

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—*Paul.*

"LIGHT! MORE LIGHT!"—*Goethe.*

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NOTES BY THE WAY.

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

Lyceums are prominent in our correspondence this week. I confess that I know nothing of Lyceums, but I do know something about Education. I have spent many of the best years of my life in instructing young people. There is a difference, I may be permitted to say, between education and instruction. One result of a long experience has been to leave on my mind a conviction that the task of education is not so simple as it seems. It would appear at first sight that a mature intellect possessing some knowledge (or what passes for it) could convey that information to the receptive intellect of a child. Nothing could be more uncertain or more likely to fail. If a man can make clear to a child what he means he has probably mastered in himself the process of clear thought. Very few people have; consequently the instructors of youth who are worth considering are few and far between. The educators are still more rare. For the educator should draw out the latent abilities, foster and nourish them, and give them by instruction such food as is best for them. This involves discernment of character, for "one man's meat is another man's poison." The men who can do this work well are rare in the race. Those who make money by pretending to do it, by lodging-house keeping, and by what is on the level only of a house-keeper, with perquisites, are frequent. But this is on the high ground.

When we come to consider the question of the education of the children of Spiritualists in Lyceums we are rather perplexed, and our correspondence shows the perplexity. For it is clear that those who think as we do would desire to have their children brought up, if I may use a familiar term, "without prejudice." There is nothing that seems to me more important than that the virgin soil should not be adulterated. Into the infant mind there should not be implanted ideas which a maturer judgment will eradicate. For this cause alone it seems to me that a correspondent of "LIGHT" who advocates sending children to Sunday-schools is open to retorts. For we know well that in an ordinary school of that character there do not flourish ideas such as we cherish, and it is, perhaps, not too much to say that there do flourish some that we do not cherish. With the largest tolerance and widest charity, I think the Spiritualist had better educate his children on his own lines. It is not necessary to attack the beliefs of others in order to maintain our own. But it would not be difficult to draw up an indictment of commission, of a dozen clauses, against the average teaching of a Sunday-school, and another of omission equally severe. It is not to be denied that our children

are taught what they ought not to be taught, and are not taught what they ought to be.

The question is a serious one, for the future is in the hands of the rulers of the present. Is the education of our future masters in right hands in these Lyceums? I cannot say, for I do not know. But I do know how careful should be the training, how level the head, how apt the mind that deals with the young. A pig prancing through a garden can hardly do more harm to growing flowers than a prig can do to growing children. More harm, perhaps, can be done by sheer ignorance. Perchance most harm of all can be done by making these Lyceums odd and queer and, as it were, marked with a distinctive brand. There seems to me danger in that direction. The Kindergarten system is good and the teaching given to the children should be capable of resisting criticism—for it will surely have to face that ordeal. If it survives, we have a method of education which is hall-marked. But, if socialists play with it, public opinion, gradually becoming concrete, will drop down heavily on the socialists. We want and shall have something very much better than the Sunday-school.

Any attempt to discuss a matter such as I have been writing about leads to the melancholy consideration that the most important subject that can engage the attention of man is in a state of chaos. We have no schools. We do not want any hospitals (as is suggested), for we are not more sick than other people. We have no ordered organisation: we have no attempt, such as is made in all great public movements, to influence public opinion. On what conceivable ground does the proprietor of bookstalls on the Metropolitan Railway refuse to allow the sale of "LIGHT," or practically prevent it? If the people who read "LIGHT" insisted on getting it from a neighbouring bookseller or stall, though it might cause inconvenience, it would bring these persons to book. Where are we? Is there an Inquisition still? And do Messrs. Smith and Willing fill the office of Chief Inquisitor? I have defeated Her Majesty's Post Office in an attempt to boycott this journal, because it did not contain enough *news*. Great heavens! All that is printed in any issue is news to these officials. And I propose now to try my hand on bookstalls.

This letter appears in the *Dorset County Chronicle*, published in Dorchester, January 30th, 1890:—

TO THE EDITOR.

SIR,—A short time ago you did me the honour to reproduce a letter of mine which appeared in "LIGHT," a weekly journal of psychical and mystical research, the subject being "On the Reproduction of Sounds through the Baroness Guldénstubbé when in Trance Condition." I have now the pleasure to inform you that, within the last few days, one who desires to be unknown has sent to the Editor of that journal a Bank of England note for £1,000—to encourage scientific research into some of the forces which are at work in the universe. About these particular forces, though they have been in operation during thousands of years, we as yet know comparatively little; notwithstanding all that is advanced to the contrary by some

learned professors in England and elsewhere, who take upon themselves to deny the truth of Bible miracles. In a sermon preached in Savoy Chapel, October, 1874, the Bishop (Fraser) of Manchester said:—"I disown any fondness for the word supernatural; I admit with Bishop Butler that there are laws experienced, generalised phenomena both in the spiritual and physical world. If these were experimented upon, the result would be as successful as any experiment in the laboratory of a chemist who had observed all the conditions of success."

Swanage,

J. HAWKINS SIMPSON.

January 24th.

My correspondent, to whom I am indebted already, increases the obligation. This is the best and most successful means of introducing this journal to people who have never heard of its existence. We have never advertised; nor have we sought to push ourselves into notice. Yet there are, we know, a great number who are interested in our work, and to these "LIGHT" would certainly appeal, if they could only procure it easily. If our regular readers would take such means of bringing facts to the notice of those among whom they reside we should not need to advertise.

This in our line of thought is worth attention. Coincidences are full of interest. Are we not part of one great whole, and are not the guesses we make at what we call coincidences only the speculations that may come from the fly on the wheel?

Walter Besant has a lengthy paper in the *Independent* on coincidences, with examples from his own experience. Three of them are as follows:—

The following is an illustration of the coincidence that cannot be classed—the coincidence startling. The other day I was consulting with an artist about the face and appearance of a character in a novel which he was illustrating. "Do you know," I asked, "such a one?" He had never met the man. "Well," I said, "I want some such face as his," so I briefly described the kind of face. Meantime his pencil, which is one of those pencils which can never keep still, went on working. "How is that?" he asked, showing me the exact portrait of the man in my mind, whom he had never seen.

I pass over the coincidences which can be explained by the fact that many minds are engaged upon the same subject at the same time. It was no coincidence, when the Tichborne case was being tried, for a stranger in the train to address you on the subject, your own thoughts being also occupied with it. A coincidence which can be explained by natural causes is a sham or bogus coincidence. And since there are coincidences so many and so various that one might go on like a brook, forever rippling about them, I will end with the coincidence oracular.

There was once a swain in love; he was a disconsolate swain; one of those who whistle a reed of melancholy on the mountain side. The reason of his sadness was not that he had been dismissed by that lady but he feared to be dismissed by the lady's papa. The exiguity of the income, in fact, could not be denied. This sorrowful shepherd wandered forth in the unsympathetic London streets, expecting nothing but flinty-hearted coldness. Suddenly he raised his drooping eyes. He saw over a shop front, written plainly in letters a foot long, "Clifford and Marriage"—the lady's name was Clifford. He started; he read the words again; he accepted the omen; he walked briskly home and wrote a letter with jocund heart, and he has now been married for fifteen years. I ought to know, because I was present at the wedding and signed the register.—*Religio-Philosophical Journal*.

This from the *Century Magazine* is interesting. It is headed, "Was Swedenborg Insane?" Perhaps we may ask the same question as to his critics:—

In the *Century Magazine* for July, 1889, is an interesting paper by Rev. Dr. J. M. Buckley, on "Presentiments." On p. 461, under the title of "Habitual Visions," Swedenborg is referred to as one who "was a professor in the mineralogical school. . . . About 1743 he had a violent fever, in which for a little time he was mad, and rushed from the house stark naked, proclaiming himself the Messiah. After that period . . . he lived twenty-nine years in the firm conviction that

he held continual intercourse with angels and also with deceased human beings. He says that he conversed with St. Paul during the whole year. . . . He asserted that he had conversed three times with St. John, once with Moses, a hundred times with Luther, and with angels daily 'for twenty years.' . . . He gives detailed accounts of the habits, form, and dress of the angels. He sends his opponents mostly to Gehenna, and sees them there," &c.

These matters, being personal, have no more to do with the theology of the New Church than the cut of Mr. Wesley's coat with Arminianism, but they should be set right if misstated. The facts are that Swedenborg was never a professor in any school, but that Dr. Buckley misunderstands the office of Assessor of the College of Mines; that his alleged fever, with its consequences, was not mentioned till 1781, and again in 1796 by the same person; that these two accounts differ so much as to be impossible of reconciliation; that Swedenborg was not in London in 1743, when this was said to have occurred; that at that time he was engaged upon his great scientific work on the Animal Kingdom; that he continued till his death an active and respected member of the House of Nobles; and, in short, that there is no evidence that he was ever insane, except the conflicting stories, fifty years old, of one who himself ended his life in insanity in 1808.

As to the other statements of Dr. Buckley it may be said briefly that Swedenborg set the date of his perception of spiritual realities not in 1743, but in 1745; that his reference to conversations with Paul and others, which Dr. Buckley regards as a claim to credibility, was written in a private letter in answer to a question whether he had conversed with the Apostles, and was not put into his published writings at all; that he gives no other details as to the angelic life than are necessary to illustrate spiritual laws; and that he sent no opponents to hell, because he had none, having nothing to do with theological controversy.

New Church Theological School,
Cambridge, Mass.

T. F. WRIGHT.

"LIGHT" FUND.

Now that we have felt justified in withdrawing the appeal made by a Committee of the Council of the London Spiritualist Alliance for support in the conduct of this journal, our duty calls us to return to our friends thanks for what they have done. First to the munificent donor of £1,000, whose anonymity we are bound to respect, who has made it possible for us to go on our way rejoicing, lightened of a heavy load. To such an one it must be a source of inward satisfaction to be able to confer such a blessing. Few do it, yet; but we believe that more will emulate the example in the future; and both for that and for the material support our warmest thanks are due. To others, too, who (we know) have done what they *could*, and some of whom, more than they *should*, we offer the only acknowledgment we can make, unless it be a pledge that we will continue to make the paper worthy of their support by any efforts in our power.

If it be permitted us once more to ask the favour, we would beg our correspondents to send us concise accounts of any incidents that are within their own knowledge. These need not be *marvellous* or *startling*. Many events of daily occurrence have ample significance, if they be only gathered up and properly recorded. We would gladly devote a page to such records, new and old, if briefly told and properly authenticated.

