to which some of us have, perhaps, devoted long years of thought without appreciable result? Precisely where *spirit* shades into *matter*, or is materialised, I should much like to know. The *modus operandi* of the process I am profoundly ignorant of; but I am absolutely sure, beyond the chance of mistake, that what I call spirit can manifest itself to my senses, "can be made visible to my organs of sight," and if then "it is *not* spirit but matter," as Mr. Voysey says it is, I still want to know what is spirit, and what is matter. I am not advanced one whit by this juggling with words. Under which thimble is the nimble pea?

Perhaps it would be hyper-critical to dwell on the use of the terms "soul or spirit" as alternative. They are not the same thing: and it is important to say so only because confusion results from a loose use of these words. Spirit is understood among experts to be connotative of that Divine Essence by virtue of the possession of which man is potentially immortal. Soul is defined to be the "spiritual body" of St. Paul, the envelope of the spirit, the shrine of the spirit in the future state. The body is a growth adapted to the present environment of the spirit, dispensed with when this state is done with.

Mr. Voysey contemplates the possibility of Re-incarnation. It may be so. If he thinks it possible, he has grasped, probably, the idea that Karma—the outcome of deeds done in the flesh—may be in that way worked out. Mr. Voysey is too earnest in his beliefs—he will pardon me, I am sure, if I disregard his theology just now—not to

realise that any system of thought which impresses on a man that he is what he makes himself by the acts and habits of his life, and cannot possibly be anything else, is a noble system of thought and a truly religious one in its essence. I do not want to leave my future to "a hope." If I had nothing better to depend on I should probably cherish the hope, and make out that its existence was evidence of the likelihood of its eventual fulfilment. But I *have* something better to hang on to. As surely as I know anything, by virtue of such evidence as disposes of all events in my life, I know that dead men live, and go on living. I know, as surely as I know anything, that some men survive the change called death. And I *believe*—I do not *know*—though I have *no doubt*, that I shall survive it too.

I do not touch Mr. Voysey's questions as to the resurrection and crucifixion of our Lord. We come there to a region of faith and affection into which argument should not intrude. I reverence too much the tender feelings of my readers to make such subjects a ground of disputation. But I may say that to the Spiritualist the resurrection of Christ presents no difficulty; and that I am not at a loss to understand how the crucified body of Jesus should be represented by the glorified body of the risen Lord. I do not pursue the subject. Mr. Voysey's final advice to Spiritualists is "to set to work in earnest to supply the proof for which a patient and candid world of spectators has long been waiting." My respectful advice to him is to study the proof that lies ready to his hand.

LAST ASSEMBLY OF THE LONDON SPIRITUALIST ALLIANCE BEFORE THE RECESS.

We beg to remind our readers that on Thursday evening next will be held the closing Assembly at the Banqueting Hall, St. James's Hall, when Mr. Sinnett will deliver an address on Re-incarnation. We hope to welcome a large gathering of our friends.

IS THERE SUCH A THING AS RE-INCARNATION?

BY D. G. VON LANGSDORFF.

FROM *Neue Spiritualistische Blätter*.

Prince Confucius, who is descended in a direct line from China's greatest sage, is one of the best known personages of Peking. He is about twenty years of age and possesses a peculiarly aristocratic appearance, as well as very engaging manners. His nose is not after the usual Chinese type, but more resembles that of the Roman, though thinner and finely cut.

To this account of the prince, from China, the *Banner of Light*, adds the following:—

"We are reminded by this of something which occurred two and twenty years ago at a private seance we had with Mrs. Conant, a then celebrated medium, who died in 1870, when we were discussing Allan Kardec's Re-incarnation theory. The communicating spirit then said that he only knew the fact that Confucius, the Chinese philosopher, would be re-embodied; that in two years from that time Confucius would, under another name, shed a great spiritual illumination among the Chinese, but that the new form in the flesh which he would assume would not be recognised or comprehended till it had attained middle age. Does not the above description of the young man correspond with the coming Confucius, prophesied in the seance we have mentioned?"

N.B.—We understand by this "re-embodiment" that the ancient Confucius would permit a ray of his individuality to influence a coming personage, who would serve as his instrument or medium to communicate his recently acquired wisdom to his fellow-countrymen; but in no wise do we believe that he would give up his individuality and become incorporated in a new personality. Our pre-existent spirit, once developed as an individuality, will never resign its personality, but will continue to exist for ever as an individual soul.

[We print the above without expressing adherence to the views or controverting them in any way. "Our pre-existent spirit" *does* "resign its personality" at death, but not its individuality, which, indeed, would persist after another incarnation.—ED. OF LIGHT.]

THE PHENOMENA AND PHILOSOPHY OF SPIRITUALISM.

In a recent address delivered by Mr. Morse before the First Society of Spiritualists in New York there are some remarks which we reproduce from the report in the *Banner of Light* :—

“The spirit-world, like your material world, has a paramount interest in the placing of the phenomena [of Spiritualism] upon the most absolute basis of scientific certainty. It is to our interests, as well as to your interests, that the function of mediumship should be carefully and boldly investigated; all should unite in studying its laws and principles, for the matter is as experimental to us as it is to you, and therefore we say you should unite in a stern, uncompromising warfare against all that can bring discredit upon mediumship, upon you as Spiritualists, and upon the spirit-world. To you each we are looking; therefore the Spiritualist must be responsible, with the purity of his acts, for the safety of his mediums, and for the character of the communications he receives. We are not going to take all the responsibility in this matter, if you please. It is neither fair nor just to us, any more than it is to you, for one to take all the responsibility. We say, surround your mediums with the highest and loftiest influences, and we will bring to your service the purest and noblest aspirations and purposes. We say, see that your mediums live lives of physical purity, moral rectitude, and spiritual aspirations; we say, surround your phenomena with every safeguard you please, for if you bring an impure atmosphere it will affect the person most susceptible to its influence, and that person will be the medium. Remember your responsibility in this regard, and if your lives be honest ones, your mediums living up to them also—for remember that peculiar function should never be accepted as an excuse for dereliction of duty—then you will have of yourselves a race against whom the tongue of slander and the poisoned shafts of envy may be hurled without danger, and you can say, Here are our voices, here are our instruments; we know these voices are true, we know our instruments are men and women who live moral lives; these are the servants of the spirit-world. They to-day are largely sacrificed upon the altar of duty for the benefit of yourselves and humanity. Shield and protect them, inspire and sustain them in every lofty and noble purpose, but hold them accountable for their own lives, and then you will find very little cause for trouble, complaint, or danger in the future.

“The phenomena of Spiritualism have demonstrated the continuity of human life beyond the grave. This great amount of evidence and philosophy that you have accumulated during the past, you have built up and raised upon the phenomena, indefinitely repeated in every country in the world. You cannot afford to ignore the phenomena. The conditions of human society will continue to call for them for ages yet to come, and therefore we say without the slightest tinge of reservation, there can be no valuable philosophy of Spiritualism that does not include the verified and verifiable facts of Spiritualism.

“The phenomenal circle is an absolute necessity. It shows what the spirits can do, and how they can present their powers from the intermediate realms that you can grasp and comprehend to-day; how by their intervention they prove themselves a supermundane race of beings, and such being the case, they give you this communication to-day in favour of the preservation of the phenomena as a vital necessity of your cause. Let us leave the phenomena as an absolute and vital necessity to the philosophy. Preserve them as free and clear as you can, surround them by every proper and noble safeguard that you can devise, and accept them as the demonstration and evidence of the personal and conscious continuance after death, of individuals, now immortal men and women, but once resident in this world. The phenomena are the foundation upon which your temple is to be erected. Welcome, then, every manifestation, from the tiny rap to the materialised form. Accept from the wide range of phenomena all contributions to your knowledge, and then you will build up a Spiritual Science side by side with the Spiritual Philosophy; a Spiritual Science and a Spiritual Philosophy supporting and corroborating each the other. Nature's phenomena are the evidences of the eternal power that is at work behind them, and these phenomena of Spiritualism are the outward manifestation of the invisible and interior witnesses producing them. Accept and sustain them, and at last, when you enter the spirit-world, you will have the glorious satisfaction of know-

ing that you have done something to help complete the science and philosophy of Spiritualism—a subject which the world does not fully estimate to-day.”

No expert in the study of Spiritualism would recommend a student to disregard the objective phenomena. Such advice would be merely foolish. Nor would he advise exclusive attention to them. They are the outward, visible, tangible methods by which the attention of observers is attracted by spirits who communicate with us. The controlling intelligence in Mr. Morse's case rightly insisted on the use of the phenomena, and on the necessity for public mediumship. We must have our paid mediums, and we owe them much for their works' sake. But it is as important to warn people that no amount of exclusive attention to phenomena will advantage a man. He may have seen all the bewildering phenomena that have crowded upon our astonished minds during these past forty years, and be none the better spiritually, none the wiser for the experience. It is in a philosophical interpretation of the phenomena that wisdom is found. And no one who desires to gain knowledge from his experience can afford to shirk this duty of interpretation or to ignore the explanations put forth in days gone by and in the present by students who have approached the subject from different points of view. A too exclusive attention to the phenomena is apt to induce a belief that we know all about them. More modest persons grow by study and experience into a conviction that they know very little indeed, and that little only empirically.

We have won so far the assured position that by the accumulated testimony of a vast number of persons these phenomena occur. Few doubt that fact now. We are in danger of a too superficial interpretation of the facts: and hence it is necessary to insist on a careful study of philosophy as well as careful observation of phenomena. In ancient words, “This ought ye to have done and not to have left the other undone.”

