

# 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.)"

It is not much that a man reduced to the state of weakness that oppresses me can do to originate thought or even to appreciate the thoughts of others. I am quite unable to do and unwilling to attempt any work that ought to see the light. I must depend on the efforts of others until such time as this fiend loosens its grip on me. There is no lack of worthy material, and I will select, as my aching head permits, to the best advantage. I have often wished to show my readers that Spiritualism has no reason to fear for its journals comparison with the class journals of other subjects. I have tried to do so in a small way by presenting to them some specimens of transatlantic thought. But these American papers are much more spacious than "LIGHT," and we have no lack of original matter at home. It is also in some ways of a different stamp, and that, perhaps, makes it the more desirable that we should know of what elements the literature of the Occult, of which Spiritualism is only one department, is made up. The lines of demarcation are very plain and strongly ruled. We know what we shall find in the "Banner of Light," with its old-fashioned views reflecting to modern thought the conceptions of the early days of the movement, with its ever flowing tide of messages from the unseen, the denizens of the miscalled Silent Land calling at the free circle-room, as at a telephone bureau, being switched on to a living friend, speaking their piece and passing on. "The Better Way," "The Carrier Dove," "The Summerland"—a late and sane addition to our literature—"The Golden Way," we know what to expect from them, and it is easy to see that each meets the tastes of a certain class of Spiritualists. "The Religio-Philosophical Journal" is equally distinctive. We go to it for philosophical disquisition, for cautious, almost sceptical analysis, for the watch dog's bark that notifies the discovery of a rat where no rat ought to be. So one who reads these journals as regularly as I do could almost undertake to write them with due preservation of local colour and the favourite complexion. The distinctiveness is hardly less than it is, for example, in the publications of the Society for Psychical Research and the Theosophical Society. In the former we know we shall find the sublimated detective with instructions: in the latter unintelligible Eastern words, polysyllabic and aggravating, besides being profoundly unedifying to the ordinary reader.

Nor is this all. Spiritualism in most pronounced form "slops over" into the daily Press of America. The average journal of the United States, with its sensational headlines and its picturesque reporting, is a very different thing in-

deed from our prosaic, humdrum newspaper. No doubt Spiritualism has invaded our daily papers, our weeklies and our magazines. But it is in very sober guise, a scientific statement backed by a well-known name, a clear record, or, rarely now, a curt recital of some evidence at a police-court. In America nothing is sacred from the ubiquitous and irresponsible reporter. Sensation is the breath of his nostrils. He is capable of invading you in bed to chronicle your sensations under the latest developments of *la grippe*. He will dress up the most prosaic and least promising narrative till the author of its being does not know it. If you refuse to convey to him any ideas he is equal to the emergency. He evolves them out of his own inner consciousness and fathers them on you. Then you are indeed sorry that you had not yourself spoken. The particular journal that I had in mind when I wrote that Spiritualism had invaded the daily papers is the "Examiner," of San Francisco. The issues of April 5th and 6th contain sensational accounts of a case which, a correspondent assures me, has created a considerable sensation in that town. As the story, apart from headlines, facsimiles, and other devices of the sensational journalist, is very curious, I will do my best to give a rapid summary of it. "Karl Voght's Voodoo" may be a story of black magic or it may be a curious coincidence.

It seems that Karl Voght had dabbled a good deal in mining stocks, employing as his brokers Coll Deane and Co. He lost heavily, and his losses apparently preyed on his mind. One day he went to his brokers and quietly asked for 3,750dol., declaring that he had been sent by the Almighty to get that sum from them. Both partners thought his mind had given way and put him off. He next went to a notary's and swore to a certain document, which he then had officially stamped by the notary and delivered to the brokers. It issues from the "Supreme Providential Court," bears various seals of Jupiter and other potentates, and is altogether as mad a production as can be conceived. It was handed over to the police, and the firm awaited the threatened vengeance of the Voodoo Voght, the "lawful superior providential agent," &c., &c. This gentleman had disappeared, and the police searched for him in vain. The "death warrant" thus delivered on March 30th threatened against Coll Deane as follows:—

Almighty God has notified you that we, Jupiter, must lawfully judicially administer to you, right after twelve of the clock noon, on Friday the third day of April in this solar year a lawful, official, judicial spiritual rap which will and must come instantaneously your natural but a judicial human animal death.

At 11.30 a.m., on Friday, April 3rd, Coll Deane was stricken down with hemorrhage of the stomach and sank rapidly. A passing doctor was called into him, but he died in a very short time. These are the bare facts as testified to by various witnesses. Voght was eventually found on the day following. He talked wildly of himself as the agent of God, of his magical powers, his commission, and so forth. All his sayings are unimportant; the only facts worth notice are detailed above. A post mortem showed that Coll Deane's death was due to purely natural causes, viz.,



ulceration of the stomach. The connection of the maniac with the death was, it may be imagined, merely by way of coincidence. He predicted and it chanced to come true.

This would be the verdict if the case stood alone. But it does not. The man really seems to have some unaccountable powers. Mr. A. Feist relates that between six and seven years ago he had a brother Felix at San José dying of Bright's disease. He had shrunk to half his size, and lay in bed waiting for death. The doctors had given him up when Voght, who knew him well, appeared on the scene, forced him from his bed to a carriage, and drove him off to a cabin on the Santa Cruz mountains, where he kept him three weeks, and returned him cured, with a gain of fifty pounds in weight. Feist declared that he had given him nothing but some colourless fluid from a small phial. As weeks went by Feist really began to believe himself cured. Then Voght appeared again, and warned him that he was *not* cured, but would die in five years. This prediction was exactly verified. No disease showed for years; then it recurred, and the man died "five years to a day from the time that Voght made the prophecy." The account given of the Voodoo is that he was a barkeeper in Virginia during the sixties, and made money, sold out and went to California, and then to Germany to study medicine. After several years there he went to the East, and studied the Occult. So, at least, he gives out. He lost his wife suddenly, and her loss seems to have thrown him off his balance. This in barest outline is the weird story. Embellished by the devices of the San Francisco journalist it is easy to imagine what a sensation it has created.

#### WHAT OUR FRIENDS SAY OF US.

Across the vast expanse of land and water we, metaphorically, grasp the hand of "M.A. (Oxon.)," Editor of "LIGHT," London, in fraternal greeting on his return to health and strength again. He has been very near the boundary line, and we rejoice to know that the cause is not yet to lose the most brilliant exponent of the principles on which the spiritual philosophy is founded, in all Europe.—"Golden Way," April, 1891. [Alas! how premature, but none the less kindly and sincerely appreciated.—"M.A. (Oxon.)"]

On the motion of that fine representative of English Spiritualism, W. Stainton-Moses, M.A., the Society for Psychical Research was founded. Whether the able Editor of "LIGHT" originally favoured the all-embracing scope of the organisation we do not know, but we do know that the general public is not so much interested in the numerous important problems involved in psychics as in the one all-absorbing question—Is there a future life? Spiritualists have settled this question for themselves in the affirmative by personal experience. As Mr. Stainton-Moses truthfully says in an editorial in "LIGHT" of January 31st: "All the facts that the Society for Psychical Research has accumulated were perfectly well known to Spiritualists long years before the society was founded." It might be added that vastly more than the society has established was known long before by Spiritualists. But the society has given a public standing to some of these facts and secured their general recognition. The public has been, as was natural, most impatient with the slow progress of the S.P.R.; but natural as is this impatience it is no valid reason why the society should change its policy unless from a purely business standpoint. Mr. Stainton-Moses has felt it necessary to protest against the methods of the society and, we believe, to withdraw from it; though he is ever ready to give credit for what it has accomplished. — "Religio-Philosophical Journal."

DR. PHILLIPS BROOKS' definition of a Christian could with propriety be placed in large, golden, block letters over every pulpit in Christendom. In a recent public gathering he said: "A Christian is not a man *plus* something; he is a man *developed*." Christian brethren, please commence your self-examinations!

#### LETTERS ON THE SPIRITUAL LIFE.

[FROM A READER OF "LIGHT."]

No. II.

DEAR—,—You say I have tantalised you by painting a state of Spiritual Life almost Utopian; that I have not taken into account the perils by the way which make it almost impossible—owing to heredity and environment—to reckon easily with ourself and cast Self out as I define; that the distance between sowing and reaping is so wide that heart and hope often fail in sight of accomplishment.

Yes. True enough. I know it all, because I speak as one who has endured. It is on this account I am attempting to solve your difficulty, and shorten for you, by one half, what it took me years to accomplish. You say it is not enough that I tell you to cast out Self. I must show you how to do it. To do this I shall have to take my heart and lay it open. Theories are valueless without practical demonstration. I shrink from the dissecting knife, even self-inflicted, but I see no other way to help, or impart what I have to give.

As I said in my last, Christianity, by which I mean the religion Christ taught, has never had fair play. It is on this account that people who might shelter joyfully in its truths, rush off to Buddhism, Theosophy, Agnosticism, Comtism, and the countless "isms" which they find far more congenial and attractive than the simple Gospel of Love in Christ; so terribly has it been alloyed by the "traditions of men." Instead of blaming, one may almost justify them when we remember how deformed the "truth as it is in Jesus" has become in the hands of such grim exponents as Calvin and others of his school of teaching.