LONDON SPIRITUALIST ALLIANCE.

The address on Tuesday evening next at 2, Duke-street, Adelphi, we may remind our readers, will be delivered by General Drayson, who promises to come up to London for the special purpose. One of our oldest, staunchest, and best Spiritualists, he ought to be welcomed by a crowded attendance.

We regret to note that the office of the *Carrier Dove* has been burnt out. A disastrous fire has taken place in the publishing offices, and we greatly fear that serious loss must ensue. We see that the *Religio-Philosophical Journal* offers kindly aid. We can only send good wishes.

NOTES OF A SEANCE.

It will be remembered that a few months ago Mr. F. N. Broderick, of Ryde, Isle of Wight (who for many years with his pen and press taught the truths of Spiritualism), was, after a long illness, removed to the higher life, deeply regretted by his numerous friends, and especially by his two daughters, who were inconsolable for his loss.

His eldest daughter, Miss Z. V. Broderick (who for the last two years has become widely known as secretary to Mr. Milner Stephen, the "Australian Healer"), became so earnestly anxious, that the many communications she had received from her father should be confirmed, by his visible appearance again on earth, that Mr. Milner Stephen consented to accompany her to a séance with Messrs. Husk and Williams, the well-known materialising mediums.

Accordingly, on last Thursday afternoon they went to the séance rooms, accompanied by two lady friends, who, with three other gentlemen and a lady, made the circle, sitting with the two mediums around a dining-table, in a small room (which the company were previously invited to inspect, and did examine closely), which was then darkened with the closed shutters, and the two doors locked.

The company held each other's hands throughout the seance, as they declared. Two musical-boxes and another instrument called "Fairy-bells," with two slates, having on one side luminous paint, were placed on the table. And after some tunes with the musical-boxes, the following phenomena took place.

After various greetings and recognitions, passing from and to the spirits, who were high above the sitters, the well-known voice of "John King" (so often described) was heard, saying, "Good evening, friends!"

Then a spirit, known and addressed as "Ebenezer," took up the "Fairy-bells," on which he played some exquisite airs, as the instrument floated round, and over the heads of the sitters, —as was proved by all seeing the luminous "star," painted on one end, as it was borne round, near the ceiling. Then, at the request of Mr. Milner Stephen, the same spirit took it through the locked door, leading into the drawing-room, playing it as he went; and the sounds diminished, as he moved to a distance, and increased in volume of tone, as he returned.

It should be noted also, that in passing "matter through matter"—that is, the instrument through the closed door—there was a loud crashing sound, as if the panel of the door had been broken! Yet, on lighting up, it was both locked and perfect!

"John King" repeatedly held up a luminous slate, which reflected light upon his fine full face, and profile also, as he turned for each of the sitters to see him; and, gracefully bowing, he said, "Good evening, friends; God bless you!"

Several other spirits spoke in different voices, and similarly showed themselves, as they passed around to all the sitters. Among them was one with a young and handsome face, and delicate moustaches, who was recognised by several as the "Prince Imperial," and who bowed with dignity to their greetings.

The faces of two spirits, both being recognised by a sitter as his wife and another relative, were then shown together by two luminous slates; and, at the same time, the spirit child of the same gentleman was seen to stand at his side, and heard to talk in a foreign language, which the father informed the company was Dutch.

The most remarkable phenomenon of the afternoon, however, was the "return to earth" of Miss Broderick's father; who had promised her to come, if possible; and who unmistakably manifested himself, as in life, three times to his daughter and Mr. Milner Stephen; upon which Miss Broderick, with a burst of joy, and weeping aloud with delight, addressed her father in the most endearing terms, so touching, that Mr. Stephen shared her deep emotion!

Mr. Broderick then pressed his warm hand on theirs, as they held them together; and as the young lady could not recover herself, but continued imploring her father to come again, the voice of "John King" was heard close to her, saying in soothing tones, "No, no, you must not give way; he cannot appear again *now*, but he will another day."

The well-known "spirit lights" then darted about the room; and John King and the other spirits having said "Good-night, God bless you," this highly interesting séance terminated.

Mr. Milner Stephen said he had seen several materialising séances in Australia, conducted more or less scientifically, but not one more satisfactory than the present; and he expressed

his astonishment, that thousands, who thoroughly believe in the Bible narratives of the "communion of spirits" with mortals, do not more earnestly avail themselves of the grand opportunity offered them, by visiting these séances.

We certify the foregoing to be a truthful record of the séance referred to therein.

G. MILNER STEPHEN,
F.G.S. (Lond.), F.R.S. (Aus.).
Z. V. BRODERICK.
W. F. BOTTERMAN.

London.

January 27th, 1890.

AN INDICTMENT.

By MRS. A. J. PENNY.

Mother Church, in feeding her children, carefully locked away every scrap of spiritual or occult science which had made the grandeur of ancient religions, and by the knowledge of which the spiritual faculties of mankind could be evolved.—NIZIDA'S *The Astral Light*, p. 130.

Men have stopped the mouth of the Spirit of God that it should speak no more.—J. BOEHME'S *Three Principles*, chap. 18, par. 82.

If our English Church had anything like the school of the prophets in the Jewish Church of old, there could hardly be the contrast now seen in the wealth of spiritual learning found in the writings of neglected seers, and the unnutritive *rechauffées* of well-known precept and proof which are offered so abundantly from the pulpit. Knowledge of Scripture, if less erudite, would be more compelling to belief, were it given from minds to whom its eternal sense was habitually opening from depths no scholarly acumen can sound. If it is said in reply, that the aids to spirituality, as opposed to mere preaching, are already supplied by our Church in excess of demand, it must be answered that this is true for those who value them—for those who do not, they are nought. Mr. Hamerton said truly that "science has taught a new way of applying the mind to everything." It has affirmed the right and duty of investigation and verification, it has set up a new kind of intellectual morality, which has substituted the duty of inquiry for the duty of belief.* People who are most bent on spiritual excellence have learned to feel this duty; and as for the untensed minds of seekers who weary of godless no-faith, and wish to be any way solemnised; there is the danger of Spiritism subjecting them to inferior spirits, solely by the proofs they give of supersensuous life; so for stronger minds there is temptation to reject all dogmas, and undervalue all religious forms and ceremonies as outside adjuncts of no intrinsic worth. As in regard to blood sacrifices in the time of Moses, modern clergymen often increase this mistake. Not seeing in these more than types, they encourage a growing tendency to attribute Old Testament anomalies to permitted superstitions or the ordinances of tribal gods; so when laymen are fulfilling the "duty of inquiry" on these or other perplexed subjects they are met by evasive answers or explanations too shallow to satisfy. What served for notes in family Bibles of yore is quite inadequate now. Yet to reject dogma and ceremonial because, their significance being unperceived, they no longer stimulate religious life, would often be as unwise as to give up a lamp as useless when suitable oil was wanting. Without forms spiritual vitality becomes less, and Swedenborg tells us why it must be so; for the mind of man is but a vessel for Divine gifts, and as "the vessels receive influx according to their forms,"† the mould of thought to which that mental vessel is shaped is most important. For example, if it is kept in the persuasion that such books as *Paley's Evidences* are now more worth mastering than evidences of expansion of thought in the nineteenth century, that old-fashioned mould is obstructive; and, to carry on the figure, it is also more brittle than those which are flexible to growth; and flexibility of thought is not equivalent to fluidity of faith, as some pretend; for while the one helps us to track out the vital bearings of religious rites and doctrine, the other lets its winnings run to waste.

Now the unfortunate peculiarity of ecclesiastical teachers is this. Having made reason and authority the interpreters of Revelation, when articles of Christian faith are to be determined, they yet will not tolerate even any application of reason and thought to understanding them. It is this, I am persuaded, which alienates many from Christianity. If Canon Westcott and others like minded can, as he said, "rest in the language of the Apostle,"‡ thoughtful laymen cannot always do so. They perceive that the letter when quite unintelligible kills faith more

* French and English, p. 146. † *Spiritual Diary*, 3635.

‡ *Sermons on Historic Faith* (from one on *The Atonement*, p. 133).

and more. Doubters scrutinise every part of the creed before they can feel it honest to profess it as their own belief, and thus though "inquisitive in their own minds, because they do not comprehend it, they do not believe it, and as they do not believe it from not comprehending it, it becomes a stumbling block to them."* This is the ancestry of much unbelief among religious people nowadays in regard to the fall of man, the existence of mighty spiritual adversaries, and an arch rebel, the uses of animal sacrifice formerly and of sacraments now. Total ignorance of esoteric facts has exposed the most sacred and momentous realities to the scorn of everyone who can take nothing on trust, and who sees that, from a rational point of view, these remains of Christian doctrine are foolishness indeed. When Madame Blavatsky says "It is the ignorance of the occult tenets and the enforcement of false conceptions under the guise of religious education, which have created materialism and Atheism, as a protest against the asserted Divine order of things,"† I cannot quite assent, because both the one and the other have fellow conspirators in the flesh and in the spirit, but I know theological teaching alone would have made me a desperate sceptic. From the anguish and risks of doubt the great mystic saved me; and if any besides Boehme can satisfy a thinking person as to the allowed existence of evil, one can vouch for it that it will not be a theologian.

Again, the deficit of any knowledge of occult truth in our Protestant Church is surely proved by the fact that its most recondite tenets are susceptible of Sunday-school utterance. The transactions of the infinite love and wisdom of God with man in his present long remove from supernal light, cannot possibly be worded in a child's catechism without sacrifice of what spiritual men might know; and yet when we appeal to those whose profession it is to learn and teach spiritual things, how little more do we get of spiritual knowledge than the catechism gives! The hidden knowledge is not refused to inquirers because they are not fit to be entrusted with it, but because not having been attained by our teachers, it is invariably placed among "the secret things that belong unto God," and the cheerful reports of contemporary clergymen give no hope of this deplorable lack being by them perceived. Had not the following passage from a recent sermon of Canon Knox Little's been quoted admiringly in a very orthodox weekly paper‡ I should have felt it almost malicious to reproduce it. As it is, I may be allowed to take it as typical of what modern Churchmen approve.