As to the protection of mediums we are insistent in season and out of season. It is a duty that is urgent. We should see to it that those who serve us in this respect get no harm thereby, and we should secure a supply of mediums for the future by carefully training the young. When shall we have a school for the children of Spiritualists?

THE DEPARTED SPIRIT.

“THE spirit in leaving the tabernacle of clay when near to your earth is in its minutest form, and in its ascent upwards and onward it gains strength and form until, having arrived in the ninth, tenth, and eleventh states which include the twelfth, it is developed into the perfect form of the angel or the highest form of divine life, just as what we have shown upon your earth is developed in the highest animal form. . . . Remember how the Divine life has been condensed with matter. In some material bodies that life has much more play than in others; but in every state connected with physical death, the spirit stands undeveloped when first it emerges from the body. But as the material body, beginning in the infant form upon your earth matter, by virtue of contact with its own elements, is developed in the beautiful form of an angel, with the hand of power, with the head for the crown of glory, with the eye for the intelligence, with the ear for the understanding, with the body for the fulness thereof, and with the feet to support them. . . . The spirit, the *atomic life*, has all the shape of the human form when it emerges from the tabernacle, but is dwarfed through being condensed in matter; so that it can only assume its mighty and magnificent form by ascending through sphere after sphere, and taking up its own native element, and fully developing the glorious form again.”—*Angelic Revelations*, Vol. II., p. 268.

Sermons for Our Day. By JOHN PAGE HOPPS. Part III. now ready (twelve sermons). One Shilling. London: Heywood, Paternoster Buildings. Post free from the Author (Leicester).

“INSTINCT.—An immediate impression from the first Mover, and the Divine energy acting in the creature.”—ADDISON.

JOTTINGS.

The *International Magazine of Christian Science* for May comes to us with the motto "Christian Science is the Science of Spirit; the Science of Spirit is the essence of all religions and philosophies. Spirit is causation, hence back of all the arts and sciences. Christian Science, then, is the Science of the Sciences." Quite apart from the form of expression that we have italicised, that is a large order.

Mrs. Ursula Gestefeld contributes an address delivered to the Training Class of the National School of Christian Science at New York, which throws some light on the vexed question of what the oddly-named Christian Science may exactly mean.

We learn that "God is Principle, not Person." And we are told that "what that means we learn only by degrees, as we grow more and more with the perception of what that must mean—if it be true." We are evidently in the very earliest stages of perception as yet: for we cannot, for the life of us, get any idea out of that enigmatical utterance.

Yet again: "Mind is the one and only mind." Now what can that possibly mean? And what good can possibly come of printing such perplexing and indeed foolish statements?

Once more: "If man is the whole expression of mind, as such, man exists in mind. If man, as the image of God, is subjective man—in man is objective man in the subjective is the objective which must come forth from it—the latter being the visibility of the former." Surely there is some responsibility attaching to the publication of this rubbish.

We are jealous for the repute of all that is concerned with our subject, and we put it to those responsible for these and similar words, whether their publication is likely to advantage any reader or reflect any credit on themselves. "The use of terms in Christian Science is arbitrary," so we are told. It is—very.

It can be of no service to man to print and publish that which is unintelligible. The first duty of a publicist is to make his meaning clear. If he fails in that he had better keep silence. For in this busy age men will not dig out piles of words in the hope that there may be some meaning underneath them.

We beg to acknowledge the receipt of *Godder's Leaflet* (99), Author of the *Sealed Books of Types, Mirrors, &c.*, *Book of Remembrance*, *Book of Life*, *Book of Judgment*, and *Fourth Book of the King of Prophets, &c.*, &c. Waipawa, Hawke's Bay, New Zealand.

It presents a conundrum that we cannot solve. We have so many copies that we imagine the *Sealed Books* and so forth must be regarded as important. We know nothing about them.

We permit ourselves one elegant extract:—

"The Queen of Prophets was *Miss Truth*
Once incarnate in me,
And her I wished Almighty God
Allowed others to see."

The form and substance are unique.

The *Church Times* gives us a sermon preached at S. Edmund's, Lombard-street, by the Rev. H. M. Grimley, before the members of the Church of England Burial Reform Association, which contains some thoughts that commend themselves to us.

This for example:—

"There are bodies celestial and bodies terrestrial. There is a natural body, and there is a spiritual body. There is a celestial realm, and there is a terrestrial realm. There is a spiritual world, and there is a material world. Man is a dweller in both worlds. He lives in communion with both. In the human body the celestial and the terrestrial meet; the spiritual and the material are in union."

The preacher dwells on the reality of the world of spirit—"the world underlying the visible one"—"the world in which thought and affection, beauty and tenderness, and grace are the great realities." He then proceeds in words very remarkable as proceeding from an orthodox minister of the Church of England:

"Man, then, in his threefold nature—body, soul, and spirit—dwells, when his life attains to its truest harmony, in relations of oneness with the natural world, with the spiritual world, and with the Divine controlling Spirit. His material body is at one with the material universe. His spiritual body or soul is in oneness with the spiritual universe. His spirit, that which is the breath of life for his soul, and through that controls and puts its impress upon the material body, is

that which in our thoughts we must associate with the Divine Spirit of Him who is Lord and Father of us all. Man's salvation, in body, soul, and spirit, consists in this life in a threefold harmony. The health or salvation of his outward frame consists largely in his dwelling in orderly relations with the outer world. The health of his soul is maintained by his abiding in harmonious relations with the spiritual world, considered as the world of human souls. And that aspect of the life of salvation which transcends and yet includes all others, is the one which is present to our thoughts when we say that man is spiritually reconciled to, or at one with, God."

The continuation of his sermon, evidently very carefully reported, is such as to warrant a much longer extract than we usually give. Some excisions do not interfere with the connected sense:—

"There comes for us all—there is coming for you and for me—an hour when these bodies of ours will separate themselves from our souls, will, as it were, fall away from them. Our souls find themselves at once in a spiritual world. They begin at once a new life in that world. True it is that they have all along hitherto lived in that world, though it has been partly veiled from them by material appearances. But that which partly veils the spiritual world from dwellers in this world also partly reveals it to them. Invisible things have ever had visible things for their counterparts and correspondences. The more reverently and inquiringly we have lived in the world of material appearances the more shall we be prepared to discern the spiritual realities corresponding to them, when our new life begins in the world now unseen by us. But when that new life begins, are we right in saying that there is a cessation of the threefold existence in man, of body, soul, and spirit? The answer to this must be expressed with great care. Our bodies slip away from us, it is true, into the embrace of mother earth. There is for us the beginning of a new life in the spiritual world. With that world we are now able to recognise more clearly our oneness. For the faithful soul, whose life has already been one of union with Christ, there is also an ascension into closer spiritual union with the Divine Spirit. Soul and spirit thus enter into more fulness of union with the world of souls and with the Lord of the soul. But what are henceforth the relations of the soul with the material body? Have we to think of any severance at all between the spiritual world and the material world? Will not, when we pass away from the sight of those who will remain in this world, the spiritual world still continue to embrace and interpenetrate and pour its rich floods of life into the material world? The Divinely-sustained union of spiritual things with natural will still continue. We who will have entered into the fulness of the life of the spiritual world will have become sharers in the supremacy of that world over the material world. The Divinely-ordered relations between the worlds spiritual and material we shall have become partakers in. By virtue of our having become an integral part of the spiritual world, the material world becomes beneficently subject unto us. . . . If we have not been able to take with us our material flesh and blood to inherit with us the Kingdom of Heaven, we have entered upon, in our new spiritual existence, a fuller inheritance than ever was possible to us before of the kingdom of earth."

This is a noteworthy utterance, if we consider who makes it and where it was made. Shall we not congratulate ourselves that light is shining, and be thankful that illumination proceeds from a centre which is of honour and respect, and whence we should all desire that it should spread? The whole discourse is so good, so full of insight, that we regret that we cannot reprint it *in extenso*. Our readers will, we are sure, tolerate some extracts that are suggestive, such as this:—

"We are wont to look upon our Lord's Resurrection as foreshadowing our own. We are right in so doing, and we are right in thinking of the glory of His Resurrection Body as having to be shared in by ourselves. His mysterious appearances and disappearances—the fact that He was seen only by those who had known and loved Him, and that even by them He was not always at once recognised, not seen by them to be the Lord until there had been kindled within them what we may speak of as a spiritual discernment—the fact, too, that His appearances were only few in number—all point to this, that our Lord during the great forty days was dwelling alike in the spiritual world and in the material world. The glories and splendours of both worlds were present to His view. His glorified body was dwelling in subjection to spiritual laws. He could mysteriously appear in the room in which the disciples were gathered together, though the door opened not to admit Him. When He was fully recognised by the two disciples at Emmaus, known to them in the solemn breaking of bread, He then vanished mysteriously from their sight. It was not granted to them to see through the veil behind which He had retired into the spiritual world. And yet to Him the scenes of earth would be still unfolded, as well as the wonders of the spiritual world. A reverent pondering on our part on our Lord's Resurrection experiences are essential to our having a right discernment of what will be our own."