A truth-loving soul, unable to reconcile the fundamental truth of "God is Love" with the unloving, harsh delineations of Love represented by these limited men, necessarily flings off their yoke, and in doing so dares to say: "Let God be true and every *man* a liar." Better to hold on to God in the dark and drift, as many of us have done, than dishonour Him by measuring His attributes by the religions of the world which so lamentably fail to represent Him. My experience is, that holding on so, we are brought by God into a higher knowledge and revelation of Himself, and are literally and finally "taught of God." In illustration of this I will unfold a few personal experiences. They will reveal to you sooner than pages of abstract theorising about the subject what I would convey. You will see how cruelly a soul may be handicapped in the struggle to reach the Light and the Truth. At the same time it will encourage you. It will prove that if you are in earnest, at no point need you ever despair. The seed may be long dormant in the darkness of the earth, but there comes a day when the warm rays of God's sun penetrate it, and it lives and grows! It will interest you also to know how the "soul-voice," about which someone has written lately in "LIGHT," does speak and teach those who go straight to the Fountain Head to be "taught of God."

There will come points in the spiritual narrative where, if anyone had only done for me what I am trying to do for you, my wanderings would have been considerably shortened. The result to myself, however, might not have been so satisfying. Intensity is gained by resistance. The riches of experience may be measured by the strength of the endurance through which we have learnt how to love, how to sympathise, how to overcome; until looking back we feel we would not lose one jot of the burden laid upon us, so perfect is its result. "Whoso goeth forth weeping, bearing precious seed, shall come again with joy, bringing his sheaves with him," is a practical truth.

At my mother's knee came my first awakening, when, as a little child, she used to tell me with beautiful awe about God and heaven, until I, remembering somewhat the "glories I had left," used, as a child of five years old, to lie in my cot and think of heaven and long to get there. But how? And quickly? I was impatient. I distinctly remember one night saying to God, "Oh, if I could only be a martyr, there would be no difficulty about getting at once to heaven!" I had come into the world, evidently, with a sense of loss. My imagination had been stimulated no doubt by stories of martyrs burnt at the stake, because they preferred God to a lie, or what was such to them. But I was not suffered to rest with my longings. My nurse was



a woman the corner stone of whose piety was hell and the devil. Like the Jews of old, she was illogical, for she always called him in to cure me of the evils of which he was the author!

She threatened me with him whenever I was naughty, and once went so far as to say he was standing without to take me away! A very real and horrible personage did he become for me. I pictured him vividly—for had I not seen and studied that print in the "Ingoldsby Legends" which represents him with a bag on his back brimming over with naughty little children! It filled me with terror and incarnated the devil for me, keeping me in bondage for years to the horror of a physical manifestation.

As time went on I think I grew "mixed." I hardly knew which was God. He seemed to me but another sort of devil—for He could burn me in hell for being naughty. God's service, as I grew older, meant much dreary sitting still in church, listening to sermons I could not understand, except when now and then I caught the words "hell" and "devil." These would prick my attention and make me shrink with a sense of distress into myself. Love was nowhere—the devil had stifled it. The religion of Christ meant that God was bound to burn us in hell because we were so wicked, but to satisfy His justice He killed His own Son to appease His own wrath against us, and if we believed this, then we were saved. To understand this meant much learning of collects and Catechism and Bible, and a general filling of my young mind with words—words—words—that bore no meaning for me in the terrible realisation of one ever distinct fact—that hell was a place of real fire and flames to which God sent all wicked people who, like myself, felt a dislike to a religion that meant much going to church, and prayers, and sermons, standing out against a lurid background of hell and devil. God was not Love to me, but the awful, the terrible Judge, who was so dreadful He had allowed Christ to be killed. I felt sorry for Christ. Good Friday was a miserable day. I did not think I ought to work on it. It was so gloomy, worse than Sunday. Oh, why was religion so dull, so cruel! I went on feeling like this until I was fourteen, when a new experience came. I was conscious that I could not go on as I was doing. A change was needed somewhere to bring me into harmony with the Powers of Heaven. It was one Sunday in church, I remember, that, as I was amusing myself during the Litany by studying the calendar, or the "prohibited degrees," the "soul-voice" said to me: "It is about time you gave up being wicked if you want to be good and go to heaven." My wickedness lay rather in a sense of antagonism than in any actual misdeed to God and goodness. I could not pretend to what I did not feel, but some inner consciousness told me if I could be changed all would come right. "Ah, well," I thought, "I am going to be confirmed soon, I'll put it off until then," and I did.

Now, if only some loving, truth-seeing soul could have laid hold of me then and given me a glimpse of God, stripped of all deforming tradition, I should have been spared a good deal. But it seems I was to have my infant prayer answered. I was to reach my heaven, not quickly, but through a long spiritual martyrdom. I was laid hold of. But how I will tell you in my next. If these passages from the journal of a spiritual pilgrimage are in any way helpful to you, I am glad for you to have them, even at the sacrifice of permitting you to read what most of us prefer to conceal.

#### Death of Mr. Hensleigh Wedgwood.

As we go to press we learn with regret that on Tuesday last another old Spiritualist passed on. Mr. Wedgwood was an indefatigable investigator of the facts and phenomena of Spiritualism to the very close of his life. We are not aware that he formulated any particular theory to account for them. He was absorbed in the collection of facts. His experience was wide and his interest unabated to the last. He had attained the good old age of eighty-seven.

Dr. R. HEBER NEWTON, in a recent sermon at All Souls' Church, said that the creeds "are not divine revelations, let down out of the skies. They are human expressions of divine mysteries. They are the result, not of miracles, but of study, speculation, and controversy. They were passed by a majority of votes in the councils of very human men. They are not infallible. They are altogether fallible."

#### DO ANIMALS LIVE AGAIN?

ADDRESS BY MR. CHARLES DAWBARN IN SAN FRANCISCO.

We have lately gathered a number of cases of apparent clairvoyance in animals. This is what is said in an address by Mr. Charles Dawbarn in San Francisco:—

Just as we find that sun, moon and stars were not made for man, so we discover that there is no law, not even the spirit of a law, of which man has any monopoly. And this applies just as much to the law of spirit return as to any other law of Nature. Herein we enter a field of fact and thought that the everyday Spiritualist has not yet cared to explore. Yet if spirit return be a question of fact, it is also a question of fact as to what class of spirits return and who it is that sees them. It has hardly occurred to most Spiritualists even as a possibility that if their friends are immortal and can return, then under universal law other animals may have exactly the same privilege.

A recent case of spirit return in this good city of San Francisco seems to me an admirable proof that Spiritualism rests upon universal law. I think it may also do much to commend our facts to the thinker who has so far ridiculed all pretension to a special immortality for man. A lady from Santa Barbara has been visiting San Francisco, staying in a family where there are two excellent mediums. One afternoon she was having a sitting with one of these mediums, who saw and described a horse as a spirit visitor. The lady recognised the horse as a family pet left at her home. So far this was not an uncommon experience, and has usually been explained as a picture flashed into the mind of the medium by some spirit friend, and no more wonderful than the picture of the old home or the long forgotten scene which we have counted as an excellent test.

The other medium, who had been absent and knew nothing of this little incident, was aroused in the night by the sound as of a horse trotting rapidly on hard ground. Then she saw a beautiful horse standing by the foot of the bed; with distended nostril and flashing eye he seemed as if he had come rapidly, and he was evidently anxious for recognition. The medium sat up in bed to see him more distinctly, and called to her husband, but I am told the horse vanished before the husband was roused. The next morning at the breakfast table she described her vision, and again the horse was recognised as the old pet of the visitor, and left in her stable at Santa Barbara. An hour or two later a telegram was received stating that the horse had died during the night.

Here is another incident that teaches a broader Spiritualism than that to which most of us have limited ourselves. Our history is full of accounts of spirit return at about the hour of death of some friend of whose sickness the witness was ignorant. Psychical societies have investigated many such cases and acknowledge them proved. But scientists who do not deny the facts are seeking some other explanation than spirit return because they cannot conceive of any law of Nature conferring special privileges on man. This horse incident shows that they are justified in their caution. If our Spiritualism be a truth it must embrace all life. We cannot leave any out, although senses different from ours, possessed by some beings, may compel their spirit return to remain outside our powers of perception.

It happened that that horse found a human medium who could see and hear him. He seems to have loved his mistress, and though he could not return direct to her, he did the best he could to let her know he was unchanged by the fact of death. It will always be difficult for an animal spirit to find a human medium. I have seen a pet dog control a private medium, and I learned he was a frequent visitor in that home. I did not like it. It seemed a lowering of humanity to be so used by the animal. But such clairvoyant vision as saw this horse is quite another matter, and brings to us the same truth of animal immortality and spirit return that we would get by direct control.