"Surely the real harmonising of Christ's sayings with modern actions has been and is one great work of the Catholic Church. 'What I do thou knowest not now, but thou shalt know' is an unfailing and steadily fulfilled Divine engagement. 'When He, the Spirit of Truth, is come He will guide you into all truth.' 'He shall take of Mine and shall show it unto you.' And as the Master foretold, so the disciples asserted. The Church is the pillar and ground of the truth." Then follows a comparison of the Bible being "examined by individuals to discover its doctrines, or receiving our creed with loving awe-struck reverence borne in the hands of the Church, our mother. If we do this, we begin to see how the Catholic Church—which when true to her high spiritual duty, is Christ in action—has adjusted to times and circumstances the foundation sayings of the Gospel; blessing society in the nation, in social relations, in the holy life of home," &c., &c. . . . "never paltering with sin, yet never encouraging unreal, or viewy, or extravagant applications of the Lord's words." . . . "taking the providential steps by which society has made progress, as God's will and revelation, but drawing all things to restraint and duty by the application, as each may bear it of the words, the sacred words of Christ." . . . It is "viewy" perhaps to believe that harmonising modern actions to those, and not applying sacred injunctions so conditionally, would make the Church more like a "pillar and ground of the truth" (by what a curious transition was it mistaken by the Canon in this sermon for *The Spirit of Truth*!)—though less pleasing to society. But such are *extravagant applications* of our Lord's words. I submit also that an eager demand for light upon obscure points of faith is as much "a providential step" as cheap literature, or lowered rates of postage and travelling—that hitherto, our Church has not made a corresponding step, scholarship being of no avail when esoteric facts and not human opinions are sought for; and that hitherto for one of the sayings of Christ no answering application seems yet to be found. "Every scribe which is instructed into the Kingdom of Heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." (Matt. xiii. 52.) The new treasures are not forthcoming.

* Swedenborg's *Arcana Cœlestia*. † *Secret Doctrine*, Vol. I., p. 183.

‡ *Spectator* "Sermon on the Light of Life," by W. J. KNOX LITTLE, M.A.

NOTES FROM MY SPIRITUAL DIARY.

BY F. J. THEOBALD.

PART III.

[In copying out these extracts from H.'s messages I notice that he frequently uses the term, "Storm in a teacup," for in the following it occurs again. Probably it was one of his favourite expressions. I do not remember that any other of my spirit friends ever use it.

This message was given to me to send to our friend Miss J., who was in weak health, and unable to come to me as hitherto. After speaking of the pleasure it would be to welcome his old friend to the spirit-land, he writes:—]

Will it not be very grand? Shall we not once again investigate these psychological and occult mysteries?

They do not lie "all in a nut-shell," as some seem to think. Some of your great scientists give a nod and a wink, and that's all!—the subject is fathomed—the mystery cleared, being none at all! Ha-ha!! Ha-ha!! Let them think so!

Mysteries, to them will thicken, as they leave their bodies of flesh and their very dense tabernacles of clay, and then they will indeed find, that there are more things in Heaven and earth, than are dreamed of in their very shallow philosophy.

A "storm in a tea-cup," in their idea, is a raging whirl-wind of commotion, in the sphere to which they will first attain. . . .

In the glorious abode of the Christ-sphere there will arise a mountain of hope, of joy, of inexpressible wonder, at the vast store of God's infinite, marvellous wonders left for us, in our ignorance, yet to fathom.

But one ray of Divine love and wisdom, shed into the heart of hearts, will bring to light vast arcana of wonder. And wonders will explain wonders, in a way impossible to let you have any idea of. . . . Leave off those silly ideas of spooks, and astrals, &c., &c. Call things by their right names! A spirit is a spirit, in various stages, certainly, but it is an expression of the thought of God, in the form of a created human spirit. This spirit must be received always, with reverent thought, recognising even in the lowest type, the spark of Deity, which ultimately becomes at One with the Father.

And this identity is never lost, never re-incarnated in human frame, or become a new identity to itself and others. No! no! I never found it so yet! But then, I do not know all God's ways, or thoughts. . . . I wander on in ever fresh delight, and amazement. I rejoice that I was enabled, as a man on earth, to take the belief of Spiritualism to my heart.

It has helped me, it always will help all who do accept it; for if nothing more, it is a rift in the veil that lies around the spirit in the flesh. Thank God, the rift is widening! Thank God, from whom all blessings flow! . . . at the right time you will be with us. . . .

[Miss J. and I both somewhat demurred at parts of this message:

My friend observed that although H. when on earth would have laughed scornfully at the attitude many scientists held toward Spiritualism, she thought he ought by now, being able to see all round, to be less scornful in his criticisms. Also we felt anxious for an explanation of the expression about "the Christ, or any higher sphere." Rapidly came the writing as follows:—]

THE CHRIST SPHERE.

As the Christ is the embodiment of the Deity, the God Universal, so there cannot be a higher sphere, so far as I know. But we are so infinitely small, and really ignorant of the vast, wide ranges of Divine wisdom, the unfolding of which will go on beyond our power of thinking.

Still, to us the Christ sphere is the highest. It was but an error in the way of putting the subject. I put the cart before the horse.

Dear friend, J., do not suppose that the small time which has elapsed since I came here, has so far altered, or refined, and spiritualised my character, as to have lifted me above the use of these rather grotesque utterances. Homely,—not what you look for from the spirit-world!

In a great measure it is, because we have still to clothe our messages to you in the form once familiar.

Thus it is, I do not at all respect these foolish materialists, physicists, not one bit more than I did on earth. I hope I do feel more forgiving and loving towards them, as embodied spirits, and so, sparks from the anvil of the Divine forge of creative forces; but I simply do still despise the aspirations after the

unknown, they would say they possess, and yet, their rejection of the only ladder that can lead them up, away—away, from mere matter, which is to them matter *only*, and not, as it should be, the first rung in the ladder, leading higher and higher into the spiritual. It is the motive, or *want of motive*, I despise; not the honest, true seeker for truth.

Honesty in all forms, from the lowest, we sympathise with, most truly. But there is a sad lack of honesty in the so-called scientist, who will set his *own* plans to catch a sun-beam, and refuse any other way of attaining his purpose. This will not do in searching into spirit, as distinct from matter . . . I hope I am growing spiritually, daily, but do not think that as we grow spiritually, we can cease to despise the many paltry ways belonging to the earthly . . .

A HEALING MEDIUM.

BY DR. CYRIAX.

(FROM *Neue Spiritualistische Blätter*.)

TRANSLATED BY "V."

We have received a long letter from Herr F. D., of Prague, from which we give the following extracts for the benefit of our readers.

. . . "It will not be uninteresting to your readers to learn how I cure sick persons, through my healing mediumship. First, I was visited by a woman, who came to me in tears and told me that both her children were suffering from epilepsy, or falling sickness. I laid my hands on the heads of both the unfortunate children, offered up a short but fervent prayer to the Heavenly Father, and the children were healed from that hour. As, after a considerable time, no return of the malady appeared, the joyful mother brought me a basket of eggs and butter, which she insisted on my accepting. That was the first instance I experienced of God's mercy. Although I had spoken to no one of this cure, the news of it must have got spread about, for soon after another woman came, who had spent three days searching for me, not knowing my address, and brought me her son, a young man of twenty-one, who likewise was suffering from epilepsy, and had been dismissed from the army as unfit for service. After making a short speech to the mother and son on how we ought to live as followers of the precepts of Christ, I laid my hands on the young man for several minutes and then released him. Three months afterwards I received from him the joyful intelligence that from that time he had remained perfectly well, and he sent me a couple of gulden besides a box of apples and eggs. This was the second instance I had of God's mercy."

So far we are quite in accordance with Herr D., neither have we anything to say against the fact of healing taking place in the two following cases, it is only against the theory of Re-incarnation set forth that we raise our protest, and we wish to call attention to the fact that it is by such unproved assertions on the part of mediums that error is promulgated; but, indeed, almost every case of so-called proof of Re-incarnation rests upon equally weak grounds.

A married couple die—so runs the story—and suddenly the husband misses his partner in the other world and seeks her for long years, till at last he discovers her re-incarnated upon earth in the form of a girl of eight years; and now he begins to torment the child till she is fifteen years of age, in hopes of putting an end to her life and forcing her to return to him. Herr D. explained to the spirit that they never could be re-united, since the maiden (his former wife) would, on account of her sufferings, be raised to a higher sphere, while he, on the contrary, would fall to a lower grade on account of his bad conduct towards her. This explanation satisfied the spirit, who withdrew, and the girl regained her health.

The second case is that of the cure of a lunatic, and the story related by Herr D. is as follows:—

A rich man, who was fortunate in everything he undertook, even in play, played against a man who lost everything he possessed, and then shot himself. The rich man, who had not made good use of his life on earth, after dying was re-incarnated and lived again as a poor but honest clerk, much esteemed by all, especially by his employers. But now the spirit of the suicide pursues him, incites him to commit theft, and, at last, he goes out of his mind. When he is brought to Herr D. the latter cures him, but does not say by what means, only remarks that now he is again able to restore two beings to happiness, namely,

the poor clerk (the former rich man) and the spirit of the man who had shot himself.

"Without Re-incarnation it is impossible to understand the justice of God": this proposition is the Alpha and Omega of the adherents of Allan Kardec, but according to our opinion it is just stories such as these which would cause us to doubt not only God's justice but His Almighty power as well. The question is a very natural one, Why, then, was not the husband as well as the wife re-incarnated? If Re-incarnation was necessary in the wife's case, it must have been equally so in that of her husband, for if they were together in the other world, this pre-supposes that they must have attained the same grade of soul development, and, according to spiritual law, the thought or wish of his wife, or perhaps the command she received to become re-incarnated, could not have been unknown to her husband, for in the other world there is no concealment.* We regard such stories as childish and utterly contrary to what we know of spiritual law. The same question arises in the second case. If Re-incarnation is a law, then the worthless gamster, who had gambled away everything he possessed, would, it might be thought, have to return to earth at least as much as the other, and would not have been able during eight and twenty years to perpetrate more harm as a spirit than he had done in his whole life on earth. We can see no justice in this. Such notions arise from men's own earthly ideas, and are fostered by mischievous spirits. We do not deny the fact that spirits are able to torment medially gifted persons, sometimes even to send them out of their minds, and we have known many instances in which such cases have been cured by healing mediums, but we do not presume as finite men with our finite powers of mind to criticise the ways of the Infinite God, and to sit in judgment upon their justice.

We will just remark, in conclusion, that Herr D. has been placed under the supervision of the police on account of his cures, which have our best wishes.

"THE SIGNS OF THE TIMES."