And this:—

"If such partaking in the supremacy of the spiritual world, as I have spoken of, be part of the Divine ordering of our future life, what must be said as to our bodies that we leave behind us in this world? Bear in mind, however, that the nearness of the spiritual world to this

one when realised by us ought to induce us to refrain from saying that we shall ever be separated from, ever leave behind us in any true sense, material things. But what must be said as to these bodies of ours from which life has departed? We say that they are dead. We reverently bury them out of sight. We entrust them to the embrace of mother earth. As, however, we begin to consider how best Divine order may be conformed to in our arrangements for their burial in the ground, let us pause to take note how words in which St. Paul speaks in another sense of dying daily are applicable to our bodies at all times. They are ever in this life dying daily. From beginning to end of life the material particles of our bodies are only with us for a while. We are continually assimilating new particles; we are continually throwing off from us those that have rendered us beneficent service. At every time we give forth our breath particles of our frame proceed from us to mingle with the air around us, to enter into combination with other particles, to be absorbed into other living organisms, to establish in countless ways a communion between ourselves and the material world. The particles which at this moment make up this hand that I hold up before you are only making a transit through this form of mine from the world outside me to that world again. They come; they go; but between their coming and going they are made sharers in the life of my body. They partake of the agitations and movements, with the help of which this hand exercises its cunning. And so also as I move in the outer world, I know that everywhere around me there are atoms that once shared in the tremours of my brain, that once formed part of the wondrous structure of these eyes of mine which enable the vision of things around me to be present within me, that once formed part of the organ by which the harmonies of sound are brought to me to dwell henceforth in the mysterious chamber of my memory. Recognising how atoms that once helped up the symmetry of these bodies of ours, and shared in the pulsings and throbbings which accompany the ceaseless emotions of our life, are now associated with things around us, how can we be other than vividly conscious of our oneness with the world of nature? Sainly souls, with a clearness of insight which enabled them to discern results which we are wont to think of as only unfolding themselves to enlightened inquirers within the Divine realm of science, have recognised, with even a fervour of delight, a mystic communion between themselves and the whole created world. Did not St. Francis, nearly 700 years ago, sing in sweet and simple strains of his brotherhood with all creatures? Did he not speak of his brother the Sun, of his sister Moon, of brother Wind, of sister Water, of mother Earth? Did he not hear how they all, with the fruit, flowers, and herbs springing up around him, were ever raising a chorus of praise to the Lord of all? And may we not find our own discernment of hidden bonds of communion with nature quickened and intensified by our recognition of something of ourselves in all around us? May not the thought present itself to us that when we hear the singing of birds, self-same atoms are quivering in rhythmic sequence which once made tuneful the voices of our friends, that when we look upon flowers we may see in their delicate structures particles which once were in the grasp of our own vitality, and are now transformed so as to enter upon another order of usefulness in the realm of nature—that realm on which all things have a Divinely-ordered kinship with ourselves?

As to cremation, our preacher has his word, and I quote it with much thankfulness that a man, speaking within the pale of the Established Church, should have been moved to utter words so commendable:—

“Some there are who advocate, and who have already begun to carry out what they advocate, when death enters their family circle, the custom of burning the bodies of the dead. Burning is, however, but rapid decomposition—the rapid sundering of atom from atom, followed instantly by the rapid union of atoms previously apart to form new substances initially for the most part in ethereal forms. But what is thus rapidly accomplished by special costly arrangements nature has her own method of bringing about slowly. Nature has her own burning process. She gently enwrathes all lifeless bodies entrusted to her care with a flame of slowly consuming fire. But the bodies must be trustfully committed to her care. Mother earth must close around them without any hindrances thoughtlessly devised by ourselves. In this, as in all other matters entrusted to our control, it is possible for Divine order to be violated. If there is such violation, how can there be a manifestation of the glory of the terrestrial? If from a futile desire to arrest the process of the body's disintegration we put between it and the surrounding earth a too substantial barrier, the time at last comes when the pent-up gases which have been generated burst through the imprisoning walls around them into the porous soil. The churchyard earth becomes overcharged with gaseous compounds which are not where they should be, and which are hurtful to the lives of those who dwell hard by. If nature's exceeding slowness had been trusted to, and if no barrier of excessive durability had been placed around the lifeless body, the air that permeates the porous earth would ere long have had access to the remains, and its oxygen would have united to atoms set free, and the ethereal product of the union would have slowly distributed itself through the upper soil, there to contribute to the vitality and growth of plants and trees. Divine order thus allowed free course would have led to the manifestation of the glory of the terrestrial in trees and their foliage, in grassy swards, in leaf and flower, in blossom and fruit. But if there be a violation of Divine order, think of the disastrous results that follow. Our mother earth is

intended to contain for us in her hidden recesses reservoirs of life-giving water. But to be life-giving, the water must be pure, untainted.”

The *Tocsin* has a short notice of Davey's *Illustrated Practical Mesmerism*, in the course of which it points out that “an essential characteristic is an abnormal control or influence exercised by one person over another.” Its pronouncement is clear, and is in the sense that we have ourselves written. This playing with fire is serious. We again quote more freely than usual:—

“No one in mental and bodily health can be in a hypnotic, clairvoyant, or mesmeric condition. Yet the mesmerist induces manifestations of a kind of which he really knows nothing in order to obscure other conditions of which he may or may not know a little. A condition favourable for the development of all the curious phenomena classed here under a heading of *Nekuia* is deliberately encouraged and developed at the expense of the normal or healthy status. Verily, fools step in where angels would fear to tread when we read the above-mentioned book is, amongst other things, designed ‘to aid the young student of nature in the production of interesting phenomena.’ The ‘young student of nature’ is, of course, a person who should be encouraged, but on the principle of producing ‘interesting phenomena’ in mesmerism, we think he might as well be turned loose in a chemist's shop and allowed to produce ‘interesting phenomena’ in its customers by the administration of prussic acid and of kindred stimulants. The writer expresses a hope that some master spirit will ‘propound a theory as truthful and beautiful as the subject is simple and sublime.’ We are glad that he should find the subject simple, for to us the *rationale* of the phenomena under this heading appears to us so extremely difficult and complicated that we wonder if some new faculty or combination of faculties in human intelligence is not required in order to understand them aright, and we certainly fail to find anything sublime in the symptoms of disease.”

“We cannot but regard every mesmeric, hypnotic, or similar experiment as detrimental to the well-being of the person who submits to such an experiment, in that in every case a morbid condition is practised upon to the prejudice of the healthy state. When a condition of trance, &c., arises apart from any influence of a mesmerist it must be viewed as a symptom of disease, which should be dealt with accordingly, but any persons, orthodox or unorthodox, qualified or not qualified, who delight in the production of ‘interesting phenomena’ should in our opinion be regarded as committing an offence upon the victim. With regard to the beneficial results which may be obtained by mesmerism, &c., we maintain that these and more also can be obtained by treatment based upon the philosophy of medical science which we advocate, instead of at the expense of the patient's brain equilibrium. In connection with this subject it should be remembered that persons endowed with certain temperaments can exercise undoubted influence over persons of certain other temperaments, without any visible attempt at mesmerism, and that this is a condition which may be made use of by unscrupulous people for their own benefit, to the great detriment of others, or in other cases it may even be exercised unconsciously.”

It is not necessary to be fully in accord with the opinions expressed in the above extract to give them substantial support. We think that there are sufficient dangers visible to us in the promiscuous use of mesmerism to justify us in calling on those who advocate its general use to state categorically how those dangers are to be avoided. Do the advocates of hypnotism deny, as Dr. Tuckey does, the practical existence of these dangers? If so, what are the grounds on which they rely? If they admit the risk, how do they propose to avoid it?

For there is no denying that there is a beneficent side to hypnotism. What does the *Tocsin* say to the administration of such drugs as chloroform? Their use needs to be safeguarded, but is there any argument in favour of their use that does not apply, *mutatis mutandis*, to hypnotism? We speak the more plainly in this sense because we have openly recognised the dangers of the free use of hypnotism.

The *Journal (Religio-Philosophical Journal)* gives prominence to some extracts from Madame Blavatsky's *Secret Doctrine* sent by “Fairplay,” on the ground that “some correspondents have been rather hard on” the lady. The lady is quite able to take care of herself. *Experto crede!*

Mr. W. J. Colville writes us that he hopes to be in this country during October. He is desirous of taking in London a class for instruction in the theory and practice of “Spiritual Science,” or “Christian Science,” or “Spiritual Therapeutics”—by whatever name his teaching may be called. His work on *Spiritual Therapeutics* we hope to notice shortly. Arrangements to attend his proposed classes can be made with Mr. Godfrey. Terms, 10s. for a course of twelve lessons. Mr. Colville may be addressed at our offices.

“It is easy finding reasons why other people should be patient.”—ADAM BEDE.

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

NOTICE TO SUBSCRIBERS.

The Annual Subscription for "LIGHT," post-free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.
The Annual Subscription, post-free, to South America, South Africa, the West Indies, Australia, and New Zealand, is 13s. *prepaid*.
The Annual Subscription to India, Ceylon, China, Japan, is 15s. 2d. *prepaid*.

ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Column, £2 2s. Page, £4. A reduction made for a series of insertions.
All orders for papers and for advertisements, and all remittances, should be addressed to "The Manager" and not to the Editor.
Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed "_____ & Co."

NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light:

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

SATURDAY, JUNE 8th, 1889.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. 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.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

A REAL BUDDHIST.

Sir Monier Williams is a good philologist, and a— not very good theologian. These points are conspicuous in his latest work, *Buddhism*, a bulky volume just brought out by Mr. Murray. He says that Buddha ignored in human nature any spiritual aspirations (p. 149). After that, we think we may place his volume on the same shelf as the tracts on *Non-Christian Religions*, just issued by the Tract Society for avowedly missionary purposes.