We have plenty of proof of animal clairvoyance. I have known a canary to quarrel almost daily with the former occupant of its cage, now a spirit. That was evidence of that bird's power to see spirit life of its own race. We have not been gathering this class of evidence because man has been loth to believe that lower races have immortality like his own. I am not saying that the animal organism is capable in this life of learning the lesson of spirit return.



We do not know that it ever thinks of death, or can realise its own future, but the fact is there all the same, and if law be universal then the animal will have immortality if such be our privilege.

### CAN ANIMALS SEE SPIRITS?

We return to this interesting question. The following are cut from "Rod and Gun," with our thanks:—

Our Peterborough correspondent sends a good story about an old sportsman's adventure with a ghost in South Warwickshire over thirty years ago. The tale has never been recorded, and it was seldom the narrator could be "drawn" upon the subject. Old William had been for a day's shooting in the neighbourhood of Wroxton Abbey, and had to walk three miles to reach his home, at Grimsbury. He had to pass through the little village in the valley called Drayton in the evening. A cheery welcome at the inn was always the excuse for the old sport to "take jest one more drap o' whisky." The result was that he climbed the hill at ten o'clock instead of at seven. He had just topped the steep when his spaniel gave a hollow whine, dropped back with her tail between her legs, and looked terror-struck towards the hedge pointing for Hanwell Castle.

"Now," said William, "that's darn'd queer. What's the matter, Daisy?"

Looking in the direction the dog pointed he caught sight of a spectral figure. It was about three yards in the field, facing a gap in the hedge, and the moon just lit up the apparition.

"It made me sober, and no mistake," he used to say. "Well, you know, I never had been frightened; but I was glad my trusty old gun was in my hand, and I was not less courageous because I knew it was loaded. I stood still and had a good stare; and the bitch still whined, and stuck close to my legs. The figure remained motionless. I pulled my gun up to my shoulder, and then addressed myself to the ghost, 'Who are you, and what do you want?' No word or movement followed; and I felt more scared, and kept a good eye along the gun-barrel. Now, the whisky evidently was about to work again, for I felt new strength, and said, 'If you are a man, speak; and if you're the devil I'll fire!' (Renewed strength at the word 'devil.') Next I said, 'I give you fair time, and shall count three; and if you don't speak I shall blow your brains out.' (How ghostly!) 'One! two!' I had my finger on the trigger to fire, and the word *three* was forming, when the ghost dropped on its knees, and in a plaintive voice said, 'Oh, Master Edwards! don't shoot—it's only me!'

"It was a miller playing the ghost. He cleared from the district soon afterwards, and was never heard of again. Without the aid of whisky the dog soon showed signs of boldness."

Here, from our contemporary, is a suggestion for the leaders of the Society, which makes ghosts a special study. "Experiment is admissible, nay, requisite and desirable. The Psychical Society should take dogs of approved valour to séances and see how they behave when the raps begin and 'the bodiless gang about.' In the interest of valuable lives, it might be as well to muzzle the hounds, as it would be no trifle for a medium to be pinned by a tenacious bulldog. Mr. Podmore or some other official might also illustrate the science by pretending to be a ghost, and visiting the slumbers of a bull-dog or bloodhound just to see what would happen. We might then learn whether dogs are only superstitious or whether they have a smell for a genuine spectre. The service demands courage; but gentlemen familiar with the terrors of the other world will not shrink from mere physical dangers."

A learned correspondent wishes to make a few more observations on the eerie subject discussed in our opening article last week. "Horses and dogs," he says, "have frequently been said to have shown inexplicable and intense terror at four cross-roads. Now, formerly, all suicides were buried at four cross-roads, under the old barbarous rule which proscribed a stake being driven through the body. A discovery some three or four years ago was made in Cannon-street, when a skeleton with a stake was exhumed. This, as a contemporary account of the occurrence eighty years ago shows, was the skeleton of Williams, who hanged himself in prison while awaiting trial for the murder of the Marr and Williamson families in Ratcliffe Highway and Old Gravel-lane hard by, which in 1811 horrified and terrified London. The wretched suicide was paraded in a cart to the cross-streets close by where Cannon-street was intersected, to be there buried, and there his bones lay for seventy-five years.

"Now, there has long been a very general superstition that at the places where suicides are buried a headless apparition lurks. Specially is this belief held in the North. An instance was very recently given in an article in the 'Evening Standard.' It was stated that some years ago a head-

less woman was supposed to haunt a place known as 'four lanes end' in Lyneal-lane, Ellesmere, Shropshire, where a man who had committed suicide was buried. On this occasion a man was passing with a waggon and three horses. The horses took fright at the spot, dashed off, and overturned the waggon, which, with the shaft-horse, fell into a large hole, killing the waggoner. The other horses, breaking the harness, galloped home in the wildest terror."

To these cases of animals seeing ghosts it may be well to add what the "ROD AND GUN," to which we are indebted for so much information on the subject, gives us by way of comment:—

### ANIMALS AND THE PHENOMENA OF SPIRITUALISM.

The interesting letters about the visions of dogs which we have recently been publishing recall and justify Dr. Johnson's remark that all the argument is against the proposition that there are ghosts, and all the evidence in its favour. Even the critics who are most apprehensive of being charged with "credulity" must hesitate before they treat so many statements, and the endless others to similar effect which could be made, as of no positive value. We are well aware that, as the society devoted to the eerie subject has discovered, there are many freezing tales of supernatural apparitions which can be explained away; but it is equally a fact that there are at least as many which cannot. Are we to dismiss those unshaken testimonies as valueless? The disposition of the age is to treat them so, and the age, in its scepticism, believes itself to be scientific. That, however, is sheer question-begging, and it is the very reverse of scientific. This age is not alone in ignoring propositions which invite our attention to theories dealing with experience beyond the general ken. All ages have ignored such propositions. With apologies for recalling a trite illustration, we may mention that the authoritative teachers of the seventeenth century condemned Galileo for surmising that the earth was round. The true function of science is to widen its scope in order to comprehend phenomena that have either never been observed before or never philosophically examined.

It is worthy of note that the scepticism of "science" as regards ghosts is not so relentless as it used to be. We who have never seen a ghost are not now so ready as we used to be to regard those who say that they have as subject to hallucinations. The expert scrutineers of the society to which we have referred have found scores and scores of cases of "telepathic communication" which it is absolutely impossible to explain away. The evidence in favour of any historical tradition, or even in favour of the existence of the Wellington statue, is not more indestructible than that by which many a human being has proved that at the time of the death of a near friend far away he had an exact vision of the woeful circumstances. We have already had occasion to mention Bishop Fraser's philosophy of such apparitions, and need not restate it here. We mention the fact that "telepathy" is now admitted to denote a body of indubitable folk-lore, simply in order to point our remark that science is ceasing to deny the possibility of Spiritualistic energies and visions. It is only the fool who will now say that the supernatural has no reality, that there are no existences beyond those of the kind which we meet in our work-a-day lives. As Mr. Myers argues in the "Nineteenth Century" for this month, the phenomena of "double identity" in man, a cerebral state not at all uncommon, affords strong presumptive evidence that after death the soul may exist in a condition of which in our natural life we have no conception other than that offered by theology. If we can believe that the personal identity does endure after death, why should any of us be sure that it may not then occasionally reveal itself to the gaze of mortals?

There are difficulties in the way of accepting this *a priori* argument as establishing anything more than a hypothesis to be well respected. "You show it probable," we imagine some reader saying, "that men and women may have supernatural visions; but it is dogs and horses of which your correspondents have been testifying. Is it rational to think that the spirit of a man may reveal itself to a dog, while the dog's master is unaware of any unusual occurrence? If there are ghosts at all, should not they be man to man, dog to dog, horse to horse?" The objection seems strong; but we think that it is not so strong as it seems. Those who make it are themselves using the *a priori* method of reasoning, which they habitually regard as not to be trusted. They reject the stories of dogs and horses seeing ghosts because the abstract probability, the *rationale* of a natural law born of induction, is against the tales. Thus, they may be held to be put out of court by their own action; but, as we are not essaying any mere victory at logic-chopping, we pass the point unemphasised in order to meet the objectors fairly on the question they have supposititiously stated. It is quite true that a human ghost appearing to a lower animal is astonishing. We ourselves were at first inclined to laugh at the story of the setter which beheld the spectral tinker of Aber-



foyle. On the other hand, it must not be forgotten that man is not the animal of the acutest perceptions. There are many perceptions which become less and less sharp every age, as the evolution of animal organism proceeds, and often become altogether lost. The eyesight of a Queensland black, for example, is so much better than that of a European as to be almost a different faculty. The European needs a microscope to see a speck of dust; but the black can track man or beast over miles of dry stones without difficulty or hesitation. Similarly, as civilisation advances, man loses his sense of smell; and human hearing is so imperfect that even musical sounds are heard by us as musical simply because we cannot note the "parcels" which to the perfectly accurate ear would make them altogether different. The human senses, then, as witnesses in the matter under discussion, must be considered with serious reservations on account of their known inferiority to those of many animals. Do not birds of the air, sheep, even the gross swine, have premonitions of storm or of calm when the most skilled meteorologist is a dumb oracle? Is there a country family in all broad England which lacks the story of a horse or a dog that has at some preternatural impulse done a sagacious deed which put human wit to shame? Then, do we not know that there is often a stronger sympathy between a horse or a dog and a man than between that man and any of his fellow-men? and, if keen sympathy is the quality which renders "telepathy" possible, may not the spirit of a dead man reveal itself to a horse or a dog which was the man's comrade? After all, however, we need only indicate the inductive argument. We might push it far; but we have used it sufficiently to accredit the thought that it is nothing natural which makes horses cower with terror, and the savagest of dogs slink off like coward curs, when, on moor, or on high road, or in ancient manor, their human companions are cognisant of nothing to be alarmed at.