Day by day His work is doing,
Day by day it cometh on;
Steadfastly its course pursuing,
Guided by the "Holy One."

Day by day it onward floweth,
Signs and signals fill the air;
Day by day the current groweth,
Fed by saints' and angels' care.

Day by day the hour approacheth
That shall thrill the hearts of all;
Day by day it yet reproacheth
Sinners, by its warning call.

O ye careless sons and daughters,
Heeding not your coming woe;
Rushing on like troubled waters
To the seething gulf below;

Hear ye not the sounds of warning,
Mercy signals from on high?
List ye not the Angels, calling,
Unto ye "Why will ye die?"

Blind and deaf, ye sons of pleasure,
Reckless, O ye daughters vain;
Wist ye not immortal treasure
Deaden'd lies within your frame?

Rouse ye, rouse ye to its being,
Rouse ye, ere too late it be;
Let your soul, its danger seeing,
Rise to new vitality.

Open wide its darken'd portal,
Light and life, oh, welcome in;
Sink the Mortal in Immortal,
Live to God, and die to sin.

Onward, onward still He cometh,
Lo! His Advent none can stay;
Though His light the sinner shunneth,
Still He comes in majesty!

Still He comes! and brighter, brighter,
Flash the rays that mark His way;
Flash the SON'S beams with a glitter
All must face, that solemn Day.

Rouse ye then, O rouse ye mortals,
Stay ye in your mad career;
See the everlasting portals
Open! HE IS VERY NEAR!

"LILY."

WHEN life intends to cheat us, everything is allowed to fall out as we wish; it is only when life is kind that she is inexorable.—E. FAIRFAX BYRNNE.

* How does the writer know that?—ED. OF "LIGHT."

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

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Light:

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

SATURDAY, FEBRUARY 8th, 1890.

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.

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RECOGNISED APPARITIONS OCCURRING MORE THAN A YEAR AFTER DEATH.

PART II.

We have discussed Mr. Myers's opening statement. We come now to his facts. How does the Ghost represent the Decedent? That is the crucial point. Mr. Myers arranges his cases in what may be called a "descending scale of personality," beginning with "phantoms raised, so to say, to their highest power." Is there ground for belief that "ghosts" possess more knowledge of things on earth than survivors possess? Do they discern physical dangers? Do they warn and guide us? Mr. Myers has "very little evidence which points to such powers." Those who have made acquaintance with "ghosts" have probably more.

We will drop the word "ghost." Its connotation is uncanny and uncomfortable. Spirits, as they call themselves, and as we prefer to call them, are not versed in the working-day business of this life. They are untrustworthy guides in the matter of stocks and shares. The best and wisest of them profess at once that an average man knows more about this world than they do. They decline interference where ordinary common sense and discretion will direct a man. It is no part of their business to save us from the exercise of our reasoning faculties by a process of nursing.

But their horizon is wider than ours. They are higher up the mountain-side, and can see farther. It may well be that they can discern dangers ahead which we cannot. It is reasonable to expect that the watchful care exercised over us in other things will warn us of risk and possible injury. That this expectation is realised will be within the experience of all mediums, and is attested by a weight of evidence that has apparently escaped Mr. Myers's notice.

The first cited case of his (p. 17) is of an apparition which was verified by instant recognition, and attested by what Mr. Myers quaintly calls "a certain symbolic item in the phantom's aspect." As a matter of fact, the "item" was a scratch on the face accidentally made in placing the body in the coffin. The fact had never been mentioned to any living human being; yet the apparition bore the mark.

The second case, contributed by Miss Pearson, of 15, Fitzroy-square, W.C., introduces us to a spirit seen by several persons: another class of evidence. The case seems to us, as does the former, a clear and convincing piece of evidence which can be explained on no other hypothesis than that which we advance.

The third case we quote:—

III.—From Madame de Gilibert, The Paddocks, Hayward's Heath.

The Hon. Auberon Herbert and other members of the family have kindly looked through the dates, &c., in this narrative, which, so far as given by Madame Gilibert, were correct.

Sir Robert Herbert, K.C.M.G., writes:—

"It is an unusually well authenticated story, as far as the honesty of the reporter goes." Mr. Robert Marsham remarks that "the fact that the superior servant Garland seemed vexed at first when the little Charlotte King described what she had seen, would rather seem to imply that the ghost had been known to appear before."

Lady Carnarvon died February 10th, 1826.

The Earl of Egremont died November 11th, 1837.

June, 1883.

In my early days I lived in a large house, belonging to my grandfather [the Earl of Egremont], at Petworth, from which we removed on his death (1837); from this date I conclude I could not have been younger than eleven or older than twelve when the following occurrence took place, between the beginning of the year 1836 and the winter of 1837.

I must describe that part of the house which we, the family, occupied on the ground floor. My grandfather's room was on the south side of a long passage, which communicated with the more public parts of the house. Opposite his door, on the north side of the passage, was a swinging, red baize door, which led to a narrow corridor, having on one side two doors, one my mother's bedroom, and the other the door of my father's dressing-room; on the other side was a small staircase, leading to two rooms occupied by Garland, a superior servant, who took care of my grandfather, who was very old. All the grandchildren were very fond of Garland, who spoilt us all. One afternoon I had gone up to her rooms, and not finding her, as she had not returned from the steward's room from dinner, I turned to go downstairs. I generally "slid" down those stairs in a way peculiar to myself. Balancing myself on my chest and straightening myself into a nearly horizontal position, I used to let myself go down the incline with an impetus. I was in this position, just about to launch myself, when I was aware of a figure which came from the baize door, and which astonished me and made me pause. It was a female figure, in soft, clinging drapery, greyish whitish—some sort of shawl or kerchief crossed over the bosom; the features well cut, delicate, and of an aquiline type; but what struck me most was the head-dress or coif, which had lace lappets or strings, which, passing under the chin, were tied in a bow on the top of the head. I was, as I said, astonished, but not frightened. So many people did go about the house that it never occurred to me to be anything supernatural. But when the figure glided past the two doors I have mentioned, a sort of revulsion took place in me. I let myself slide down the balustrade and rushed to stop her and tell her that there was no "way out." (There was a disused door, but it had been long blocked up.) I could not have been five seconds behind the figure, but when I reached the blocked door there was nothing.

I knew no one could pass, but I ran round to the children's nurseries, with which that door had communicated, and began asking the nurses whether they had seen "an old woman in a white dressing-gown and grey shawl and lace ribbons under her chin tied on the top of her head," adding, "and she had a nose like Mrs. Pullen" (the head laundress, who was a sort of female Duke of Wellington). I only got laughed at and snubbed by the nurses, but when Garland came in and I told her, she seemed vexed at first, and ended by scolding me, so I was "shut up"; but nevertheless I knew that I could not account for it, and every detail of dress, feature, and gait is as vivid now as it was at the time.

Many years afterwards I was in Paris after my marriage, and I used to see a cousin of my mother's, who had married abroad, and I told her once what I have above narrated. Madame de Valmer at once said to me: "My dear, you have described your great aunt to the minutest item of her dress and appearance." (Madame de Valmer had been brought up by Lady Carnarvon, her aunt.) "And," continued Madame de Valmer, "she came, you say, from the swing door which led to your grandfather's room. She came to fetch her brother. He died very soon after." Of course, I do not believe this explanation of the mysterious figure; still, the nurseries with which the disused door communicated had been Lady Carnarvon's apartments, and she had died there.

C. DE GILBERT.

Mr. Myers passes next to a discussion of post-mortem knowledge. Do those who return to us know enough to guard us? He gives us some cases, a few out of many that might be gathered, of warning voices and apparitions. We should say that one of the best authenticated facts in Spiritualism is this, that friends know our pressing needs and return to help us. The motive power of love is the most potent of all: the cords that draw a spirit to a beloved one who is still on earth are the strongest. Mr. Myers's stories are valuable, but they need interpretation. He seeks it from a source of which we do not deny the value. He attempts to correlate these facts—which find, we reiterate, their perfect significance only in the light of our philosophy—with what he deems established facts in Psychical Research.

What, he inquires, is the real origin of the monitory voice? The Dæmon of Socrates who is now a very venerable *revenant* and must be getting rather tired, opens the discussion, and we come down by easy stages to latter-day Hypnotism. It is alleged as “a well-known fact”

That hypnotised or somnambulant subjects have a tendency to develop a pseudo-guardian—to refer the knowledge or sensation which comes from sub-conscious strata of their own mind to some imaginary spirit, whom they sometimes see beside them in visible form. Thus, in the classical case of “Estelle,”—that patient of the elder Despine, whose history is so curiously concordant with the most recent observations,—Estelle in her secondary condition supposed herself to be directed by a spirit, “Angélique,” who was obviously a mere personification of her own supernormal knowledge of the state of her own organism. Similarly in cases of automatic writing, the message which really comes from the unconscious self of the writer will sign itself by the name of some deceased relative. It is therefore possible, and even probable, that in some of the cases where warnings have been conveyed by some phantasmal figure simulating a dead friend, the real source of the warning has been somewhere in the percipient himself. And thus, for instance, in the Hæpferfield case, just cited, the phantom may have been the mere dramatic projection, either of knowledge telepathically acquired by the percipient, or of a mere sub-conscious current of anxiety as to the welfare of a *protégé* of whom he had heard no news for some time.

That seems to us, it is, perhaps, unnecessary to say, philosophy run wild. We smile only, in the full assurance that when the gallop is over the facts of the case will master the erratic philosophy. Telepathy will *not* explain the facts with which we deal. It is true as far as it goes, and that is a very little way indeed. Behind and beyond it is all the vast area which Psychical Research has not touched.

Mr. Myers proceeds next to what he indicates as unreasonable apparitions. What can possess a man who is dead to want to pay a small debt, and to come back to give directions to that end? Three and tenpence, and a perturbed spirit. The sum paid, the spirit rests. Well (as Mr. Myers says), “we have no right to assume that a decedent, by the mere fact of his decease, will see things in a larger light, or shake off the anxieties, the prepossessions of earth.” We have not only no right to assume that he will, but we have every right to assume, as a deduction from knowledge, that he will not. The superstition that a departed human spirit enters at once into all knowledge and is translated into a new state of being in which the interests of the last are lost, is one that may conveniently be revised. It is held in the teeth of facts. The slightest links seem sometimes to tie the spirit to earth. Mr. Myers illustrates our point very well:—

It has been remarked that dying persons seem inwardly sometimes to be pre-occupied with some very small and remote matter. Dr. Féré gives a case where a man dying from disease of the spinal marrow had already lost consciousness, but was momentarily revived by the injection of ether. He raised his head and spoke eagerly in a language which no one present understood. He then made signs for pencil and paper and wrote a few lines. These were found to be a statement in

Flemish, the language of his childhood, as to a debt of 15fr. which he had contracted at Brussels, about twenty years previously. Another dying man, with scarcely perceptible pulse, was similarly revived by the injection of ether. He turned to his wife and said brusquely, “You will never find that pin; all the floor has been re-boarded.” This referred to an incident which had occurred eighteen years before. Having so said, he expired.