As the words and deeds of Buddha are becoming almost as prominent as the words and deeds of Christ in Christian polemics, we will see for once what a real Buddhist has to say on the subject. A small work called *Happiness* was published a few years back. It is written in answer to the missionaries, and therefore is a trifle controversial. But this is so far a gain that instead of giving us difficult talk about Sanskaira and the Skandhas, our author contrasts Christian and Buddhist ideas, and by the contrast makes the latter more definite. Thus, he tells us that by Buddha he understands something very like the Christian Holy Ghost. To show what he means by this he cites several Christian hymns, amongst others, the following:—

"Come, Holy Spirit, from the height
Of Heaven; send down Thy blessed light!
Come, Father of the friendless poor,
Giver of gifts and light of hearts,
Come with that unction that imparts
Such consolations as endure."

Will Sir Monier Williams withdraw his sweeping charge of atheism against all Buddhists, past and present, when he reads this?

All religions have an inner and an outer teaching; a body and a soul. And as a general rule the soul perishes long before the body. Buddhism is the spiritual religion, pure and simple. Its scriptures are called *Prajñā Paramitā*, the "Wisdom of the Other Bank," the shore "beyond Jordan" in point of fact. It is when our author contrasts his religion with the ordinary Christianity of the missionaries that he makes his best play. Buddhism means the destruction of the Ego; and this destruction is effected by the great spiritual awakenment. He says that the Buddhist has a religion and no creed, and the Christian a creed and no religion. The Christian seeks to escape from

pain, punishment, hell—in other words, the consequences of his acts. He seeks to win a material heaven, a sort of opera-house, where there are music and eating and drinking. With much energy he wades through seas of salt water and tears and blood to accumulate jewels, wealth, material comfort; and in his city in the cloudland he expects to find jewels and gold once more. He fails to see that Heaven is a state of the mind, not a place. If that state is gained there can be happiness here. If that state is ignored there can be no "bliss" in the chalcedony and beryl cities of the hereafter.

Against Buddhism two great objections are usually urged; which are practically one, as a false philosophy, if it be a false philosophy, would naturally suggest a false remedy. These alleged evils are a gloomy pessimism to be only evaded by a monkish abandonment of the world. Though a zealous Scotch Calvinist is the most gruesome, and a Burmese Buddhist the most contented and light-hearted, of mortals, Professor Kellogg is never tired of insisting on this depressing Buddhist influence. Our author disposes of this charge of pessimism in a summary manner. No Buddhist ever proposed to fly from life but merely from the mean ambitions and degrading appetites that mar life's happiness.

On the subject of monasticism again, the ordinary Christian advocate is not very fair. Passages from Buddhist Scriptures are cited, where the seeker after spiritual enlightenment is urged to leave the home life for the spiritual life, and this is unfavourably contrasted with the teachings of the New Testament, a testament, we must remark, from which almost all the pages have been torn. It is completely forgotten that the Kingdom of Heaven is there reserved for the "eunuch," the white robed "virgin" saint, "undefiled by women," the man who has abandoned "wife," and hates his father and mother and brother and sister, the man who has sold all his worldly goods and brought the proceeds to the common stock. Our Buddhist at this point reads us a valuable lesson which may be taken to be that instead of creating, like Robert Elsmere, a nineteenth century Christianity, it is better to try and understand that of the first century:—

"Their monks and nuns, apparently a poor copy of ours, hope by self-denial, penance, and mortification to gain Heaven. They retire to solitude under the most stringent vows, for they can never trust their strength of mind to bear the severe discipline inflicted by their gloomy and miserable religion. But in their so-called solitude they really attempt to govern or rather mis-govern all Europe."

This is scarcely exaggerated. Christ said His Kingdom was not of this world, and urged His disciples to seek happiness within and not without. But this interior religion, under the name of Quietism, is now actually forbidden to the Christian monk. The mechanism remains, but it has been completely diverted from its original purpose. And the Buddhist points out an important difference between his monks and ours. His take no vows, and can leave their monasteries when they like. It must be remembered that a similar licence existed with the Essenes. Renan calls the Early Church of Jerusalem, a "monastery without iron gates."

But on one point we doubt if our Buddhist will meet with the complete approval of the Theosophists. He maintains that the metempsychosis, instead of being the cornerstone of Buddhism, is simply an "allegorical description or picture of the peculiar effect or punishment of each sin." It was not revealed by Buddha, and is merely used as a fable to teach novices. No doubt, many Buddhist parables, some dogmatic, some pathetic, some strictly humorous, might be cited against this theory of the modern Buddhist. These are all attributed to Buddha himself in the Buddhist canon, though they are mostly much more modern. But nothing can assail his main position, which is that Buddhism is not a dogmatism but a growth in spirituality.

"THE LEGENDS OF ST. PATRICK."*

In these times of Irish disaffection it is pleasant to look back upon a period when Ireland was prosperous and happy; when her children gathered in loving reverence around a man who understood her, and yielded implicit obedience to his gentleness, justness, and sympathy. In the little book before us Mr. Aubrey de Vere tells in verse, which is almost always melodious, the various legends associated with the name of St. Patrick. It is to him evidently a labour of love, and indeed there is very much in these legends that is sweet and beautiful. We have here no haughty prelate claiming honours and reverence for himself, amassing enormous wealth and leaving the flock unfed, but a true and loving man, who, being for his truth and lovingness almost worshipped by the people, ever used the mighty power thus forced into his hands in the most splendid way; checking kings in their oppression of the poor; restraining power from revenge and injustice; and unlike most so-called "saints" ever seeming to think more of, and for, the people than of either the Church or his order. Of such a man we care not to ask what was the particular belief he professed, or why he thought that there was no way to God save through the door of baptism. Brain-errors are little when the whole spirit of the man is true.

The legends narrated include "The Disbelief of Milcho: or St. Patrick's One Failure"; the story of a churl who bought Patrick when he was stolen from his home and sold into slavery; and having once been his master scorned to submit, and so "willed to disbelieve," an expression on which, did space permit, we should certainly apologise. Then comes "St. Patrick at Tara," a short poem; next, "St. Patrick and the Two Princesses"—two fair girls, to whom the saint preached of the love of God:—

"In love God fashioned whatever is,
The hills and the seas and the skiey fires;
For love He made them, and endless bliss,
Sustains, enkindles, uplifts, inspires.
And God made man, with his great sad heart,
That hungers when held from God apart.
Your sire is king on earth, but I
Would mate you to One Who is Lord on High:
There Bride is Maid, and her joy shall stand,
For the King's Son hath laid on her head His hand."

The end is sad, but again want of space compels us to leave the reader to judge of it for himself. The next poem is "St. Patrick and the Children of Fochlut Wood"—a beautiful story of how, after long sadness and gloom, came at last, through St. Patrick, gladness and joy to the dolorous people, who lived beyond that demon-haunted wood. Then follows a short poem, "St. Patrick and King Laeghaire" after which comes the story of "McKYLE of Man," who, desiring to slay the saint is persuaded by an impostor to put his prophetic insight, first, to the test. The impostor, Garban, is to pretend to be dead, and a sheet is to be laid over him; then McKyle is to beseech St. Patrick to kneel and pray for his restoration to life; if he kneel, it will be proof that he is no true prophet. But the saint bids them remove the cloth, and they will find the man is really dead; which proves to be the case: whereat McKyle surrenders and believes; and is set, as an expiation for his sin, to give himself into God's hands in an open boat without oar or rudder, wherein, being carried of the winds to the Isle of Man, he is instructed in the true faith by two aged priests, and eventually becomes bishop.

Many other fine legends follow, which we must leave the reader to peruse for himself, assuring him that he will find them delightful reading, and full of food for reflection. The times have changed since then. We no longer think that God needs to be stirred up by long prayer-agonies to

be gracious to His children; or that any outward signs or symbols are needful to place us in true rapport with Him: no longer do we think that He rejoices when a man turns his back upon the beauty and sweetness God-provided for him in the world: in all these points, philosophically, we have advanced. But when it comes to a practical Christ-like spirit; to a love so universal that personal happiness is no comfort in the view of the woes of our brethren; to that all-embracing sympathy that would take to its heart all of the great family whether rich or poor, high or low, wise or ignorant,—in these matters we have not advanced. We have distinctly retrograded. We have developed a political economy so cold and hard that Christ will never own it. We live content with a social order, and in the view of a condition of the poor, far more barbaric and anti-Christian than any heathen age can show; and in such times it does us, or ought to do us, good to read of that antique world, in which the poor were not only called but treated as brethren, and the Church of God knew that she had no duty so solemn, no privilege so sacred, as this—to "keep the simple-folk by their right, defend the children of the poor, and punish the wrong doer."

TWO OCCULT WORKS.

"This little work* (114 pp.) has been expressly compiled for the use of those persons, so numerous at the present epoch of psychic inquiry, who are desirous to test their intuitional faculties by some of the innumerable divinatory methods which were used in the past. . . . The chief aim has been to collect what is simple, practical, supported by magical authority, and in accordance with mystical doctrine." A word of warning. "It is usual to invest divinatory methods with an inherent virtue of their own. This is an ignorant superstition. Whatever the process, whatever the instruments, they are simply aids to elicit clairvoyance, and to cast the Seer for the time being into a biologised condition. It should also be remembered that any attempt to force the oracles to utter a favourable augury makes void the whole operation."

Thus far "Grand Orient" as Prophet. We have no intention of betraying the method by which the curious may learn, or may not learn, their destiny. It is ridiculously simple, almost as simple as those who use it.

Among miscellaneous methods of divination we find prediction by the grounds in a tea or coffee cup, Divination with needles, Alectromancy, Gastromancy, Lecanomancy, Margaritomancy, Rhapsodomancy, Occuancy, Spodanomancy, Geomancy, and Divination by Onions. Wherefrom it appears that no one in a Scotch inn on a wet day need be at any loss for means of prying into the future and getting rid of the uncomfortable present. The very interpretation of the names will provide occupation for more than a leisure hour.