#### GENIUS AND INSANITY.

Here is a sign of the times too good to be passed by. "The Speaker" (May 30th) prints the following, and makes no wry face:—

SIR,—May I suggest that genius and insanity are only other words for "openness," or what in modern parlance we call "mediumship"? We are all mediumistic more or less; our great poets and musicians very much more, our smaller fry very much less. The flashes of genius that we enjoy are "put through" by master-minds that have existed for æons. Nineteenth century readers will of course scoff at this idea; for the world has always scoffed at great truths before accepting them. Moreover, men who consider that they have original genius would be mortified to think they were only "instruments" used by minds infinitely greater than their own. Yet there seems little doubt that this is so; unfortunately, I cannot—at the moment—prove my case as clearly as Mr. Nesbit proves his, though, in a few more years, it may be recognised. I have an old and honoured authority for stating that spiritual truths "can only be spiritually discerned"; they do not lend themselves to science and mathematics, logic and geometry, which are instruments of the intellect alone. Spirit knows nothing of time and space, lines and boundaries; like the wind, "it bloweth where it listeth, and we know not whence it cometh or whither it goeth." But we all know that it is in the silent hours of the night, in the solitude of the study, or in the lonely country walk, that we gather our best ideas, that we invent our plots or write our essays and poems. We talk tall talk about evolving them "from our inner consciousness," when we simply receive them from the spirit-world that is always around us, striving its hardest to tell us a great deal more if we would only pause to listen. But the majority of us shut our spiritual eyes and seal our spiritual ears, and devote our best faculties to the task of turning a halfpenny into a penny, or of travelling a little faster on two fixed lines. Again, the man who is "open" or "mediumistic" is necessarily liable to bad as well as to good influence, and thus it so often happens that those who give us the greatest flashes of genius are eccentric, erratic, and occasionally have seasons of wild debauchery. The man of well-balanced mind "holds his fortress," and from him we get neither genius nor orgies; the feeble man leaves the door open altogether, and the result is a free fight for his stronghold—in other words, chaos and insanity; he becomes what in olden time was called "obsessed." (Was it not seven devils—or evil spirits—that Christ cast out from the lunatic?)

Once more, it is well known that mediumship exhausts the vital forces of the physical body, and makes men weakly. (In this sense many a man has laid down his life for his cause.)

Finally, it is rather curious to note amongst the many names instanced by Mr. Nesbit how few scientific men are numbered. This goes to strengthen my theory, for between the boundless world of spirit and the finite world of science there is little sympathy. Science ends where it begins—in

matter; so does money-getting; poetry and music, and whatsoever appertains to the higher spiritual life, and to what we call "genius," echoes through space for ever.

Herne Bay.

E. H.

#### WHAT NEXT?

Since all experience has shown that the phenomena of Spiritualism are not to be commanded: since our empirical knowledge goes to prove that the raps by means of which communications are made occur on a wooden table and on a seasoned table furthermore: since even a new table is useless till it is seasoned: since, moreover, these new experimenters are, as a body, new to our experiments—therefore, their collective wisdom devises a table of steel, in order, it would seem, to make experiments unsuccessful. "Is Spiritualism Worth Investigating?" is discussed in "The Arena." Yes; but not that way. But perhaps the following paragraph is a hoax—

#### THE NEW TESTING MACHINE.

The psychical investigation society, of which the Rev. Dr. Heber Newton, of New York, and the Rev. Minot Savage, of Boston, are the leading lights, has already attained the proportions of a considerable movement. As the result of much preliminary experimentation and discussion, the society has decided on the construction of a novel machine to test indubitably Spiritualistic evidences of the genuineness of the medium manifestations. This machine is now building in a Pittsburg shop, said to be under the personal supervision of Mr. Andrew Carnegie. It is called a "psychograph," and is to be made entirely of steel in the shape of a small table two feet square, and mounted on steel legs, eighteen inches high. A movable slide about three inches wide and running the entire length of the table will form part of its top near the centre. The slide will move on reversible cogs, connecting with a sort of circular typewriter arranged under the top of the table, which, in revolving prints on an endless tape, letters touched by the stopping and starting of the movable slide. The idea is that with this machine, a slate writing medium or trance medium can be thoroughly tested, as the letter key on the revolving typewriter will not be visible. He can put his hand on the movable slide and it will be moved by psychic force and all a spirit operating through the medium will have to do, in order to write intelligent communications, will be to make the slide stop over the invisible letter it wants to print.—"Aleyone."

#### CAPTAIN HEYWOOD'S DREAM.

It seems well to put upon record in this journal such illustrations of the supernatural as are afforded by the current literature of the day even where the facts present no especial novelty and are set forth with less detail and particularity than we might desire. Of such are the following from the Rev. Mr. L'Estrange's memorials of that most charming woman, the late Lady Belcher. They are derived from her step-father, Captain Heywood, R.N. :—

"When young Heywood was on service at Tahiti he had a dream which greatly affected him. He thought he saw his father standing before him and opening his arms as if to embrace him. Afterwards he found that his father had died at that time at the early age of forty-four. A similar occurrence happened when he was serving at a later period in the Walcheren Expedition. Captain Heywood was ordered to land the bluejackets, and they slept in huts along the shore. One night when Captain Heywood, his first lieutenant and surgeon were in bed, the surgeon started up and demanded who touched him. All denied having disturbed him. They settled themselves again, but half an hour afterwards he again jumped up and said he was certain someone was playing tricks with him. He went to sleep again, and once more awoke, declaring that someone had placed a cold hand on his cheek. He heard afterwards that his father had died at that time."

#### ON HEARING ORGAN MUSIC AT NIGHT IN SHAKESPEARE'S CHURCH.

Can I forget—no, never while my soul  
Lives to remember—that imperial night  
When through the spectral church I heard them roll,  
Those organ tones of glory, and my sight  
Grew dim with tears, while ever-new delight  
Throbbed in my heart, and through the shadowy dread  
The pale ghosts wandered, and a deathly chill  
Froze all my being—the mysterious thrill  
That tells the awful presence of the dead!  
Yet, not the dead, but, strayed from heavenly bowers,  
Pure souls that live with other life than ours;  
For sure I am that ecstasy of sound  
Lured One Sweet Spirit from his holy ground,  
Who dwells in God's perpetual land of flowers.

—WILLIAM WINTER, in "Harper's Weekly."



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## Light :

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

SATURDAY, JUNE 6th, 1891.

**TO CONTRIBUTORS.**—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

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

### THE SOUL.

The following attempt to distinguish and classify the different theories which are or have been held concerning the nature and origin of the individual thinking principle, in the composite being, man, is condensed from a study of existing or historical systems of thought or belief. Originally intended to form, with much expansion, and due citation of authorities, the introductory chapter of a long treatise, the present abstract is sent to "LIGHT" in the hope that some may find it useful as an aid to determining their speculative position.

1. There is the materialistic view, that "soul" is only a product of organism, that it is an obsolete word expressive simply of functional co-ordination. Consciousness is merely a function of physical organism, and ceases with the disintegration of the latter.

2. The "Creationist" view—there is a special creation of a soul by God at every birth. (I suppose that not even a theologian, pretending to any regard to philosophical or scientific conceptions, now still holds to this belief.)

3. The view which used to be called traducianism, or traduction of an infant soul from parental souls, by a propagation analogous to that of the body.

4. The fourth theory agrees with materialism so far as that "soul" is a product of the physical organic principle derived from the parents, but denies that it is a mere function of physical organism, regarding it rather as an extract, independent of the organic matrix, and in fact surviving it.

5. There is an undifferentiated and unqualified Vital Force animating all things susceptible of its action according to their special quality and constitution. This Force obtains all its specific quality and individuality from the material on which it acts. There is no quality in the action; all the quality is from the reaction. An individual "soul" is a material quality raised to psychical quality by the animation resulting from the impact of the undifferentiated and unqualified Vital Force.

6. The action of this universal power or force may be conceived as already characterised, that is, as imparting a quality to the material or substance animated. This case may be again divided into—(a) The already specialised or characterised force is an "unconscious," and the conscious soul results only from its union with the propagated substance; (b) it is already conscious and individual by a prior and higher substantiation, and its union with the propagated substance (its "incarnation") is influential and convertive. Here also there is room for a subdivision; for the animation

of the propagated substance—the embryo—may be conceived either as due to the already individualised force, or to be derived from a less specialised form of the universal vitalising principle. Such a form, however, would not individualise in any psychical sense; the life thus primarily imparted would be only the life of the genus or species, and individuality would be a mere accident of material, i.e., of spatially divided, existence. Psychical individuality would result solely from the intimate influence of the pre-existing specialised principle, which would be the only individual "soul" of the new composite being.