Why should a dying man, who, if orthodox belief is accepted, should be preparing his soul for judgment, be concerned about an eighteen years old pin? What “psychical fractionation” so bothered itself, and why?

What, again, is the connection between the spirit and what undertakers call the “remains”? Mr. Myers tell us that—

We shall observe a frequent preoccupation with the mortal remains or skeleton of the departed person. There is at any rate a well-marked group of cases where the phantom seems to wish to draw attention to the fact that a skeleton is concealed in some unexpected place. When skeletons are found thus hidden, it is, of course, probable there has been foul play; and the cause of the phantom may be supposed to have been in the first instance the desire of the deceased to reveal the murder; although the haunting may continue when all possibility of bringing the criminal to justice may have passed away.

Our experience leads us to say that this “frequent preoccupation with the mortal remains” is by no means confined to cases where “there has been foul play.”

But we may all of us admit that beyond the threshold we know little of our way. Ah! but we—Spiritualists—*know* where others only *guess*. We *know* that the spirit survives death. We know that human interests sometimes enchain it. We know that human affections draw it back to old and familiar scenes. That suffices. What happens

When that which drew from out the boundless deep
Turns again home

we *do not* know; perhaps we *cannot* know.

Some of our correspondents sometimes write loosely of immortality. We profess that we know nothing about it. That death does not kill we *do* know. That the spirit has lived before and lives after physical death we believe. That what has lived and is living will go on living we expect and are prepared to accept as a reasonable hypothesis. That is what most people mean by immortality. But if they are asked to define the term and to give proof of what they allege they can do nothing of the kind. A little modesty will lead us to say that we *know* little but can reasonably *infer* much.

Mr. Myers's suggestive conclusions from his facts still remain to be dealt with.

DECEASE OF DR. DIXON.

We regret to receive intimation of the withdrawal from among us of an old Spiritualist in the person of Dr. Jacob Dixon, late of Great Ormond-street. He passed away in perfect peace at 117, Chetwynd-road, N.W., in his eighty-fourth year, after a short illness of ten days. Dr. Dixon was a consistent, brave and judicious defender of the faith which he held in his life on earth, in which he died, and which he has, we do not doubt, now more fully realised.

A HYPNO-THERAPEUTIC INSTITUTE has been established in Madrid for the purpose of studying and applying Hypnotism as a curative medium. This institute has professors who hold classes and give lectures, having a hall for the purpose, a laboratory furnished with all necessary instruments, a reading-room, and a well-fitted hospital to treat in and out patients by the hypnotic system. The founder and director is Doctor Count de Das, whose connections with the men most eminent in Hypnotism in Europe have greatly assisted him in carrying out his project satisfactorily. Among the principal patrons may be mentioned H.I.M. the Emperor of Germany. Professor Omerin, resident in London, has been elected a patron of the institute.

ASSEMBLY OF THE LONDON SPIRITUALIST ALLIANCE.

A most unfortunate series of circumstances cut down the attendance when Captain Pfoundes delivered his address on Tuesday, January 28th. The rain fell in torrents. The President and some regular attendants were absent from illness.

Captain Pfoundes gave an exhaustive and prolonged review of Theosophy and its claims, a condensed report of which, with some unavoidable omissions on account of space, we present to our readers.

In the absence of the President, who did not feel able to risk exposure to night air, though his health is much improved by rest and quiet in the country, the chair was taken by Mr. Alaric A. Watts, vice-president.

The subjoined summary of Captain Pfoundes's address will be read with interest.

THEOSOPHY: ITS USE AND ABUSE.

Theosophy of the past and of the present can no longer be ignored by the thorough-going student of human nature, whatever differences of opinion there may exist as to the practical value. That it has exercised considerable influence is undeniable, even if confined to a limited number. Theosophists have not been of the illiterate, but rather of the cultured and astute, deep thinkers, subtle reasoners, to whom the intellectuality of their period owes so much elevating influence and emotional development.

The members of this society, and the other friends and readers of your admirably conducted journal "LIGHT," are informed on this subject, so that it may be entered upon directly, taking up "Theosophy of the day" as the special and more immediately important to deal with.

Whether "Theosophy" is the very best title or not, for all that has been, during the past dozen years, brought forward under this designation, we must accept the fact, and also recognise as inevitable, that mysticism plays a very important part therein.

That Theosophy has had its uses in the past, as well as its abuses, is as undeniable as that it still has, and may continue to have, a wide field of usefulness open to it.

In venturing to criticise what Theosophy has been of late, and is, a friendly rather than hostile attitude is to be desired; for it is indeed but a poor cause that demands any undignified method of advocacy.

It is greatly to be deplored that in treating upon Theosophy of to-day, it is impossible to do so without alluding to more than one personality so inextricably involved therein; it is to be sincerely wished that this could be altogether avoided, but it is not possible to exclude the principal witnesses from the case.

It is, therefore, because of the misuse, and the consequent abuse, of much that has been involved in so-called Theosophy of our day, that here and now the entire subject is brought forward, in the interests of that which so many amongst us have sincerely at heart, the cause of TRUTH and LIGHT.

Systematic and scientific research has of late years diverged from the narrow beaten tracks in many directions; and several new branches of investigation are coming forward. Folk-lore for instance, that most interesting and absorbing study, is at length being duly recognised as the handmaid of history, in the same way as alchemy has been the forerunner of chemistry; astrology, of astronomy. Quite in the same way Psychical Research is being evolved from the cruder Spiritualism of the passing generation; and now inquiry into ancient and modern religions demands our most earnest attention.

The student, therefore, cannot neglect the various developments of Theosophy, touching, as they do, and in many directions permeating the ideals, the philosophies, that sway the basic principles of human thoughts, and thus become such powerful factors in the world's history.

If we cannot all venture a claim to be possessors of *Theosophia*, the Divine Wisdom, we may be, at least, permitted to call ourselves sincere admirers thereof; for in all branches of study, when we have passed the tyro state, we may essay, each and everyone of us, inquiry on our own account to satisfy our own needs, and yearnings; there is ample room, vast areas have yet to be explored, more especially in psychical science and in metaphysics.

Nature's more subtle forces, none the less potent or irresistible because invisible, intangible to our grosser senses, are yet little known, and that little is but imperfectly understood even by our most expert scientists.

There is wide scope for the operations of an organisation, competent to gather together the many independent efforts, to encourage isolated endeavour, to collect stray fragments of research.

Theosophy has professed to do all this, but its claim will be disputed; for the tree is known by its foliage, its blossom, and its fruit; and its value must be tested, not by prejudice or sentiment, but tried on its merits, calmly, fairly.

From the platform of this the premier Society, and through its journal, our leading periodical for these special topics, I venture to state that if Spiritualism is to be, in the future, a "power in the land" for good, it will be through the influences exercised in "Ethics" in fostering higher ideals, advancing practicable theories, and giving practical aid to all of us here and now. Whilst individual explorers may start off at a tangent into the outlying fields of recondite abstract inquiry, yet for the majority the formulation of some definite standard is essential.

That Theosophy has not added anything whatever yet to the sum total of our knowledge is a fact too true, all the more regrettable, as there is no more hope for the future, judging from the past. Especially have the shortcomings been noticeable in the direction of ethical teachings. This may be challenged; but one of the most esteemed writers on Theosophy informs us in *Theosophical Siftings* (No. 8, Vol. II., p. 3.):—"The practice of morality cannot be identical with real Theosophy"; but the entire article should be read.

What is Theosophy, therefore?

We will examine the authorised statements published by the leaders in their own journals and reprints.

Is Theosophy a religion? someone asked; and the reply may be read in *Lucifer* (November 18th, 1888, pp. 178-9), reproduced in *Theosophist* (January 18th, 1889, p. 198), both editors and co-founders being therefore responsible for this authoritative response:—

"Theosophy is not a Religion . . . Theosophy is Religion itself . . . and the Society is one universal Church, the temple of Solomon's Wisdom . . . the only *exact* Science. . . . Practical Theosophy is not one Science, but embraces every science in life, moral and physical . . . essentially *Religion*, and must be called in its integrity and universality by the distinctive name of WISDOM RELIGION."

We seek in vain in authoritative statements for anything new that is important. We find much that is already familiar to the industrious student of the class of literature that has evidently been drawn upon. But we are told something as to the sources of information of one of the most prolific writers; we hardly know whether to say compiler or author. The rumours current are officially confirmed, by no less an authority than the President-founder, *vide Theosophist*, January 18th, 1889, p. 247.

"At the time [1876-7 and 1886-8] when the books were being written, their production has been clothed with all the interest of psychic phenomena of a class infinitely higher than the vulgar wonders. . . . To see the hundreds of references to other authors one might naturally suppose a very extensive library, whereas, in point of fact . . . access to comparative handfuls."

There is no mistake as to the intention of the entire statement; and but one inference can be the result; especially in the light of the perpetuation and constant reiteration, of the claims as to the guidance of certain "Adopts."

In the articles already quoted, in many others even of later date, this reference to "Mahatmas" is unmistakable and frequent; by both of the co-founders, and their followers.

The President-founder in his address to the thirteenth annual Convention of Delegates at Adyar (December, 1888), as printed in the report annexed to the *Theosophist* (January, 1889, on p. 3), stated "my official duty is, first, to the unseen yet real personages, personally known and but recently seen by me, and talked with."

In the *Key to Theosophy*, the "very latest" exposition "by authority," we may read on p. 8 of the Adepts; on p. 161, note, we are told "the words are those of the Master"; and on pp. 285 *et seq.*

"Question: 'A power behind the Society and of certain Mahatmas,' said to have founded the Society to watch over and protect it?"

"Answer: You may laugh, but it is so!"

"Question : Great Adepts, Alchemists—and what not ?