Miss Baughan in her *Influence of the Stars* deals with Astrology, Chiromancy, and Physiognomy. We profess ourselves grateful for any attempt to illuminate so obscure a subject as astrology, and frankly confess ourselves incompetent to criticise any such effort. We have read Miss Baughan's work without any particular illumination, and are ready to admit that the fault is ours. We are estopped from yielding to any temptation to ridicule or make light of such a subject from a consideration, first of all, of our own ignorance, and next from the remembrance that many eminent men have devoted to the subject a long and serious study. On the interdependence of the Macrocosm and the Microcosm who shall venture to dogmatise? Parts we are, we firmly believe, of one gigantic

* *A Handbook of Cartomancy*. By GRAND ORIENT. [George Redway, 1889.]

† *The Influence of the Stars*. By ROSA BAUGHAN. [George Redway, 1889.]

* *The Legends of St. Patrick*. By AUBREY DE VERE. (Cassell's National Library, 3d.)

whole. But just how our relations to the universe may be read seems to us a problem that is yet unsolved.

Mr. Redway's work has been done in his usual excellent fashion. There are many students of these occult subjects now-a-days, and it is a boon to them to have within their reach a compendium of occult lore so admirably produced as the volume before us. We have placed the volumes in our library for the use of students of these mysteries.

OCULT TELEGRAPHY.

In December, 1887, the *Religio-Philosophical Journal* printed an account of a visit paid by the editor to Mr. W. S. Rowley, an alleged medium for "occult telegraphy" in Cleveland. Mr. Bundy took all his usual care in investigating Mr. Rowley's antecedents and pretensions. He found him to be a man of repute, respected in the place in which he lived. On the faith of that reputation Mr. Bundy admitted to his paper a long series of articles, by H. D. G., which purported to give a scientific account of the way in which spirits could manipulate a telegraphic instrument by abnormal means, and thereby give messages purporting to come from one Dr. Wells, a denizen of the spirit-world. These articles we read with care, and, introducing them guardedly to our readers, awaited eventualities. We were not impressed by them. Their tone and matter were alike unsatisfying. We had no means of forming a judgment as to the facts, but their appearing in the *Journal* justified us in noticing them and suspending the judgment we felt disposed to form.

Our suspicions have been justified. The *Journal* of May 11th, just to hand, contains a leading article in which the editor withdraws his favourable opinion, and declares his belief that he has been imposed upon by fraudulent manipulation of one of the wires.

The editor's account of his investigation when his suspicions were aroused we give in his own words:—

"Arriving in Cleveland we sought out the manager of the W. U. Telegraph Company at that point and requested him to recommend a competent electrician and telegrapher who would make an investigation in a strictly scientific spirit, and give a truthful report of the results. The manager had as keen a personal interest in seeing the matter finally settled as we, and was actuated by as friendly motives to the medium, whom he has known for years. In response to our request he selected his chief operator, Mr. O. A. Gurley, as being in every way qualified to fill the requirements. After some conversation with Mr. Gurley, and finding him to be a 'square' man and fully meeting our requisition, we arranged to take him to see Rowley. We had previously had an interview with Rowley, early in the morning, and had told him frankly that in view of various statements coming to our notice we felt it necessary to again witness the phenomenon of independent telegraphy, for the purpose of fortifying if possible the opinion we had already expressed in the *Journal*. With some little reluctance he consented to an appointment and was told we should bring some one with us. His appearance and demeanour struck us for the first time as not quite what it should be. He had a sort of hunted look, a wary air, a manner indicating dread of some expected or possible disaster. We could not help noticing this, but thought little of it at the time.

"At the appointed hour on April 13th we repaired to Rowley's office accompanied by Mr. Gurley, whom we introduced as an acquaintance familiar with telegraphy. Rowley appeared greatly nettled and annoyed that further tests should be required; and it seemed to us as though he felt like peremptorily declining, and that he would have done so had there been the least ground for refusal. After a short session which he seemed anxious to abridge as sharply as could be done with decency, we left in company with Mr. Gurley. Dr. Whitney, Mr. Rowley's partner, had taken down the messages in writing as had been his custom before. We secured permission for Mr. Gurley to go again, before leaving. We left for Chicago that evening, stopping over a day at Hudson Tuttle's. After reaching home we received a letter from Mr. Gurley, saying he was making headway. Replying to

him on April 16th, we closed with the following paragraph: 'To settle the point at issue (as to independent telegraphy) will require the most delicate handling and discrimination, and needs to be followed by the investigator in a spirit of the utmost fairness, indeed in a truly scientific and judicial way. I hope you will follow the matter up as it is of great importance to the world.' That Mr. Gurley acted strictly within the line of his instructions we fully believe. On Thursday afternoon of last week, after holding an extended conversation with Mr. Gurley over the wires, we promised to be in Cleveland the next morning. The result of that day's work was quite fully and very fairly and temperately reported in the *Cleveland Leader*, of Saturday last. The result with us has been to oblige us to recall our former endorsement of Mr. Rowley as a medium for independent spirit telegraphy.

"We close with the following significant testimony. Dr. G. F. Whitney, Rowley's late partner, who was with him about a year and a-half, knew nothing of what was on foot until after the fact. When seen by a *Leader* reporter on Saturday last he said: 'Rowley is a medium, but the application of his power to that instrument is a deception. *There is no such thing as independent telegraphy.* . . . I wish to say that I went into this thing honestly, but recently my suspicions were aroused, and then I discovered Rowley's secret."

It is without any feeling of self-justification in our strongly-felt opinion that we give publicity to this fact. It is a matter of simple justice and fair-play.

CORRESPONDENCE.

"Light on the Path."

To the Editor of "LIGHT."

SIR,—The letter of Mabel Collins to Professor Coues, published in your last, does her infinite honour. When she accredited the unknown Masters with the authorship of *Light on the Path*, she explains she wrote that which she *believed* rather than what she *knew*, and she now honestly comes forward to say so. Will she further assist the cause of truth by stating the precise method of production and actual authorship of *The Idyll of the White Lotus*?

Croydon.

J. H. MITCHNER.

June 2nd, 1889.

To the Editor of "LIGHT."

SIR,—In your issue of June 1st appears a copy of a communication from Professor Coues, of Washington, to the *Religio-Philosophical Journal* of Chicago, drawing attention to a letter from the authoress of *Light on the Path* respecting the origin of that book.

The admissions made in that letter by Miss Collins are naturally of interest to all Theosophists who value the little treatise alluded to, and who have hitherto held the name of its authoress in high esteem.

For this latter fact there was great reason, in that she was the authoress not only of *Light on the Path*, but also of *Through the Gates of Gold* and *The Idyll of the White Lotus*, books of inestimable value to those who wished to *know themselves* from the Theosophic point of view; while a further reason lay in the belief that she was a faithful disciple and fellow-worker of Madame Blavatsky.

But in whatever position the avowal in Miss Collins' letter may place that lady with regard to those who have hitherto looked upon her as a teacher, by its apparent intention of disowning Madame Blavatsky and of throwing discredit upon her explanation of the origin of *Light on the Path*, it will certainly appear to many that she has most strongly *confirmed* that *explanation*, while she has also satisfactorily answered the query which arose in every one's mind, "How did the Mahatma give Mabel Collins that marvellous epitome of the mode in which Mahatmic evolution is to be attained?"

Referring to Miss Collins' explanation, it is at once evident that another intelligence besides her own must also have visited the place, "spiritually" or otherwise, where she saw *Light on the Path* written upon its walls, for *someone* must have placed the words there; moreover, that intelligence had command over good modern English as well as being possessor of high practical wisdom.

We judge, therefore, that Miss Collins was simply the favoured vehicle for the communication of those particular rules of the "Hall of Learning" to the many mortals now needing and

hungering for them, and while it is impossible that they could have been written up where she was permitted to observe them, otherwise than by an intelligent Being who had also visited the place, it does not at all follow that he should, or ought to, have made himself or his nature known to her. That would have been creating a basis for a personal intimacy which was not necessary and possibly not advisable.

As regards the manner in which one mind may instruct or inform another, on what may be termed the occult plane, we know at present very little, but the phenomena of psychometry and thought-transference may some day, if scientifically studied, be the means of our understanding these things better.

Hence Madame Blavatsky's explanation has intrinsic probability for its support, in addition to the authority she herself possesses in speaking of all such matters.

As for the attempts at discredit which Professor Coues makes upon certain occult facts and phenomena, it is difficult to understand how a man who pertinaciously, in public and in private, claims for himself the possession of occult powers, as he has done respecting the visits of his astral body to friends hundreds of miles away, and its recognition by them, can so recklessly and inconsistently throw ridicule and doubt upon occult phenomena testified to by others.

As an eminent man of science accustomed to the methods by which scientific truths are discovered, ought not Professor Coues to see that the attested production on his part of what are ordinarily termed "supernatural" phenomena most surely suggest a strong probability that there are higher and more imposing "supernatural" powers than those to which he has at present attained? The projection of one's astral form and the projection of one's definite thoughts, for the purpose of giving information or instruction, can only be matters of degree of power, though the difference between them in degree may be great and the respective degrees be characteristic of very distinct types of development.

A STUDENT OF *Light on the Path*.

To the Editor of "LIGHT."