6b, of which the sub-view just presented (with explanations and qualifications which could only be set forth at considerable length), seems the most philosophical, is the doctrine of pre-existing individuality.\* 1 and 2 we shall agree in rejecting. 3, the propagation of a true soul by parent souls, is a view which has the defect of supposing that psychical concurrence is constrained by physical concurrence in every generation, that the higher principle or nature obediently follows the impulses of the lower. We may elect to stand by dualism or by monism, but if the former, we cannot logically adopt consequences appropriate only to the latter. In fact, it is doubtful if this third theory can really be distinguished from the fourth, and if either can be intelligently held by anyone who repudiates materialism in even its grossest form.

C. C. M.

#### DR. MOMERIE'S LECTURE.

[FROM A CORRESPONDENT.]

It may, or may not, be a sign of the times to hear a clergyman of the Church of England boldly attacking the doctrines of the Atonement and the Trinity; but it is certainly a sign of the times to see a large audience of well-dressed people crowding to listen to him. The seats at Princes' Hall on the occasion of Dr. Momerie's lecture on "The Corruption of the Church," were 10s. and 5s. Evening dress was announced as indispensable. And yet the large hall was so full of fashionable people that it seemed as if the marquises, and Cabinet Ministers, and comfortable bankers who frequent (or used to frequent) the sombre-looking church two doors off had made a mistake and taken the wrong turning.

Dr. Momerie, who was received with cheers, commenced by claiming for himself credit for honesty of belief, defending himself against the charge of being dishonourable to the Established Church of which he had been an officiating minister, denying that he had subscribed to "all and everything" in the Book of Common Prayer—a declaration which was abolished, he observed, in 1865—and remarking that the corruptions of the Church threatened its dissolution. Addressing himself to his subject—"The Corruption of the Church"—having previously explained that by the term "Church" he meant all Churches which held what are understood as orthodoxy, he proceeded to trace what he considered the origin of the present system of beliefs included in that word to primitive savage life—the idea that then prevailed that calamity was caused by the anger of persons unknown, the idea of sacrifice for the purpose of appeasing the anger, and the consequent establishment of priests. On this basis the lecturer founded an elaborate criticism of some of the chief doctrines generally known as orthodox, illustrating his views by quotations and anecdotes. He concluded by emphasising the dictum that a want of the power of adaptation means death. But some people may think, perhaps, that the Church of England, like the celebrated Vicar of Bray, has exhibited too great a power of adaptation. It is doomed, not as a spiritual, but as a political institution. At any rate, it is a very pregnant sign of the times that even the Primrose League are getting dissatisfied with their spiritual pastors and masters.

\*It must not be confounded, as the terms "influential and convertive" above used may tend to confound it, with the religious doctrine, which concerns the repetition of the same process from a yet higher plane of spiritual activity. How far the convertive influence of the soul, regarded as the transcendental individual, furthers the religious conversion will depend entirely on the progress already represented in this transcendental individual, who has already, in previous spheres of realisation, been exposed to the influence of the higher spiritual principle. Meanwhile, be it observed that all convertive influence is integrative or organic, i.e., raises the individual of lower order to consciousness and functional participation in a higher order. Religion is simply the recognition of the highest order of integrated life.



## THE USE AND ABUSE OF SPIRIT TEACHING.

By "1ST M.B. (LOND.)"

(Address delivered before the Members and friends of the London Spiritualist Alliance, on the evening of May 26th.)

In considering the strange period in which we live from the point of view of reform by means of spirit-agency, one cannot fail to be struck by the great variety, and often contradictory nature of teachings that are given through modern inspired speakers and writers. The new teachings extend from the physical movement of solid objects, on the one hand, to deeply religious and philosophical disquisitions, on the other. The tiny rap, and the moving table, present us with food for thought; while the higher lessons do no more.

Spirit teaching is sent us, not as authoritative statements concerning matters of indubitable fact, but for its suggestiveness; to give our imagination new pabulum; to lead us to meditate on the nature of our being from the vantage ground of many and new views, and of ideas before unknown.

Every man must develop himself. No other person or spirit can do it for him. Our present depends on the use we ourselves have made of our past, and our future on the use we now make of the present. The labour of spirit-guides, and protectors cannot relieve us of this, our inevitable task, and destiny. But if our desire is to progress, they can powerfully aid our endeavours by stimulating the conscience; by rousing the remembrance of our desire to overcome when temptations offer; by teaching us, to the best of their ability, concerning new truths—that is, by giving us the benefit of their opinions on subjects that may be harassing us. But we should not forget that these are only such as are current in, or generally accepted by, the members of the group or coterie to which the spirit belongs; and that they are therefore as liable to error as are similar opinions among men. The recipient must therefore examine and weigh them, he must meditate upon them, and compare them with what he already knows. Their misuse is to accept them as infallible, to build doctrines upon them as though they were facts, or, in short, to treat them in any way but that above mentioned. But as the light by which various individuals are illuminated varies, it will necessarily follow that every man will deduce from them opinions, differing in some respects from those of his neighbour; and, as everyone's present ideas are but transitory, they become modified by meditation on every new experience.

Modern Spiritualism in its widest sense is a necessary step in macrocosmic as well as in microcosmic evolution. It comes more particularly to promote the work begun, so far as we are concerned, by the "Gentle Nazarene." This age appears to bear a great resemblance to the first century of our era, but on a higher turn of the spiral. Brotherly love, religious tolerance, and the value of woman are ceasing rapidly to be mere forms of speech, and are becoming realities in daily life. But there is much to do yet, and in order to aid us in doing it we are receiving the powerful aid of the spirit-world to preach the old gospel in a new way; to revivify fossilised dogmas, long buried in the stone of an unspiritual religion of forms and ceremonies. In carrying out this work of re-clothing dry bones with living flesh, people in many grades of development have to be reached, and for this purpose teaching of all sorts is permitted. For example, the Sadducee must be taught that there is a future awaiting him, and there are Sadducees of different kinds. There is the scientific Sadducee, who believes in nothing that transcends the human senses. For him there are the physical signs of moving objects, of the passage of matter through matter, of writing without hands. To another class of Sadducee, less hard to convince, are afforded the clairvoyant description of deceased friends and relatives, voices in the air, the production of well-known signatures, the receipt of messages, and information from beyond the grave containing evidence of identity.

These things are necessary to provoke thought. They present puzzles to be solved, and the effort expended in endeavouring to explain them is not without result, however slow the advent of conviction may appear to be. Having stirred up the inquirer, and led him to know that there is such a thing as disembodied spirit, phenomena have served their purpose, and he who still remains in this sphere after that point is reached does not act wisely. Onward! should then become his watchword for ever.

The use, therefore, of phenomena is merely to strike the attention of those who could not be reached by other means, and to leave them to make what they can of them, for that is a work which no man can with safety allow another to do for him. Having passed the Rubicon of conviction, however; having satisfactorily proved to oneself that real forces lie behind the scenes, that juggling and deceit are unable to explain observed facts; there are but few earnest souls who will not push on with vigour, to test doctrines, previously rejected, by the light of new discovery. It will occur to, or be instilled into, the mind to reflect upon the teachings of religion; to consider whether the miracles of the Bible, for instance, hitherto deemed absurdities, may not possibly have been true after all. At any rate, the belief in their impossibility will have been shaken, for do not equally strange things occur now? The inquirer will say, "As apparitions appear now, why should they not have done so in times past?" and "Why should not the Biblical and other records be true records of events similar to these of modern times?" Men in the past are said to have been warned of angels, and instances of similar warnings are to be found in great profusion among us to-day. The very foundations upon which scepticism and unbelief were built have received a severe shock, and the superstructure must necessarily fall, if that shock have only been severe enough to disturb its stability. At any rate, the honest infidel or agnostic must re-examine his edifice of negation, before he again expresses himself with confidence concerning it. This was all that could be done, and it is enough. The thin end of the wedge has found its way into the stone of his materialisation, before long to break it up and shed light and hope where all before was darkness and despair.