"Answer : Because they did not found a miracle club !"

We are given in *Lucifer* (1889, p. 147) a communication with the initials K. H., in which one of the founders is referred to. "There is no likelihood of our finding a better one" (italics in original), "as the 'agent' the 'best available' employed for the past thirty years, &c.," and "since 1885 I have not written or caused to be written, save through her agency, direct or remote, a letter or a line."

Elsewhere we are informed (*vide Theosophist*), "that the Society is what its members make it," and it is compared to "a coral island." In *Lucifer* (June, 1889, p. 275), we may read "Theosophy has many aspects, and derives its inspiration, not from one source only, not from one teacher merely, or from one set of sacred writings, but from all."

Comprehensive, certainly, most sweeping—if not quite lucid. In No. 4 of the Theosophical Publishing Company's reprints (1888-9, p. 16), there is reproduced, from the *Theosophist*, an article, "What are Theosophists?" wherein we read :—

"With how much of the Nature-searching, God-seeking science of the ancient Aryan and Greek mystics, and of the powers of modern spiritual mediumship, does the Theosophical Society agree? Our answer is : With it all. But if asked what it believes in, the reply will be : 'As a body—Nothing.'"

Farther on, "Born in the United States of America, the Society was constituted on the model of its mother land, . . ." and again lower down, "It makes no difference between Gentile, Jew, or Christian." Its writers certainly give all of these a fairly equal share of denunciation, we may read for ourselves.

This "Divine Wisdom," Religion, and Science, founded and fostered by adepts, whose intellects and psychical powers are claimed to be developed to an abnormal degree, resolves itself at length into an Esoteric section of a Society now called "Arcane" in its higher flights ; indeed, from the early days of the Society, if not actually on its being launched, in 1875, at New York, these Lodges of Magic have been a feature (*vide Lucifer*, 1888, p. 264, "Esoteric section," &c.)

"Owing to the fact that a large number have felt the necessity for the formation of a body of Esoteric students to be organised on the ORIGINAL LINES (*sic*) devised by the real (*sic*) founders."

This is signed by the "President in Council."

In *Lucifer* (October, 1888), we see that two of a trade do not agree ; but in the Theosophical Publishing Company's article, June, 1888, reprinted from *Lucifer*, we have "Practical Occultism," &c., from the pen of the Co-founder.

A library, it is stated, is being collected at the headquarters, Adyar ; and one is being attempted here in London, independent of the small library of the old London Lodge.

After some remarks on the literature disseminated by the Society, the lecturer turned to the subject on which he is entitled to be heard as one who speaks with authority.

In the interests of truth, I must once and again protest against the so-called, and, I think, quite mis-called term Esoteric Buddhism, being taken in connection with Theosophy, and the now, of late, advocated Re-incarnation, as being a faithful presentment of Eastern Buddhism ; of the true doctrine of Enlightenment, the Gospel, as tradition informs us, taught by the Buddha Gautama.

Whilst Re-incarnation has become a vital doctrine of late, there is evidence it was not so held formerly by the Society, but only by some private individuals. The author of *Esoteric Buddhism*, when President of the London Lodge, as Chairman of a meeting on March 4th, 1885 (*vide Transactions*, No. 5), introduced the subject of Re-incarnation, on the occasion of a paper being read by a lady—with this remark :—

"This doctrine was not represented as the creed of the Society."

The perplexities of the aspirant to Theosophical knowledge are neither few nor simple ; no pilgrim's progress ever yet presented a tithe of the difficulties, even to the acolyte, whilst adeptship is unattainable to the common herd. "Will o' the wisp" chasing, in the dark it must be of necessity, is dangerous indeed. No better simile occurs to me in this connection.

The nucleus of the proposed "universal brotherhood," formed during the fourteen years of the Society's existence, is surely still in *nubibus*, if we are to judge from all that is known, and some of us know more than a little.

After further consideration of the claims made and work done by the Theosophical Society, able, minute and exhaus-

tive, but far beyond the limits of our space in extent, Captain Pfoundes continued :—

What the Theosophical Society has been, and is, we know. What it might have achieved, we may do well to consider. Opportunities that may never occur again have not been fully and wisely availed of ; folk-lore has lost much that the later explorer will never find ; for those of us who have toiled in this field as early pioneers in the extreme Orient, know the difficulties to be met with, the obstacles to be overcome, in obtaining accurate statements from natives, especially about their superstitions, religious rites, customs, &c. Theosophical dabbling has but disturbed the stream, which will now be all the less pure.

Orientalism has suffered materially in the West ; the languid interest hitherto has been only aroused to scoff ; and we, who are earnest Oriental students and toilers in the vast mines of Eastern lore, feel naturally aggrieved that our life work is damaged in public estimation.

Ancient religious inquiry has been interfered with ; especially has Buddhism been discredited ; and as an authorised exponent thereof, I feel that I am well within my rights in taking exception and protesting.

Ethics, at least, in certain grooves, will suffer ; for it is the brilliant jewels of ancient and modern wisdom, the gems of truth of all time, that will be degraded by the more aggressively self-assertive brass and paste being put forward as the real thing before the multitude, who have not yet acquired the special, and heretofore altogether too exclusive, information that would render such error impossible.

What of the future of Theosophy ?

Alas, too much valuable energy is expended, even now, in propping up an ill-constructed, wrongly-designed fabric.

Theosophy, at least nominally, at any rate for the present, must be abandoned : let it be done in all kindness.

The good inherent therein, the potentialities for progress, for higher aspirations, must endure : like the precious ore that is all the purer for passing the ordeal of the crucible.

Psychic students, Spiritualistic and other, working each in their special direction, should find it practicable to combine without antagonistic elements entering amongst them.

Every just cause, Science, Philosophy, Religion, Ethics, would benefit, material gain would accrue, permanent advantage would be achieved in the direction of intellectual enlightenment, in the development of our higher, our nobler individuality, and in the service of humanity.

The *Pall Mall Gazette* on the situation :—

Whether the London Spiritualist Alliance has or has not a large membership, certainly the attendance upon the occasion of their New Year's Conversazione was both large and fairly "influential." In response to a request made by an officer of the Society, who admitted that Spiritualism was not fashionable, no names may, however, be mentioned. But permission was given to state that Mr. Alario A. Watts took the chair ; and that before introducing the lecturer he thanked an anonymous donor of £1,000, which sum had been forwarded for the benefit of their journal "LIGHT." This and other donations had placed the Alliance in a position of comfort. Mr. J. J. Morse, who had travelled for twenty years in the interests of Spiritualism and has lately returned from America, was jubilant upon the prospect of affairs—spiritually—in that country. He thought Spiritualism there as vigorous as could be desired, but he could not deny that the position was radically different in this country. The profession of medium was perfectly legitimate, although a vast horde of sharpers and pretenders disgraced the name. The flippant criticisms of the American Press had to a large extent ceased. Three or four millions he estimated as their numerical strength in the New World, while the number of those who were interested in the subject was about eight millions. Sixteen thousand members possessed votes in Philadelphia, and their influence had been made apparent when an attempt was made to tax their useful servant the medium.

THIS, from the *Daily News* :—

POYDRICAL RESEARCH: Proceedings of the Society for Poydrical Research. Part XV., Containing Addresses by the President, Professor Sidgwick, &c. London : Kegan Paul, Trench, Trübner & Co. (Limited).

News indeed ! We have not before heard of this Poydrical Society, and we are not at all sure that we know what the word means. Is it permissible to guess from the name of Professor Sidgwick that Poydrical may be the latest form of Psychical ? And, since the American Psychical Society is defunct—it was always dead from its birth—are we to infer that the English Society has passed into another state of being ? Poydrical is puzzling.

PSYCHIC TELEGRAMS.

PART VIII.

VISIONS OF HOSTS: SEEN AND DESCRIBED BY A CLAIRVOYANTE
FRIEND TO THE SISTERS, FOUR BEING ASSEMBLED.

As far as ever you can see and quite up close to us are hosts of spirits, all divided into separate companies, like an army; and they are in different groups again.

It would require a week in time to describe them all as they come.

FIRST GROUP SPEAK:—

We come and stand around you. We, the assembled band of those allied to you by terrestrial blood. We wish to cheer your hearts, to soothe your afflictions, to overcome death and make manifest to you the great fact that our now life is but the continuation of that enjoyed by you. This is a great work, to cheer the heart of the sorrowing mourner, to bring a smile on the cheek and wipe a tear away from the heart-sick parent, child, brother, sister, or wife. How many lost amidst the gloom of the earth's present darkness would rejoice to have even this light brought into their dwelling. The deathbed would be bereft of its terrors, the funeral and grave would no longer be a scene and a place scarce ventured to be thought of, but mere formalisms gone through because customary. This is the work which we have to do, and it is indeed a work which should be welcomed with open arms by all of earth, for it extracts much pain and suffering from the sensitive heart, and consoles many a broken-hearted mourner.

(All these have now passed on.)

SECOND GROUP APPROACH AND SPEAK:—

We, a countless host, are called upon to perform our work, and we follow in the footsteps of those who have hewn the rocks and cleared away the brambles to enable us to walk smoothly on our onward journey. Among us are many of earth, and many who know not earth by experience. We have to explain to you, to depict and set before you the states, conditions, and rules, which appertain to another order of existence. We build a storey on that already fabricated from which you can see further and know more than when on the ground floor. We prepare you and qualify you, whilst yet denizens of earth, to occupy at once your niche in the spirit-world and to be at once efficient labourers in God's vineyard. Ten million times ten million souls we have seen shake off their mortal covering and stand as spirits, too often unknowing and unknown; and we know the necessity there is for a mortal while yet on earth to realise the state of spirit. These and similar are our works, and we rejoice when we are listened to.

(Now these have all moved on.)

THIRD GROUP APPROACH AND SPEAK:—

We come, fewer in number, though not inferior in power. We have seen and taken part in the great spiritual combats of earth. Those gone before us are our pioneers, who remove the stones, and extract the roots, and till the soil which we shall have to sow. We have seen and aided in the first spiritual development of man on earth; we have watched around those who, in the earliest ages, and in all countries, have endeavoured to spiritualise man. We have aided God's work when He gave inspiration; we have protected the victim cast in the den of lions; we have liberated the prisoner from prison; we have subdued the sufferings of the martyr at the stake; we have watched around the bed of those who, prompted yet doubting, were the first followers of that Monarch, Whose teachings now vivify Christendom, and Whose death on Calvary has stamped your souls with the imperial signet of deity.