SIR,—*Appropos* of the letter from Dr. Coues relative to Mabel Collins and *Light on the Path*, the following incident may be interesting. In the early part of 1885 (I think February) Mrs. Collins visited a mutual friend at Girton, and was by her introduced to me, and spent the afternoon and part of the evening at my house. She expressed a wish to leave early, as she had an "appointment" with "Hilarion," the author of *Light on the Path*, at 8 p.m., and did not wish to be absent from her lodgings at Girton at that hour. So I sent her back in my carriage at her express request. I was informed afterwards by my friend that the writing that evening had been very successful, owing she thought to previous harmonious conditions. I may add that Mrs. Collins told me herself that the influence under which she wrote the book in question was that of a person whom she had long known, but had only lately identified as being that of an "Adept."

C. A. PASSINGHAM.

Exmouth, Devon, late of Milton, Cambridge.

To the Editor of "LIGHT."

SIR,—In reference to the letters from Professor Coues and Mabel Collins, quoted from the *Religio-Philosophical Journal* in your issue of the 1st inst., I trust you will permit me to say a few words on the facts in question. I knew Madame Blavatsky intimately during her stay in Europe in 1884, and since her arrival in this country in May, 1887, I have resided in the same house continuously. Further, I have known Mabel Collins intimately from the date of the publication of *Light on the Path* in the early months of 1885.

1. Before Madame Blavatsky's departure for India, in November, 1884, she had seen Mabel Collins, at the outside, two or three times, and *Light on the Path* had only just been begun, and the book was not completed till early in 1885, when Madame Blavatsky was in India, and to my certain knowledge no communication took place between her and Mabel Collins after the departure of the former for India in 1884, until her arrival in England in 1887.

Now, since Professor Coues' letter to Mabel Collins could not have preceded the publication of *Light on the Path*, it is obvious that Mabel Collins' reply thereto must fall after the month of March, 1885. How then, I ask, could this reply have been written "at her (Madame Blavatsky's) dictation," as asserted

by Mabel Collins, seeing that Madame Blavatsky was at the time in India? Such a marvellous discrepancy between statement and fact makes one think: *quem deus vult perdere, prius dementat*.

2. The astounding suggestion of Professor Coues that the authorship of *Light on the Path* was claimed by Mahatma Koot Hoomi is so ridiculous as to call only for the remark that no well informed person in the Theosophical Society ever heard of it before.

3. As to its real authorship, Mabel Collins constantly and consistently averred that it was "given" to her in the way she states by the assistance of a person whom she has described to many and in whom Colonel Olcott, entirely independently of Madame Blavatsky, recognised a Greek (not a Hindu) Adept whom he had personally known in the body.

4. As to Mabel Collins' insinuation that Madame Blavatsky endeavoured to induce her to claim the authorship of *Light on the Path* for "one of the Masters who guide her (Madame Blavatsky)," it is simply ridiculous. This alone is enough to show how empty is such an insinuation, even apart from the fact that, as I have stated above, no communication whatever passed between Madame Blavatsky and Mabel Collins between November 11th, 1884, and April, 1887.

5. As to the fact that *Light on the Path* was "inspired" by some influence extraneous to Mabel Collins' own brain, the dedications prefixed to *The Idyll of the White Lotus* and the second edition of *Through the Gates of Gold* are ample proof, if the authoress' veracity is worth anything.

BERTRAM KEIGHTLEY.

To the Editor of "LIGHT."

SIR,—The letter of Dr. E. Coues, republished from the *Religio-Philosophical Journal*, in your issue of June 1st, puts an end to my hesitations. Out of respect for old associations and memories, and pity for those who, (I must charitably suppose) acting under psychic aberrations, have chosen to declare themselves over their own signatures—deceivers, I had intended to leave Dr. Coues' new and imprudent attack on me unnoticed. But I can do so no more since this double production has appeared in your columns, and will be read and rejoiced over by hundreds of our enemies. "Truth can do no harm," as you say, especially when, as in this reply, the truth is supported by irrefutable dates—ugly customers to deal with! And now you shall hear "the other side." I begin by quoting from Dr. Coues' letter.

Speaking of *Light on the Path*, supposed to have been dictated to "Mrs. Collins" by Koot Hoomi, he explains:—

"I liked the little book so much that I wrote Mrs. Collins a letter, praising it and asking her about its real source. She promptly replied, in her own handwriting, to the effect that *Light on the Path* was inspired or dictated from the source above indicated. This was about four years ago, since which time nothing passed between Mrs. Collins and myself until yesterday."

This is explicit enough. Now to facts.

I came to London, via Paris, about August, 1884; went to Elberfeld, returning in October; and finally left for India on November 11th of the same year. It was only shortly before my departure that I met Mrs. Cook (Miss Mabel Collins). I saw her barely half a dozen times, and never alone. She may have been "studying" me at that time, but she never "studied under" me, as she claims to have done. When I met her she had just completed the *Idyll of the White Lotus*, which, as she stated to Colonel Olcott, had been dictated to her by some "mysterious person." Guided by her description, we both recognised an old friend of ours, a Greek, and no Mahatma, though an Adept; further developments proving we were right. This fact, acknowledged by Mrs. Cook in her dedication of the *Idyll*, sets aside the idea that the work was either inspired or dictated by Koot Hoomi or any other Mahatma.

Now about *Light on the Path*. When I left for India in November, 1884, this work was not in existence. The little book was published in the beginning of 1885, at a time when I was at Adyar and dangerously ill. In March I was hurried away from Madras by the doctors, brought to Naples, thence to Germany, and finally to Ostend. I came to London only on May 1st, 1887. Thus I had not set eyes on "Miss Mabel Collins" (or Mrs. Cook) from November, 1884, to May, 1887, nor did I have any correspondence with her. I heard of the existence and saw *Light on the Path* for the first time in the

summer of 1886 when Mr. Arthur Gebhard gave a copy to me after his return from America.

Now, collating the facts before us, we find the following result. On the one hand Dr. E. Coues states that he wrote to Miss Mabel Collins about the authorship of *Light on the Path*, "about four years ago," and received "promptly" a reply to the effect that she had received it "from one of the Masters who guide Madame Blavatsky." On the other hand, since Dr. Coues could not have inquired about a work before it was published, his letter to "Miss Mabel Collins," and her "prompt reply," must have been written after March, 1885, at a time when I was away from England. And yet, *mirabile dictu*, Miss Mabel Collins "took the letter" to me, and "wrote the answer" at my "dictation"! It would be interesting to know whether she took the letter to me at Madras, Naples, Wurtzberg, or Ostend; for in the face of Dr. Coues' statement that he received her answer "about four years ago," it could not have been after my arrival in England in May, 1887. But our perplexities are not yet at an end.

Through the Gates of Gold—the third, and, when contrasted with *Light on the Path*, rather weak Theosophical production—was written also during my absence from England. I saw it, and heard of it first of all, about a month before coming to London, *i.e.*, in March or April, 1887. Mr. Finch and Mr. B. Keightley came to visit me at Ostend, and the former gentlemen brought with him a copy of this new work, from which the latter read some chapters to us. On the page facing the Prologue, Miss Mabel Collins speaks of a "mysterious stranger" who entered her study and told her of the "Gates of Gold." This person, she has repeatedly confessed, was the same that gave to her the *Idyll* and *Light on the Path* as many witnesses can affirm, and yet now the "mysterious stranger" has become metamorphosed by her into "the walls of a place [she] used to visit spiritually"! and Mrs. Cook-Collins has "never received proof of the existence of any Master"! Is then this "mysterious stranger" also a product of my "fertile imagination;" and the lines which speak of him, written by Mrs. Cook herself, are these of my "dictation" I wonder? Really I am curious to know how far I am concerned in the production of these three works, produced at times and under conditions which set aside the possibility of my "dictation" of them!

And now I appeal to every Theosophist acquainted with the truth to corroborate my assertions. Colonel Olcott will be here in July, and we shall see what he says. Meanwhile, Mrs. Collins-Cook is at liberty to invent something else, rather more probable; only I am afraid that after her confession in her letter to Dr. Coues (who, for his own purposes, *tries* to believe her) she will have some difficulty in gaining credence. I need notice nothing further. *False in one, false in all.*

The lustre of that priceless little jewel, *Light on the Path*, is henceforth dimmed by a great black stain that nothing can wash out.

London,

H. P. BLAVATSKY.

June 1st, 1889.

Buddhism and Christianity.

To the Editor of "LIGHT."

SIR,—I have fortunately very little to say in answer to your two correspondents, Mr. Edward Maitland and "Justice, F.T.S.," as they have made such large concessions in favour of my contentions, that some of my difficulties are surmounted; but there is still something remaining in this controversy that requires close examination.

Mr. Maitland leaves the detection of my "fallacies" to your readers. This dismissal is scarcely satisfactory or calculated to contribute much to my edification. The tribunal to which I am directed to appeal is not definite or accessible to me, as I can only obtain a knowledge of your readers through your columns; and if they withhold the exposure of my fallacies I must still remain in my benighted condition. How can I be taught if my teachers are silent? I am willing to learn.

Mr. Maitland thinks that I am wanting in courtesy and seriousness, because I used the word "nonsense" in reference to some things which the Buddhist believes; but it is a very strong and unauthorised conclusion that I therefore consider the Buddhist must be "a fool."

Many clever and intelligent people are told a lot of "nonsense" which they believe for a time; and I have no doubt that among the humbler ranks of this order of beings, I have entertained a large share of this unprofitable acquisition and contributed to

its propagation; but I do not admit that I should therefore justly earn the reputation of being "a fool."

I trust, sir, that whenever you find me using any expressions which may be considered insulting to any of your correspondents, you will treat such expressions with very little ceremony, and run your editorial pen mercilessly through them.

Permit me to protest energetically against some of the assumptions of "Justice."