Having done with the physical, and gained what light its considerations can afford (and that is but a little glimmering), we turn to the contents of the messages, to see if they cannot intensify it. Here we find a collection of inspired writings, which shatter our old ideas of what inspiration was supposed to be. Ranging from the greatest falsehoods and endeavours to deceive to the sublimest refinements of spiritual truth, is a mass of matter emanating from the so-called spirit-world. It is evident that inspiration may proceed from diabolical, as well as from divine, sources. That was known before. The orthodox priest has for ages taught his flock that man receives help from God and tempting from the devil; that inspiration may come from the kingdom of heaven or from the prince of hell. But what was not known was that not only did it come from the extremes of good and bad, but also from every plane of being between them. This is a new consideration for the religions of the world to face, and the evidence is the fact that the contents of inspired writings, and speakings, are seen to extend from the everyday and the commonplace, in both upward and downward directions; that on the whole there is no line to be drawn between the good, and the bad; that spirits of every grade appear to be permitted to express their views, to give advice, to teach truth or preach lies. Among communicating spirits are found love and hatred, intelligence and stupidity, sciences, religions, and philosophies, as well as doctrines and dogmas, diametrically opposed. Among this chaos of inspiration where is the guide that can pilot the investigator? Who is he that knows the truth, and can prove it to the satisfaction of the intelligence of the seeker? To this there is but one answer. It is: Thou must prove for thyself, and within thee is the pilot who, if, avoiding fear on the one hand and rashness on the other, thou dost but follow him with firm but humble confidence, will lead thee safely through the dangers and difficulties that surround thee.

That pilot is not the intuition so much depended on by many. It is not the intellect trusted to so firmly by the multitude. It is not the voice of moral feeling, prompting you to do that which shall benefit your brother. It is not the conscience in any of its various forms. It is not a noble aspiration towards the lovely and the perfect. It is all of them. It is the voice of the divine spark within that will direct the voyager on this apparently hopeless task. The spirit is the pilot, and it guides us by its voices of intuition, of intellect, of love, and of aspiration. Not by one alone, but by all, in due harmonious working, can we be steered past sunken rock, and other dangers of this deepest of all oceans. By so much as one of these powers of the spirit within a man out-weigh the others will that



exaggerated force lead the soul into danger. And on the other hand, by so much as one of them lag behind the rest in development, so much less force will there be, on one side or the other, to keep the helm in that centre where truth is ever truest.

From all this it follows that only the most evenly balanced and most progressed minds will be able to make the best use of the teachings of past and present inspirations, and that the use that will be made of them by others will be in proportion to, and in accordance with, the states of the various spiritual functions within them. That which we have to do, therefore, is to endeavour to bring all our faculties forward so that one may not override the others so much as to disturb the balance. In man the lowest of these, the intellect, is the most strongly developed. Man bows down before, and worships intellect, because as yet it outweighs the rest. It is the strongest factor of his mind because the first developed (i.e., of these four higher ones), and those succeeding have not yet reached an altitude sufficiently high to efficiently control it. Many among us have succeeded in developing the next power, viz., the moral feeling, on whose action depends true divine love, to a considerable height; others have also cultivated the third, that is, aspiration after the perfect; while a few possess a budding of that process of spirit remembrance called intuition. It is these higher powers alone that are able to break through the veil of materialism, and realise as real and veritable truths, those deeper doctrines of spirit that sound like foolishness in the ears of the learned in this world's learning.

It is, therefore, a misuse of spirit-teaching to accept it in the same way that we are obliged to accept a great deal of scientific knowledge and theorising. In the sciences it is impossible for every man to verify all the experiments of others, it is likewise impossible for every man to observe all the facts upon which theories are founded. In science a man may have time and opportunity to verify the results recorded by his predecessors in one or two of its numerous branches; but the theories of collateral ones must be accepted on authority. This represents intellectual work at its highest point of development. The chemist may be thoroughly acquainted with his own subject, but he must apply to the physiologist, the botanist, the physicist, and so on, when he applies his knowledge to matters trenching on ground covered by their special studies.

In spiritual studies we have no such authorities to appeal to. We have brother students ever ready and willing to assist another, it is true; but they do not, or should not, pose as authorities. Among true spiritual students we should not find individuals laying down the law as if from a professor's chair. They will all tell the seeker for truth, who solicits their aid, to trust to his own powers, well knowing that it would be useless to try and make a man in a lower class perceive the truth of knowledge learnt in a higher one. Information is given according to the power of the recipient to assimilate it, and, as a rule, if the information should happen to transcend that power's ability, it will fall on barren ground, and pass unheeded; or it will provoke laughter, disgust, and ridicule. Have we not all seen this? Has not every one of us seen knowledge that we possess ridiculed and spurned by some to whom it has been prematurely presented? This is common experience to every one of us who may have unwisely been over zealous in communicating the truths of spirit-communion. Let us also, take the lesson to heart for ourselves, and not put ourselves in the position which those scoffers occupy towards us, when we are receiving information of truths higher than we can at present digest. If we listen, though we may not understand, the time may come when we shall do so, and it will be a bitter draught that the memory of previous contempt will then force us to drink. Let us help one another to the utmost, but let us forbear to hurl contumely, and abuse at those who tell us incomprehensible or unacceptable things. For it may be that they are right, and that our mental, or better, spiritual powers are as yet insufficiently developed to follow them.

There is another great abuse, and a very dangerous one, in ordinary spirit intercourse for purposes of instruction. I refer to the great predisposition that exists to attach too much importance to the dicta of the instructors of one's own circle. Most people have this danger to fight against. Self-love prompts them to pay too much attention to the

teachings they have themselves wrung from the unseen. In such cases it follows that the teachers of other circles are looked upon askance as impostors, or deceivers. Too often is this the case, while they who give way to the temptation to look upon those who contradict their own information as evil, forget that they lay themselves open to the *tu quoque* rejoinder, and that they have no more right to accept one set of teachers than the other. If one finds any spirit or other message that does not fit in with his conception of existence, it is extremely foolish to reject it. Every such message presents a problem to him who reads it. It says to him, "Read me. Here I am. What are you going to do with me?" This has to be answered, and in accordance with its answer have you evidence of the individual's position.

These questions are of continual occurrence in the life of every student, and it is by their continual consideration that the masculine side of his nature is ever progressing. By their continual study, also, the masculine side of the man begins to perceive the need for its feminine portion; he finds that a female is needed before he can be complete. And out of the side of Adam is Eve brought forth. The twain are not two but one, and she proceeds from him. In other words, the intellectual and aspiring side of human nature perceives the need of the moral and intuitional side; and the latter is born of the former; not as an infant, to be nourished by the male, but as a full grown Eve, bursting suddenly to maturity. For when the male looks for his female he finds her already well developed and ready to be his helpmeet along the path of life, which they are for the future to travel in company, as two become one, the male rejoicing in the help that is brought him by her love and intuitive perceptions, the female rejoicing in her tardy emancipation and recognition. This is the ultimate work of modern Spiritualism, as it has been that of all the preceding ages. When it has been accomplished the end has come for that soul, and a new era is about to open for it. It is then at the entrance of its millennium. Then is its period of earth-life drawing to its close. This is the goal to be aimed at by every one of us, and this is the message that Spiritualism dins continuously into our ears: "Develop yourselves to the utmost of your power; if you lack in any of the powers of spirit, direct your attention to the improvement of that weak one especially, so as to bring them all into due harmonious co-operation."

The history of the sexes in human nature presents us with an outward sign of this inward process. Hitherto man, the active, energising side of our race, has been paramount; woman and her history have never been recorded. Man has held the foremost place in the family, and in the State; woman, who was evolving by his side, was never recognised as anything more than a chattel, or belonging. Man has never recognised the power of woman, because the perceptions of the race were on too low a level to appreciate her worth. But the race is evolving gradually, and in our time we see the hitherto unconsidered female half of mankind assuming her proper position. The man was all, the woman was nothing; and so far as the external regulation of human affairs was concerned her influence was denied, and her exhortations scouted. But although her external influence was hidden and kept out of sight by the pride of man, it was none the less powerfully working for good in secret. By the influence of ages of unacknowledged and deprecated work she at last brought her husband to perceive her real worth and power. This stage is but beginning in our race both overtly and occultly. A time will soon come when man will desire her, perceiving that without her aid and assistance the work of the world is but half done. And when she is desired, she comes forth to help him, full grown, equipped, and matured, like Minerva from the head of Jove.

Let us conclude by discussing some few examples of inspirational writing of modern date. I take as a first example those messages of love and comfort of which no writings are more typical than those of our dear friend F. J. T. "More Forget-me-nots from God's Garden" is a very good example of this kind of teaching. But perhaps that lady's unpublished writings are more useful still, especially to the individuals for whom they are written. Writings of this class, however, are not of a nature to permit of their being given to a hard and unsympathetic world, which would turn them to ridicule, and crush the pearls that have brought comfort to many an anxious soul, beneath the swine's feet of an unfeeling and hostile criticism. Such



communications are essentially private, and their publication would in most cases be abuse. They serve their purpose as soon as uttered. When once read by the person for whom they are intended, when once they have given the comfort they are capable of, their use is ended.