Where we see a willing mind or a receptive soul, into that we pour the subtle influence of spirit; where evil agencies have closed around a defenceless mortal, there we hold a shield, and there we bring a God-power to recover, to restrain, and to bring that faith which will cast off or overcome that which belongs not to God.

(These have now all moved on.)

FOURTH GROUP ASSEMBLE AND SPEAK:—

In number we are fewer: our work is universal, though apparently limited, yet through us comes that subtle God-power, by which all beneath us work. We have been the *Crucified of Worlds*, the great underworkers wherever God has prominently manifested Himself.

In our days of embodiment, in consequence of the powers transmitted through us, nations and assemblies have worshipped us. We have not opposed this, though we knew, and have taught, that we were worms at the feet of the

GREAT MASTER.

We have learned to suffer, yet not to complain, to be reviled and yet to forgive; to be despised and opposed, yet patiently to endure and to work. These are but the stepping stones towards the throne of Deity; and many a league of such must be passed, ere you can feel the warm glow of that influence which causes the soul indeed to realise Heaven. We deal principally with the universals, and the vitalising powers. To others, not below us (because all who do God's work may be called equal), is given the carrying out of those details, to accomplish which would be a false economy of our power. Look beyond and see the many bands that are yet to come, and beyond stands One, of Whom you have read on earth. Between us and Him you see a mighty host. Are you all fitted to stand in that presence? Are you competent to serve Him directly? Could you endure the atmosphere of that sphere? Know that what is untrue, unloving, uncharitable, impure or faithless is driven from that Presence as moisture is driven from the wood cast into the furnace. Were all these attributes driven from out your souls, what would remain? That which did remain might at present be small indeed, scarce as much as a finger compared to your whole body; but repine not, despond not. Your feet are on the ladder rails, and while your hearts are true, your journey is still onwards and upwards to Him—all will be well.

There were two more groups of spirits, seen by the medium still further on, who would have spoken had the conditions around been more perfect. There was one spirit beyond, who cast blue and rose tinted lights in rays over the various hosts which they all absorbed into themselves down to the lowest ranks of spirits.

Each division, or group is divided into three; which describe the three qualities or ranks that exist in each sphere.

LETTERS TO THE EDITOR.

Lyceums and Sunday-schools.

SIR,—Like yourself, I have no experience of Lyceums, and cannot, therefore, say whether they are worthy of support or not, but I feel most strongly that the attempt of your correspondent, Mr. J. Robinson, to bolster up Sunday-schools should not be allowed to pass without a protest. How Spiritualists can allow their children to go to a Sunday-school, at the risk of their minds being crippled and incapacitated for independent thought, is to me a mystery. I suppose it is part of the desire to appear "respectable" which governs the lives of so very many men. Your correspondent's criticism of the shortcomings of Spiritualists is hardly fair. His statement that Spiritualism has no hall to call its own I believe to be quite untrue. There is one at Leicester, unless I am much mistaken. Your correspondent objects that we have no hospitals. How can a movement which has to fight for its very life against overwhelming odds devote itself to philanthropic work? And if it could, is it desirable that charity should be sectarian? Do we want Church hospitals, Chapel hospitals, Secularist hospitals, and Spiritualist hospitals? Surely not. Let us have hospitals by all means, but not sectarian ones; and how does your correspondent know that Spiritualists do not give as liberally as others to the many non-sectarian charities that exist?

F. W. READ.

SIR,—As a Spiritualist, and one interested in the welfare of Lyceums, I must protest against the attack of your correspondent, Mr. Robinson, on children's Lyceums.

His statement as to children being allowed to run riot, and visit the nearest sweet-stuff shops, can only be derived from his ignorance regarding the working and conduct of these excellent places of instruction for children.

In nearly all Lyceums in the Metropolis the children are taught elocution, the elements of science, singing, calisthenics, and other things which tend to healthy mental and physical growth.

How illogical for a Spiritualist to have his children taught what is usually inculcated in Sunday-schools, doctrines antagonistic to the beliefs which we have formed under instruction received from those who have preceded us in their step onward!

One of the loftiest and noblest works among advocates of our philosophy is the rescue of the little ones from having their minds beclouded by teachings which we do not approve, and to bring them out of the night of superstition and bigotry to the sunshine of true science and freedom of thought.

I hope, sir, you will give me, by inserting this, an opportunity of vindicating children's Lyceums against the misrepresentations of Mr. Robinson.

F. DEVER-SUMMERS, Platform Worker.

[We have abridged our friend a little and have moderated the strength of some expressions. Lyceums seem to tend a little, if we may judge by the letters we receive, to engender force in both advocates and opponents of them.—ED. OF "LIGHT."]

SIR,—I was pleased to see the question of Lyceums opened up in "LIGHT." Some Spiritualists think that we should have the courage of our opinions, and accordingly help the rising generation to form correct ideas on things appertaining to spiritual matters. Hitherto many Spiritualists have not sent their children to orthodox schools, preferring, perhaps, that they should run loose rather than be fettered with wrong ideas of individual responsibility, &c. Many may have become rough in their behaviour on the Sunday, and if they have, is it not our bounden duty to look the matter fairly in the face, and form progressive schools such as shall be suitable for them? If the children have run to sweet shops and other unnecessary places, let us try to throw a better influence round them. I fear to trespass on your space. Yet I hope to see or know that your contributor will join some Lyceum, and so help forward the movement which he seems to have at heart by assisting to train the young idea in a wholesome, moral, and spiritual manner.

C. WHITE,

Conductor of Marylebone Lyceum.

15, Balcombe-street, Dorset-square, N.W.

SIR,—Mr. J. Robinson's letter, I trust, will have good effect and stir up Spiritualists on the important subject on which he writes.

First and foremost we should re-organise the general management of Lyceums.

Experience has proved that some societies are carried on in too much of a free and easy principle, losing sight of the fact that it is a spiritual work we are undertaking, and that "like attracts like." Dancing, games, &c., are too often introduced; doubtless to many it is a great inducement to join, but the conduct at such gatherings is sometimes anything but conducive to spiritual culture. It is time to speak out plainly, otherwise destruction will be the result, and disgrace will follow. Circles are attended by these thoughtless persons who do not realise the seriousness of the work and who draw to them spirits like-minded. In eagerness to enrol members, admittance is gained by the payment of a small fee, without any inquiry or introduction. It is of vital importance that these defects, which will certainly drag Spiritualism in the mire, be at once rectified; and it is to be hoped that those who take prominent parts in the work, will by their personal and moral character, set the younger generation a fitting example, not lacking the true spirit of our teachings.

J. T. AUDY.

SIR,—Believing that many readers of "LIGHT" see nothing of our Lyceums and that many Lyceumists see nothing of "LIGHT," I felt, on reading the sweeping charges of Mr. J. Robinson in your last issue, that there should be, at least, my humble evidence on the other side, or the absence of any reply might be construed into an admission of the serious allegations made against Lyceums generally. My experience is limited to our Nottingham Lyceum since its resuscitation two and a-half years ago; and though we are far from the ideal I have before me, I should be sorry to admit my connection with such a Bedlam as Mr. Robinson has had the misfortune to send his children to. To give an idea of the way our time is occupied, here is the way yesterday afternoon was spent. The Lyceum opened at 2.30 with the hymn, "Tell me not in mournful numbers," nicely sung. The whole Lyceum, led by the conductor, repeated the beautiful verses, "O give thanks to Him Who made." Six or seven of the children then stood on the platform in turns and recited or read selections, some very creditably rendered and well chosen. Errors in pronunciation, &c., were pointed out by the conductor, and the Lyceum was then questioned as to the lessons taught. 3.20 is now reached. A musical reading, "Catch

the Sunshine," was heartily gone through. Then, to lively, in spiring music, we marched in single file, double file, and other movements, and finished with the chain march, which was executed in excellent time and rhythm (in about ten minutes). From single file each group then takes its appointed place. Leaders take various subjects. The group I led—the senior one—listened with gratifying attention to my efforts to explain the solar system to them in a simple manner. I wish to have them all comprehend at least, the place our planet occupies in the universe. As we were in the ante-room, and the members of my group desired me to continue a little longer than the closing time, the conductor closed with singing and prayer and dismissed the younger portion of the Lyceum. The behaviour of the children will compare favourably with that which I recollect in my Sunday-school days in more than one school. I may add that we give tickets of merit for attendance, recitations, essays, &c. These are redeemed by prizes given the last Sunday in the year. I know there are other Lyceums that could show an improvement on ours. It is not fair to compare an ideal "pure teacher" with an indifferent and unqualified Lyceum leader. The question is, Given the same enthusiastic spirit in the individual, does Spiritualism offer a *truer* and therefore *better* basis on which to build up the thought of the future man, which shall influence his actions through life, or does it not? Again, it is unfair to charge what is due to the apathy of the many who rank as Spiritualists to the shortcoming of the Lyceum. The relative positions and conditions of the Spiritualists of my acquaintance and those of other bodies considered, there is no discreditable reflection on the former. That is my humble opinion. I entirely agree as to the necessity of *earnest*, *enthusiastic* effort among Spiritualists, but the way our friend put it in his letter seems to suggest that there is not in Spiritualism enough to inspire men to energy, as compared with the orthodox belief. Surely this is not so. A good, earnest, large-souled "Christian" will be a good, earnest, large-souled Spiritualist—and *vice versa*. Trusting I have not been too lengthy for your space.

48, Gregory Boulevard,
Nottingham.

J. W. BURRELL.

January 27th, 1890.

[Our correspondent has our thanks. We cannot conceive why the education of the children of Spiritualists should not be as carefully and conscientiously conducted as that of the children of Catholics, for example. The point is that it must be in proper hands. Is this always so?—ED. OF "LIGHT."]

Astrology and Public Events.

SIR,—Allow me to call attention to the remarkable position of the planet Saturn at the Full Moon, 1.14 a.m. on the 5th inst. He is exactly, within a single minute of a degree by longitude, within one degree by Right Ascension, on the meridian of London (Westminster). Mars is rising, in an evil aspect to the Sun, co-significator with the meridian of ruling powers or personages. Such positions seem to signify either some notable fatality, or an important political defeat within the rule of that lunar half (about fourteen days). At the New Moon of the 19th inst. the Sun and Moon are in exact opposition to Saturn. "Zadkiel," in his *Almanac*, has already vaticinated upon this (contrary, I may say, to his apparent political prepossessions); but he has neglected to notice the Full Moon on the 5th inst. Whether "Raphael" has done so I cannot say, as I have not yet seen his *Almanac*.