(1) I object to his assertion "that *Jesus* commanded His disciples and missionaries to be mendicants during their ministry."

When our Saviour was conversing with the woman of Samaria at the well (John iv. 9) we are told that "His disciples were gone away into the city to *buy meat*."

How the disciples obtained the money wherewith to make purchases does not clearly appear. Probably some of them lived by fishing, as although we hear of four of them (Mark i. 16-20) deserting the employment to follow Him, it is quite possible that they often resorted to it for a maintenance. It is true that He told them "to take no thought for the morrow," but surely He meant, Be not anxious about the future, for anxiety is the greatest impediment to any righteous work.

When He condemned the rich man as a hopeless candidate for Heaven, He meant the man whose only recommendation was his riches.

(2) I demur to "Justice" making the teaching and practice of the Roman Catholic Church a criterion of the authorised type of Christianity.

(3) I altogether dissent from the opinion "that every argument used against Buddhism can be as logically and forcibly applied to Christianity."

Doubtless God never left the world without a religion of some kind adapted to the state of development of the people to whom it was revealed; but what I contend for is, that Christianity is the latest and greatest of all these revelations; and that its white light thrown upon the lurid forms of the older faiths makes them appear more true and attractive than they would seem if bereft of this glorious illumination.

As I understand it this is the glamour which fascinates the students of religious progress.

I hear that in Japan there is a great movement to discard Buddhism and adopt Christianity. So that those who know most of Buddhism practically are finding out its inefficiency. While our philosophers are extolling the merits of Buddhism its disciples are preparing to abandon it. So be it.

London.

NEWTON CROSLAND.

June 1st, 1889.

The Rev. C. Voysey on Spiritualism.

To the Editor of "LIGHT."

SIR,—Certainly Mr. T. L. Henly makes Mr. Voysey look marvellously small with his precious argument about the mesmerisation of sitters, Mr. Crookes among them, when he comes down upon that emancipated divine, in your number for May 25th, with the pertinent question: "How about the photographic apparatus? Was that mesmerised, too?"

Now, of the forty-four negatives of the materialised spirit, "Katie," taken at the house of Professor Crookes, where Miss Florence Cook used to go and stay for two or three days together, only bringing a small hand-bag with her, while "Katie" used sometimes to appear in flowing robes that would fill a port-manteau, I fortunately possess two photographs taken from these negatives, or copies of such, one a *carte de visite* of Mr. Crookes himself, with "Katie" on his arm, a dignified and composed looking woman of twenty-five years in appearance, not a young girl of sixteen. The second photograph is a cabinet, the sitter being an elderly gentleman, who I know not, with a fine head and intellectual features, on whom Katie is smiling, and with eyes beaming. I got these photographs from the office of the *Revue Spirite*, and cannot doubt that they were sold by the permission of Mr. Crookes. That great scientist is quite as much appreciated in France as he is in England, and there have been few more crowded and appreciative audiences than when he explained his curious experiments on "Radiant Matter" in Paris, as recounted by the great astronomer, Flammarion. Mr. Crookes found out the power and qualities of radiant matter while experimenting with mediums.

Now, it is preposterous to believe that Mr. Crookes, great scientist and philosopher that he is, could for a moment

object to these manifestations of a grand reality being submitted to the public gaze; and if you, sir, should haply see your way to have one or both of these printed, in the way the Eglinton photographs were multiplied, I think the world ought to be very grateful. I need not say how gladly I would give them up for that purpose. I cannot look at these photographs without saying to myself: "This being emanated from the side of a living soul, like Eve from Adam; if God had only given this fair specimen of hale but ephemeral humanity the gift of breathing on permanently, as He did Eve, she would still be a beauty and a joy, and, like other things that God has made, could not be pronounced otherwise than as 'very good.'" But it was not so ordained; and, after accomplishing her purpose, she had, probably, fortunately for herself, to go back to her fluidic state, like the angels who talked to several people at once, were heard by them, and showed themselves to all of them at the sepulchre of Jesus.

Katie's own account of her advent to these curt experiences of flesh-life was short and simple. She told the editor of the *Spiritual Magazine*, on his first visit to her sésances at the house of her medium's father, in Hackney, as recorded in that ever honoured periodical, in the number for November, 1872, that "she gathered the 'material' for embodying herself from the breaths of the circle, and took the 'life' from the medium."

On the same evening the editor learned from the amiable young medium herself that she was no exception to the forced mediumship urged upon her by the spirits; and that she, like Home, Williams, and the rest of the young sensitives of her day, had to put up with all the trials the spirits thought fit to bring upon her without a chance of escape; showing that, if it be evil, there is no counteracting power from above to visit this afflicted earth and avert it. Miss Cook said:

"I am sixteen years of age. From my childhood I could see spirits and hear voices, and was addicted to sitting by myself, talking to what I declared to be living people. As no one else could see or hear anything, my parents tried to make me believe it was all imagination, but did not alter my belief, so I was looked upon as a very eccentric child."

She went to a sésance; she was lifted up and carried to the ceiling.

"The next evening we sat at home: table and two chairs were smashed, and a great deal of mischief done. We said we could never sit again, but we were not left at peace. Books and other articles were thrown at me, chairs walked about in the light, the table tilted violently at mealtimes, and great noises were sometimes heard at night. At last we sat again; the table behaved better." . . . "The presiding spirit of my circle is Katie, John King's daughter. She speaks very much the same as her mother, who is the celebrated Katie King of Herne and Williams's sésances. While she and other spirits are talking I feel as if I cannot breathe. I used to be entranced while the more powerful manifestations were going on, but that has now gone off. . . . Since I have sat regularly my health has greatly improved."

Allow me to finish by transcribing what I have written at the back of the photograph of Mr. Crookes and Katie. Where I got it from I cannot now remember:—

"Mr. Crookes, F.R.S., says: 'Katie's skin is perfectly smooth to touch and sight, while on Miss Cook's neck is a blister distinctly visible and rough to the touch. Katie's ears are unpierced, while Miss Cook habitually wears earrings. Katie's complexion is very fair, Miss Cook's is very dark. Katie's fingers are much longer than Miss Cook's, and her face is longer. Several little marks on Miss Cook's face are absent in Katie's. Miss Cook's hair is so dark a brown as almost to appear black. Katie's, a lock of which I have before me, is a rich golden auburn. I traced the hair to the scalp and satisfied myself that it actually grew there. Katie is sometimes six inches taller than Miss Cook.'"

AN OBSERVER.

The Work of To-day.

To the Editor of "LIGHT."

SIR,—We must all deem A. Micus our friend for his friendly counsel to us to work while it is called to-day, and not to spend too much time in philosophising and speculation about the future life. Perhaps many of us need this advice, which is, indeed, only a true and revised version of the Christian precept, "Take no thought for the morrow."

But an adequate study of Spiritualism does not necessarily involve the neglect of present duty. It may do so accidentally in some cases, just as the study of botany or the Bible may. Then let it wait. We cannot alter that which is by our anxious care, or make one hair white or black; only of duty can it be said:—

"Thou dost preserve the stars from wrong;
And the most ancient heavens, through thee, are fresh and strong."

LIBRA.

On Making the Best of Both Worlds.

To the Editor of LIGHT.

SIR,—No one, I think, who has often supposed death to be very near, can read the letter of "A. Micus" in "LIGHT" for May 18th without deep sympathy; especially now when the pitfalls of death have multiplied so remarkably, and passing from the seen to the world unseen [by us] is so frequently swift. Yet speaking from the experience of one who has been for years

"Compelled

By pain to turn her thoughts towards the grave,
And face the regions of Eternity,"

I can truly say that the yield of knowledge given by mediumistic writers—including Swedenborg of course—about spirits and their intermediate state, has incited to duty-doing in this present world far more than harping upon the indefinite awfulness of the "dread unknown" ever could: because abstract and vague ideas of any future give it a seeming remoteness; and one can hardly think of oneself as the same being in a world which is not in any imaginable relation to the self of present consciousness. We may believe what we are told to believe about it in theory, but that is seldom an operative belief which we hold with *blind* faith; nor can it—strictly speaking—be called a devout awe which deters from sin because of anticipated suffering. Such dread tells upon conscience more or less according to its tenderness, but for repression rather than stimulus, and in the urgency of mundane interests at the present time, with religious dogma more in solution than in portable essence, ready to hand, consciousness of inner life transactions is apt to grow faint. When, on the contrary, conscience dominates, short of morbid scrupulosity, there will necessarily be a very different estimate of duty for those who, while preparing *in thought* for death, see only as it were a blank wall, pierced here and there by texts of Scriptural promise, and those who, without losing a particle of the comfort they give, can see also some glints of light on the method by which such promise will be fulfilled. It is a strong cordial at such times to be able to believe in a continuity of thought and feeling which religious people not used to Spiritualistic lore think it almost profane to imagine. Old-fashioned conceptions of death are on the "all change here" line, except as regards improvement of character; for to the "going from glory to glory" spoken of by an Apostle no supplementary hope of going from feeble virtues to strong has been admitted by old-fashioned teachers. Yet without this how inevitable is a tacit confidence of attaining heavenly-mindedness after death *somehow*! Now, what Spiritualism has most impressively taught is that character and mental tastes and affections of every kind are unaltered by bodily dissolution. As to that, I believe there has been no disagreement of evidence (except when false personation has confused it). If communicating spirits had told us nothing else worth knowing, that alone is precious knowledge; for though we can carry nothing tangible out of this life, that we *must* carry with us indelible impressions of all we have been and done here, and the strong bias of habit, too, gives an alarm which no elastic ideas of Divine pardon can silence. Every reflective observer sees how little circumstances can alter character here, and if once persuaded that we must reckon on enduring hereafter all that our habits have made us, we shall perceive that we are *self-doomed* to consequent misery if these have been evil, and made ready for happiness if they have been good. Again, as to secondary concerns. What a nervous contempt for mental requirements and tastes for art must beset people who are preparing for death, if,—to use railway simile again,—these are like tickets good for one train only—worthless beyond this short and brittle life! For if we can form no connecting links of imagination between it and the next, every pursuit not *directly* promoting spiritual interests falls under suspicion as an ephemeral frivolity to be swept away from us at death like children's toys at bedtime. Yet to despise our pleasures, or to scruple about giving full attention to favourite occupations, is morally injurious, because it lessens the *integrity* of inner and outer life, producing conflict in our estimate of what is good and what is best. If, as the tender conscience mutters, art and study are good, but only as regards earth-life, while prayers and reading devout books and works of mercy are best, because these alone are supposed to fit us for a better world—then the existence of monks and nuns is preferable; a plausible and mischievous error, based upon the false notion that we were brought upon earth's arena for this one purpose, *to get to Heaven*,—as if the salvation of the individual was a kind of *saave qui peut* necessitating disregard of every other aspiration, and involving the maleficent belief that our own spiritual welfare

was better secured by refusing temporal interests, than by accepting them as modes of service.