A second class, one directed towards the intellect, is much more numerous in occult literature. Let us quote a few examples: "Isis Unveiled"; "Ghost-land," by Mrs. Hardinge Britten; Sargent's "Scientific Basis of Spiritualism"; Zöllner's "Transcendental Physics"; and many others. These form a class of teaching that appeals to intellect, but not to love. Their use is to bring inquirers to investigate for themselves, and to show that the spiritual and occult hypotheses stand the tests of observation and argument; and that no *a priori* objections can be reasonably maintained. It is right that they should be published and disseminated to the utmost, because intellectual considerations alone affect the materialist and scientist. None but the foolish can pooh-pooh facts so treated. The only question is, Are they true? And this each must settle for himself in the way which he may deem best. The greatest abuse that this class of teachings is capable of is one-sided treatment by their student. If a man be so enamoured of one interpretation that he rejects all else, he is sure to fall. It is wrong to be one-sided, whether Spiritualism, Theosophy, or Psychical Research be the pet method. No doubt all three of these have truth on their side; it is for the student to be eclectic, and, resting on his own authority, to determine which offers the best explanation of any given question. For instance, in the case of a given phenomenon, the student must make out to his own satisfaction whether that particular matter is the work of the disembodied soul of the Spiritualist; of the elemental of the Theosophist; of the soul of a living man; or of the jugglery of the Researcher. If he follows this advice he will probably come to the conclusion that certain phenomena are attributable to each one of these four; while others are unaccounted for by any of those mentioned, but may be by yet other causes.

The writings of David Duguid present an advance on those before mentioned. They pretend to be historical, and they may be true history, or they may not. We are quite unable to verify the statements contained in them. Although we have heard recently of a rumour that some portions of them have been corroborated, I should be very slow to accept any such assurance. If they really are true history, and that history can be established by external testimony, they would, of course, have served a very great purpose and use. They would in that case have urged people on in certain directions towards verification, and the discovery of information which, at the time of writing, was utterly unknown. But I am supposing a case, for as yet no such corroborations have been made known so far as I am aware. However, we know not what the future may have in store, and should anyone, incited to the work by perusal of the books, take up a line of research on the lines there indicated, no doubt new information would be the result, and that, of course, would be a gain, even should it be found to clash with Mr. Duguid's statements. But that is not the best use of writings such as these. One can hardly read them without feeling an ennobling and elevating influence. They are replete with something that appeals strongly to the soul and urges one to aspire after higher and better things. Their study cannot but have the effect of directing the mind to ideals transcending the ordinary. There is within them food for the soul which will strengthen her and support her in her conflict with her natural enemy the flesh; and in that lies their chief worth.

Another class, and perhaps a better one, is that given us through our honoured President in his book "Spirit Teachings." In this we get but little historical, and but little that relates to what are called facts by the materialist. It is a stronger appeal to wider and higher ideals in matters religious than are usual with the orthodox religionist. Throughout the work is a strong and direct appeal to the soul of the reader to transfer his thoughts into a new channel; to cast off the dead dogmas of Christianity, and with a freedom unknown before to contemplate things divine. The soul-food herein contained is of a different nature to that in the before-mentioned books. Here it is a direct and literal appeal; there it is indirect and between the lines. "Imperator" is an arguer and teacher appealing to reason, while

the author of "Hafel" and its sister volume, is an artist who paints a lovely picture, from which those who will, and can, gain strength by contemplation and meditation. These works have for their uses the drawing of the soul to God. They must both be read in the spirit as well as in the letter. More especially is this the case with the former, for in it, in the present state of our knowledge, there is great fear of the letter containing serious danger.

Such writings seem to form a connecting-link with another class. A work typified in "The Perfect Way" is going on amongst us; the mystic interpretation of Scriptures. This is much more difficult for us to deal with in this way; in short, I think we can hardly do so at all. It is a class of work for the closet, not for the market-place. In the former it may be used, but in the latter it can hardly be anything but abused.

Scripture could not be understood without a knowledge of the occult. The Bible is the one Spiritualist book that has been more dreadfully abused by its would-be friends than any other in existence. And the reason for this abuse is the ignorance of its readers of the occult forces which are there dealt with. A very slight and elementary knowledge of Modern Spiritualism is sufficient to prove to anyone that the spirit and meaning of the Sacred Volume are blanks to the ordinary and orthodox reader. With deeper knowledge of occult teachings comes a higher appreciation of the value of that book; and with the aids to interpretation given to us in such works as "The Perfect Way" the ancient writings increase many times in interest, and our respect for them improves accordingly.

Another category of works is that which teaches us certain particulars that would be quite unattainable without them, concerning the methods by which we become what we are, what we have been, and what awaits us. Such are the works of Allan Kardec, Mr. Sinnett, and Madame Blavatsky, but to my mind the first and foremost place is taken by the writings of Heer Rose, of the Hague. These works teach the doctrine of re-incarnation, giving the views of their authors as to how evolution (that is to say, development) is conducted. They, like all works from the invisible world, differ from one another in many ways. It is for us to make what use we can of them. We should here, as in the former cases, be wrong to pin our faith to this one or that. Such would be abuse. Their use is to increase our stock of ideas; to present to us new theories for our consideration; to enrich the stock whence our imagination draws its material; and so to aid us in our speculations. For by this means, that is, by our endeavours to prove or disprove the views submitted to us, we receive suggestions of all kinds, some of which strike a chord that rings in harmony with the work that we have before accomplished. It is by their suggestiveness, therefore, that these works are so useful.

It has been observed that we are in a state of chaos; we are told and taught so many strange, and conflicting things that we cannot tell what to believe; that is, that we cannot weave new dogmas that will find general acceptance, and which we might hand on to posterity as representative of the present religious persuasions of Spiritualists. And, thank God, it is so! For if we were able to all unite and say, for instance, "Lo, there is Christ," it would mean that we had not reached the age at which we must recognise that each one has that Christ within himself, and that every individual must rely on his own Christ-principle. If we were able to combine and formulate a creed, similar results would follow to those which have followed previous creeds. The awakening spirit of the age would be rapidly petrified again. The freedom we possess would once more revert to the slavery that dogmatism begets. Nay, we know, and let us propagate the truth that every man's development depends upon his own endeavours; that salvation comes to everyone in proportion to the degree of opposition he offers to his enemy the devil, his devil; that his future state depends exactly on the greatness of the victories his Christ has gained over the temptations of his Satan. This is the practical lesson taught by all spirit-teaching—in the time of Jesus of Nazareth, in the time of Buddha, and Pythagoras, and in our day—"As ye sow, so shall ye reap." All the various examples that we have considered teach this lesson in various degrees, and in various ways. The first teaches love. The simplest kindly messages received by loving souls, who do not take great pleasure in the intellectual pursuit of knowledge, nourish and cherish that love and make it grow



in tenderness and beauty; while the philosophical disquisitions of other spirits lead men and women to contemplate more complicated and recondite matters, which would afford no great pleasure, if indeed any at all, to the recipients of the former. But here again Love plays an all-important part. Love, guided by intellect, brings out truths that are perceptible only to that understanding which before all things we are recommended to get.

Thus, then, the teaching of Spiritualism, by its spirit authors, is for the same purpose as of old. The use to be made of it is the same as that which should be made of the instructions of every spiritual reformer in all time. It preaches liberty and freedom of opinion, exhorting every individual to exalt the spirit and the spiritual, and to overcome matter and the material; to ascend from the letter and lay hold of the spirit. And for his guide it points to his own highest ideals and aspirations, boldly proclaiming that he who fearlessly and constantly keeps them in view and struggles to attain them is doing the work that he is called on to do, and is following the straight path that leads to eternal life.

#### THE LOGICAL NECESSITY FOR MIRACLE.

The following letter addressed to the "Spectator," opens out some views that our readers may like to see:—

SIR,—Will you allow me to accentuate and lend further force to an argument which you have already suggested in your articles on Mrs. Humphry Ward and her expression of opinion on the nature of miracle? This argument is this, that miracle is as much a necessary and logical sequence to any complete scheme of natural religion that admits the existence of a God or Creator as it is to the creed of orthodox Christianity.

Natural religion knows of no higher intelligence than the human intellect, and supernatural religion holds that the incarnation of God in man was necessary to the clear revelation of divine will. Both practically admit that man is the nearest, if not the only, homologue or analogue of God that is known to man; consequently, the only way to obtain the slightest idea of what may be the attitude of God towards this world or the millions of worlds which we know to exist, and which we believe were created by Him, must be to realise what would be the probable conduct of a man, say the greatest of engineers, who had invented or constructed, say, a hundred working machines.

The only answer is "Miracle"; for, subject to laws imposed upon him without, man works by constant miracle. Every fresh invention, every experiment is, so far as man's will is concerned, a genuine miracle, because every radical change in a machine is contrary to the laws that have hitherto governed that machine, and a change in the order of its nature.

The greater the inventor and the more perfect the machine, the less occasion might there be for interference; but even if the man has invented a self-acting machine, it is quite certain that sooner or later he will interfere, and will stop, change, or destroy it, according as he wills to arrest, alter, or abandon the original design. It would be absurd also to pronounce that because a machine has been left to its own working for any length of time, therefore the maker will never touch it again. We know, on the contrary, that he is sure to repair, alter, or remove, in a manner quite inexplicable to anyone who is only acquainted with the daily working of one special machine.