C. C. M.

Is the Spirit Immortal?

SIR,—I am induced to ask the question, "What is Spiritualism coming to?"

Scores of times have I heard the spirits, through our mediums, declare that the human spirit is immortal and shall never die; but we have one of our leading speakers, Mr. Morse, advancing a theory which shows me that, in his opinion, the spirit is *not* immortal. In his discourse given at Newcastle-on-Tyne (December 30th, 1889), he declares that a *pre-existent* Ego (that is, a spirit) is a fallacy—a speculative toy.

The argument stands thus, if I am right in my reasoning: If the spirit did not exist before the body, then it is the result of the body, that is, it is the *result of organisation*. (This is Materialism with a vengeance.) If it is the result of organisation, it has not the *essence of being* in itself, and therefore is *not* immortal. Again, that which is the effect of a cause must cease to exist when the cause ceases to exist. The spirit being, according to the assumption, an effect produced by the body, it must cease

to exist when the body ceases to exist, and, therefore, we cannot have any spirits returning after death (seeing that they, the effects, die with the body). If my argument is sound, then Mr. Morse is a teacher of rank *Materialism*, and he has no business to speak as a spirit-inspired medium.

I should like some of your readers to show me where my argument is false, if the premiss is true.

Let me reiterate my argument. The spirit is either a something existing before the body, or the result of the body. Mr. Morse says it is not a something existing before the body. It is, therefore, the result of the body. It is the result of a perishable body; it is, therefore, perishable itself, because it partakes of the nature of its origin; it, therefore, is not immortal, and therefore, Spiritualism is not true; and Mr. Morse is occupying the people's attention, every Sunday, preaching doctrines which he does not believe. Everything in nature which has a beginning grows, culminates, and decays, and leaves not a wreck behind. If the spirit originates in the body, as the result of evolution (as Mr. Morse says it does), it is of the nature of the body; it will therefore grow, culminate, decay, and leave not a wreck behind; and our hopes of immortality are like a vision—baseless.

63, Manchester-road, Bradford.

JOSEPH CLAYTON.

[Does our correspondent say that "if the spirit did not exist before the body, then it is the result of the body" as summing up all possibilities? Do not most Spiritualists think that the soul (or spirit, as they would say) comes into the body at conception, or at birth, and leaves it at death? We do not ourselves see that the indictment is sound. But our opinion is not in accord either with Mr. Morse or Mr. Clayton.—ED. OF "LIGHT."]

Buddhism at Home.

SIR.—Mr. Oxley gives us only one side of alleged "Buddhism at Home," so it is not for me to follow some notorious examples in delivering judgment before the defence is heard.

But should his grave allegations against the Lamas be supported by that proof up to the hilt which every one of us has a right to expect, and which I await with interest, the teachings of Gautama would still be true and pure as our own "Sermon on the Mount" is, in spite of the worldly lives of those who profess to follow its teachings.

J. T. CAMPBELL.

De Marsay and Mysticism.

SIR.—I think that the writer of the article in your last number on De Marsay to a certain extent misunderstood his aims.

The intention of all mystics is, so to order their lives as to obliterate all personal tastes, desires, and even affections which may offer any obstruction to the "Christ," as they believe in this life, to be "formed in them" in no mere figure of speech, but in literal physical fact. When the self-devotion and spiritual insight of the old mystics manifest themselves once more in the religious world, we may "lift up our eyes, for our redemption draweth near."

M. L. H.

[In the world but not of it, and so the world well lost.—ED. OF "LIGHT."]

SOCIETY WORK.

KING'S CROSS SOCIETY, 253, PENTONVILLE-ROAD (ENTRANCE KING'S CROSS-ROAD).—Next Sunday morning there will be a discussion upon "The Double." In the evening, at 6.45, Mr. W. O. Drake will deliver an address. Tuesday's developing circle is still open for one or two members.—S. T. RODGER.

MARYLEBONE LYCEUM, 24, HARCOURT-STREET WEST.—The proceedings on Sunday were conducted in the usual manner. Four groups were formed, including a visitors' group. Recitations were fairly delivered by Lizzie and Hetty Mason, Julia Clayton, and M. J. and Willie M. White. Thirty persons were present, including visitors. It is hoped that the children will be punctual.—C. WHITE.

ASSEMBLY ROOMS, BEAUMONT-STREET, MILE END.—On Sunday Mr. Emms delivered an interesting address upon "Faith Healing." The cures effected under this name were, the speaker said, really effected by means of animal magnetism, the rise of which was briefly traced, and the opposition of the medical faculty commented upon. In conclusion, Mr. Emms impressed upon his hearers the manifold benefits attaching to the cultivation of the science of animal magnetism. Sunday next, at 7 p.m., Miss Marsh, Clairvoyant.—C.

MARYLEBONE ASSOCIATION, 24, HARCOURT-STREET.—On Sunday evening last Mr. Wortley gave an able address showing the advantages of Spiritualistic teaching and philosophy. Mr. Hopcroft followed with a short but excellent trance address. Monday's social gathering was a complete success, credit for which is wholly due to the tact and energy of Miss Jessie Smyth. Our thanks are also due to her excellent allies. On Sunday next, at 11 a.m., spiritual intercommunion. In the evening, at 7 p.m., Mr. U. W. Goddard will speak "On Unity." Monday, social gathering as usual. Tuesday from 11.30 a.m. to 5 p.m., Busy Bees' "Word and Work." Wednesday, at 8 p.m., séance. Friday, 2.30 to 9 p.m., for conversation and sale of literature.—J. M. DALE.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday morning we had a spiritual service sustained by our own members, and, in the evening, Mrs. Treadwell ably filled our platform, her address on "What is Death?" being very attentively followed by an audience which included a good number of strangers, attracted, no doubt, by the large circulation of literature in the neighbourhood. Next Sunday morning we expect Mr. W. E. Walker at 11.15 a.m., Mr. Stanley at 6.30 p.m., and at 8.15 p.m. we are to have a meeting for members only, with Mr. W. E. Walker.—W. E. LONG, Hon. Sec.

LONDON OCCULT SOCIETY, CARLYLE HALL, CHURCH-STREET, (THREE DOORS FROM EDGWARE-ROAD, CLOSE TO STATION).—Next Sunday, at 7 p.m., Mr. Mackenzie will deliver his second lecture on "Phrenology," with the examination of heads. The last lecture being very successful, we hope to see as good an attendance on this occasion. On Sunday evening, the 16th inst., a lecture will be delivered by Mr. Coryn, F.T.S., on Brown-ing's "Paracelsus," which he will treat from a Theosophical standpoint; and on February 23rd and March 2nd two lectures will be delivered on "Individual Liberty." The committee of our society feel that Spiritualists especially ought to make a firm stand against all interferences with religious opinions, or laws regulating hypnotism, interfering with the practice of mediumship, astrology, or free expression of opinion on social questions. On March 9th I shall speak at King's Cross on this subject.—A. F. TINDALL, A.Mus. T.C.L., 30, Wyndham-street, W.

KENSINGTON AND NOTTING HILL SPIRITUALIST ASSOCIATION.—On Sunday last, at the Zephyr Hall, 9, Bedford-gardens, Silver-street, Notting Hill Gate, one of a series of morning addresses on "Spirit Communion" were delivered by Mr. Portman, and proved exceedingly interesting. Next Sunday morning these addresses will be continued by Mr. John Hopcroft, on "Mediumship." Discussion is allowed and inquiries are invited. On Sunday afternoon the Lyceum session was conducted by our secretary, fifteen persons being present. Musical readings, chain recitations, &c., were gone through, and great interest was shown. Calisthenics were heartily enjoyed. In the evening Mr. W. E. Walker occupied the platform and lectured on "What is Death?" Several good correct clairvoyant descriptions were given, after the remarks of the Chairman (Mr. Drake), contrasting Mr. Spurgeon's and the Spiritualist's ideas of "death and hereafter." Next Sunday afternoon, at 3 p.m., Lyceum; evening, at 7 p.m., Mr. Rodger. A lecture will be given in Zephyr Hall, by Mr. W. Whitley, on February 23rd, on "Theosophy and Occult Buddhism," at 7 p.m.—PERCY SMYTH, Hon. Sec., 68, Cornwall-road, Bayswater.

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

The New Review. (Longmans.) [A varied number, containing a most interesting study of a psychical problem in the person of Mr. Parnell; and other articles, all of merit, among which we may mention Miss Harriet W. Preston's "Pleasant Prelate."]

The Status of American Spiritualism. By J. J. MORSE, with an Appendix for inquirers. Price 3d. Progressive Literature Agency, 16, Stanley-street, Fairfield, Liverpool. [An amplified address delivered before the London Spiritualist Alliance.]

Theosophy: The New Religion. By a former Associate of the Society for Psychical Research. JOHN SNOW, 2, Ivy-lane, Paternoster-row. Price 1d. [A remarkable farrago, quite unworthy of notice. Hardly a single page which does not contain some blunder that shows the writer's incompetence for his task.]

Woman. (For all sorts and conditions of women. Weekly. One penny.) [Motto is "Forward, but not too fast." The principle most commendable. Registered at the General Post Office as a newspaper. Wonderful are the ways of the General Post Office. There is an "eerie story" of the usual type that is now drawn upon.]

The Century Magazine. (Mid-winter number.) [A lifelike portrait of a man to whom the world owes a very heavy debt of obligation—Ralph Waldo Emerson: the charming illustrations which we have learned to expect in this magazine; and excellent readable matter. One thing that concerns us is a letter headed "Was Swedenborg Insane?" We will recur to that.]

The Theosophist. (Madras.) Conducted (usually but not now) by COLONEL OLCOTT, President of the Theosophical Society. [It will gratify those who have addressed the London Spiritualist Alliance to know that their words have "always a soupçon of after-dinner speechiness." There having been no dinner the speechiness remains. If there were a little more speechiness and a little less leaden and dreary solidity in our critic it might be better for his readers. The sooner the President gets back to the helm the better. At present the Editorial Office seems placed in a dismal swamp.]

TO CORRESPONDENTS.

J. T. C.—Very sorry: but a great part of your letter is couched in terms that are calculated to give needless pain. We have, therefore, excised them, and print the rest.