One of the great helps which I have gained from spirit-taught writers, is the conviction that no kind of industry or accomplishment will lack objective realisation in the intermediate state. A great encouragement this! it gives dignity and hopefulness to every sort of work; for it cannot be waste of time to try and perfect "whatever adheres and goes forward and is not dropped by death."* This outlook prevents much irritation against Omnipotent love for allowing early removals from this life, or sudden arrest of useful people in mature years; a cruel waste of faculty is no longer feared. Another boon I gratefully assign to spirit teaching—assurance that we who are still left behind in flesh-bodies may continue to help those we call dead; that for those whose "image has vanished out of the city" long before their affections or unseen presence can, intercessory prayer is a mercy often cared for by them and always well bestowed. It comforts them to find us thinking of them, and quit of what Dr. J. J. Garth Wilkinson calls "the indecent doctrine that man when he dies is nobody, goes nowhere, and has nothing on."†

Up to the last ten years I concluded, as probably most people do, that beyond the dark river there was cessation from all confusions of opposing beliefs—that to mental as well as to mundane perplexities death gave a quietus. Mr. Oxley's "angels" cured me of this superstition. They are urgent in advising the friends who have not passed behind the veil to acquire clear and true notions of what ensues; and they describe it as a state which makes a firm grip of the mind on these notions very important. This has led me to think it no waste of time to study what has been dictated, with experimental knowledge of the other side. However much average spirits may deceive, a large number of false reports could hardly tally one with another, as those we have had about post-mortem existence do, in their main outlines.

But setting aside all lesser authority, can we think some ideas of a future state unconcerning for Christians, when St. Paul, after saying, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him"—expressly adds "but God hath revealed them unto us by His Spirit?" (1 Cor. ii. 10.) When that context to verse 9 is enlarged upon in our pulpits, the truest and highest aspects of Spiritualism will be recognised. Till then Isaiah's saying alone (chap. lxiv. 4), will be preferred, and a great providential movement mistaken and judged as the offspring of Satanic guile and human folly. No doubt the abuses of Spiritism have originated thus; but what has been effected by authorised non-expectance of the spiritual gifts which St. Paul took for granted as the treasures of Christ's Church? Let those who only talk of "seducing spirits" ask themselves what has been revealed to them of the future life by the Spirit of God, how they dispose of the bearings of 1 Cor. xii. 7-12 upon the present life of Christians, and whether sinning is the only way by which the Spirit can be quenched? Why even the adversary is said to flee when we resist his influence; surely holier beings must be as susceptible of repulse.

May 24th, 1889.

A. J. PENNY.

THE *Religio-Philosophical Journal* is severe on Washington Irving Bishop. "He has gone to his reward." We have in mind the teaching of our philosophy, and prefer, remembering the dictum, "*de mortuis nil nisi bonum*," to say that he has gone to his own place. And we shall all do the same.

A book is a bi-metallic friend, it will give you either silver speech or golden silence as you prefer. It is the touch of a vanished soul. Words are immortal because a soul lives in them. A good book is immortal because it is an incarnate soul. Curiosity is a good reader, conscience is a better reader; but love is the best reader of all. And he who reads with neither love, conscience, nor curiosity, does not read at all; he only thinks he reads.

"Be P. tientness,—that queen mistress of adversity;
Who rears her pile out of nothing, brick by brick!
Be that Lover whose prize is always afar,
But who in the end wins for all eternity!
Be Rest amid the storms of unrest;
Be Order in Chaos,—harmony in discord;
Be an Eternal Beauty in the eternal fight of life!"

KRASINSKI (translated by "W. H. B.")

* Walt Whitman.

† *The Human Body and its Connection with Man*, p. 254.

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated, will oblige by writing us distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions.]

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—Last Sunday Mr. Veitch gave an admirable lecture on "The Hope of Immortality." Sunday next, Mr. Goddard.—M. GIFFORD, Sec.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL.—On Sunday morning last Mr. Vango's clairvoyance was much appreciated. Mr. Iver MacDonnell spoke on "Faith Healing" to a small audience in the evening. On Sunday next, Mr. R. J. Lees will deliver two addresses at eleven and seven o'clock. On Wednesday, séance for inquirers, at the society's rooms, 99, Hill-street, Mr. Vango, clairvoyant. The summer outing of the children and friends to Caterham Valley will be held early in July. Particulars next week.—W. E. LONG.

309, ESSEX-ROAD, GARDEN HALL.—On Sunday last Mr. Hopcroft's control described the surroundings of all the sitters in a satisfactory and interesting manner. When the control came to the last sitter, who was a lady, it complained of suffering very much in the back. Then a remarkable and affecting scene occurred. The medium fell from the chair to the floor, and the spirit of the lady's husband who had passed through an accident took control and went through the last scene on earth. The lady became much affected; she said it was an exact representation of what took place at the time her husband's spirit passed on.—G. CANNON, Sec.

HARCOURT-STREET, MARYLEBONE.—On Saturday, 8th, séance, at eight; Sunday, 9th, Miss Blenman, at seven; Monday, 10th, music, singing, &c., at eight; Wednesday, 12th, séance, Mr. Hopcroft, at eight. There will be a memorial flower service on Sunday, June 16th. We hope that as many as are able will attend this interesting service. Many old friends were intimate with our now risen companion and brother, and can bear testimony that he was respected and loved by all, kind and sympathetic, and earnestly devoted to the cause he loved so well. Friends will thank readers of this notice, if they can bring or send flowers to 24, Harcourt-street, Saturday evening, 15th, or on Sunday morning, 16th.—C. I. HUNT.

ZEPHYR HALL, 9, BEDFORD-GARDENS, SILVER-STREET, NOTTING HILL GATE.—On Sunday evening last, Mr. Horstead addressed a good audience, on "The evil effects of smoking tobacco, Physically, Morally, and Religiously considered." After the public meeting a large circle was formed in the body of the hall and some good clairvoyance was obtained through Mr. Matthews. Next Sunday at seven, Mr. Earl; Friday at eight, séance at 16, Dartmoor-street, Notting Hill Gate. On Sunday morning last we meet by the Cemetery Wall, Kensal Green, to conduct the usual meeting, but were informed that all public gatherings were prohibited by the parish authorities. Consequently our meetings must be given up in this locality. Next Sunday afternoon at three, we will commence open-air work in Hyde Park, near Grosvenor-gate. Our gathering will be recognised by our banner and portable platform. Workers are invited especially for the sale of Spiritualistic literature.—W. O. DRAKE.

KING'S CROSS SPIRITUALISTIC CHURCH, 184, COPENHAGEN-STREET, N.—Our morning meeting on Sunday was addressed by Mr. Eagle upon "Animal Magnetism." In the evening Mr. Alan Montgomery, of the Spiritual Science Society, was our speaker. Dr. Daly presided, and in a few opening remarks expressed profound dissatisfaction with the literature of Spiritualism, which he described as wanting in strength and moral "backbone." Spiritualism was at present based too much upon the emotional and imaginative, and he welcomed any attempt to bring it within the region of science, and to place it upon a groundwork of definite facts. Mr. Montgomery then gave a brief discourse upon the objects of the society which he represented, but owing, presumably, to the short time at his disposal, the subject was not at all fully elucidated. An animated discussion took place to which Captain Pfoundes, Mr. Wallace, Dr. Daly, Mr. Mackenzie and others contributed. We meet at 5.30 next Sunday, and instead of the usual service we intend to hold a social evening. Mr. Burns will give phrenological readings, and Mr. Hopcroft, clairvoyant, will describe the spirit surroundings. As the collection is to be devoted to a charitable object we hope for a large attendance.—S. T. R.

THE *Carrier Dove* gives us very good reading in Mrs. Richmond's address on "Spiritualism as a Preventive of Crime." Some inquiries have been made as to whether, if Spiritualism be what is pretended, it cannot detect crime. We have generally replied that it is not, so far as we know, designed to replace Scotland-yard.

WE have received a copy of the *Beecham Waltz*, by May Ostlère, which is issued by the celebrated pill-maker, whose name it bears. It has a charming melody, and is published by Howard and Co., 25, Great Marlborough-street, W.C.

"WINNOWING chaff blinds the eyes, and the position of Heaven and earth and the four quarters of the world seem changed."—LAO TAN, speaking to Confucius.