It may therefore truly be said that any anthropomorphic view of religion necessitates a belief in miracle, in every sense of the word. There are three orders of miracle applicable to the history of our planet. First, the exhibition of natural law unknown to man; second, the culminating point of species or individual made miraculous by phenomena that are not repeated—as the flowering of a plant once in many years; and lastly, there is the miracle proper, described as "an operation contrary to the existing constitution of things." The miracles of the New Testament might belong to either of these orders, but my point is, that all these forms of miracle are in strict accordance with the logic of natural religion.

CLARENCE M. DOBELL.

HATE not opinions for being contrary to thine own. It is not certain but that thou thyself mayest be in the wrong.

#### A CASE OF MATERIALISATION.

This case comes from Mr. Bucknell, of Yarawa, N.S.W.:

You admit that genuine materialisations do take place; I need not, therefore, occupy space in describing the stringent conditions under which I witnessed what I will now relate.

Mr. Cavanagh, an advanced spirit in Sydney, wrote to the "Chicago Journal," in 1883, expressing the hope that the year 1884 would be signalised by a fair inquiry into Spiritualism, as those who so inquired would find there is no such thing as death, but only translation to a higher and happier existence, &c.

This gentleman, while suffering from typhoid fever, said to more than one of my acquaintance, "If this fever kills me I will show myself, if I possibly can, in Mr. Bucknell's house through Miss Wood."

He died of the fever, and three evenings after his death we were told by the spirits that Mr. Cavanagh was there, trying to materialise.

On other occasions afterwards he was said to be there. Five weeks after his death he did materialise. Six out of the fourteen sitters knew him in life and recognised him. He spoke and they knew his voice and gestures. His very large dark beard was evidence to me that the figure I saw was that of Cavanagh.

#### LETTERS TO THE EDITOR.

Dr. Anna Kingsford.

SIR,—Will you, or one of your readers, kindly inform me whether the late Dr. Anna Kingsford was a member of the Roman Catholic Church; if she died in that communion; and, also, if possible, the name of the Catholic or Protestant paper where, I think, a controversy took place as to her real religious views?

ELIZA L. BOUCHER.

#### A Correction.

SIR,—It was Dr. Wordsworth (a great name), Bishop of Salisbury, who preached at Wyke Regis, near Weymouth, a fortnight ago, and of whose sermon I sent you a clipping, not the Bishop of Peterborough. I am glad to see a copy of that clipping in "LIGHT" of May 30th (p. 254), but tribute must be paid to whom tribute is due.

W. R. T.

#### Dreams.

SIR,—I had on one occasion a series of three dreams of a prophetic nature relating to the same event—the narrow escape of a son from shipwreck, who, when a boy of about fourteen, went a trip to Australia. The ship in which he went, the *Fiery Star*, one of a line of vessels called the Black Ball, took fire, and was lost at sea.

In dream first I stood with my husband and some lady friends in the garden of a former residence; it was night, and the stars were shining brightly overhead. My husband said, looking up, "Ah! soon one of these stars will be the only mark to point to Richard's grave."

Dream second: I saw a ship, and was made aware that the presence of the ship was a source of great comfort and relief to my boy. I related my dream, and made a note of the date.

Dream third: I thought I saw my son taken all dripping out of the water, and afterwards standing amongst a crowd of men on the sea shore; one of them examined his tongue and said, "A dose of medicine will set all to rights," whilst another moved his arm up and down, as though working a pump, and said, "He worked like a young lion."

It was either the next morning or the next but one after my last dream, that I received the news of the destruction of the *Fiery Star* by fire, and the loss of the passengers and crew. My spirits and my daughter's were sustained by the remembrance of my dream; and in a few days we received the joyful intelligence that my son had been one of seventeen who had refused the offer to leave the ship in the boats, and who, after ceaseless efforts to keep the fire under by pumping, had at last, and only just in time been saved by the appearance of the ship that rescued them, while those left in the boats perished. I found afterwards that the date of the rescue from the burning ship coincided with that of my second dream, and that the very expression, "He worked like a young lion," had been a plied to my son.



I did not note the exact date of the first dream, but have reason to think that it about tallied with the discovery of the breaking out of the fire in the ship in which my son was.

PLAIN FACT.

#### The Divining Cup.

SIR,—The article of "Edina" in your issue of May 23rd, on what I may call the "divining cup" (see Gen. xlv. 5), reminds me of a very curious circumstance in relation to it, which, if you are not tired of seeing my signature, I will relate to you.

One afternoon I took a friend to call upon a mutual friend, and the conversation turning upon Spiritualism and cognate subjects, our hostess mentioned the faculty she had of "seeing" in the "divining cup," namely, the tea-cup.

We rather laughed at this, when she said: "We will have tea, and when you have each taken your tea, I will look into your tea-cups."

Accordingly when our cups were emptied, leaving only the scanty dregs, which she required, she first warned us to keep silence, then taking my cup, she gazed into it, and startled me by telling me of a truth, that neither she nor my friend could possibly know.

But as this might be said to be mind-reading, I will pass on to my friend's tea-cup, which our hostess next gazed into, and then told her she was going on a visit to a white house which had a porch, and stone steps up to the front door.

After the tea-cup was put down my friend said it was quite true that she was going on a visit to a white house, but it had neither porch nor steps up to it, and as that was the only visit she intended to pay she feared the cup had not told correctly.

Our hostess said this might be so, but she only related what she saw, and with many thanks we bade her adieu.

A short time afterwards I had a letter from my friend, dated from the house in question, in which she said she was obliged to write and tell me that our hostess's vision had proved perfectly correct; for on driving up to the house, to her intense astonishment there was the porch, and there were the stone steps, both of which had been added since her last visit!

I naturally at once told our hostess of the perfect correctness of her vision, and asked her how she accounted for the faculty.

She said—what seemed to me most reasonable—that being naturally a clairvoyante she considered the power was concentrated by the sides of the cup, thus giving her more vivid visions when looking into it than when using the power without concentration.

"LILY."

P.S.—It has just struck me that sceptics might say our hostess had heard of my friend's intended visit, and knew the house. It is as well, therefore, to state that she was as absolutely ignorant of both as I myself was.

#### Mr. Ainsworth's Ghost-Seeing Instrument.

SIR,—I beg to point out that the letter in a recent issue of "LIGHT," signed by Mr. T. C. Davies, is not philosophical.

He asks the question, "What kind of an apparatus would it be in which two persons could place their heads and see through at the same time?" The extract from the "Graphic," as quoted by Mr. Ainsworth, is: "We placed our heads under the dark covering of the apparatus" (not into the apparatus as quoted by Mr. Davies) "and kept our eyes steadfastly fixed on the object glass."

(If a microscopic camera obscura was used either two or more persons could look on the screen of the object glass at the same time.)

"The particles of dust in the air were magnified many thousand times." This does not of necessity mean "diameters." I make no pretence of knowing what the instrument used was like, but I can see little difficulty in making an instrument through which magnified microscopic objects can be seen, also unmagnified objects (say the dying man and ghost), and be viewed by two persons at the same time.

Mr. Davies says that if the particles of dust were magnified so many thousand times the ghost would appear nearly eight miles high.

He forgets that if it were possible to so magnify the ghost, the dying man would also be magnified the same length, but the fact is both dying man and ghost would be

out of focus and would not appear on the screen of the camera obscura.

In using the camera lucida for drawing microscopic objects, the trouble is to learn to look with half the pupil of the eye at the magnified object, and with the other half at the paper and pencil; you are, in fact, looking at an object magnified "many thousands of times," and the paper and pencil not magnified, and have at the same time to trace the outline of the object magnified. In doing a portion of my work I use very strong magnifying glasses, but I look over them at the object I am working from. If I look at a man through these glasses I do not see him twenty-four feet high, I see him as he is, only very indistinctly, simply because he is out of focus.

I have no doubt that there are many things that a person with Mr. Davies' "capability of comprehension" would fail to comprehend. I would ask him does he comprehend how a ghost which human eyes did not see was photographed in daylight in an open field, which I know was done, as I was one of several who formed the group amongst whom the ghost stood?

Last December a Mr. Roberts photographed the satellite of the planet Neptune, which satellite is calculated to be nearly three thousand millions of miles distant from our earth. Does he comprehend how that was accomplished? He must learn that his inability to comprehend does not interfere with others' either doing or comprehending.

If such an instrument as that described in the "Graphic" has not been invented and used, I hope it soon will be, as greater feats than that, I think, have been accomplished within the last sixty years.

H. J. C.

#### Spirit Communion.

SIR,—In "LIGHT" of May 16th you published a letter of mine, forwarding three communications, one of them being from the spirit of S. C. Hall, thanking me (and "LIGHT") for publishing his communication to me made on the evening before his funeral, two years ago. The two others had the signatures of Von Moltke and the Emperor William. And in to-day's "LIGHT" your correspondent "Inquirer" asks me to point out wherein the "proof of spirit communion lies in those messages."

Of course, no spirit's communication, be it ever so genuine, can be proved with mathematical precision. And no determined sceptic would admit any letter to be genuine, however convincing it may be to others. Yet he would believe and act upon any letter he might receive from an unknown earthly correspondent, if it suited his interest, or he chose to believe its contents. Thus I myself act upon hundreds of letters which I receive; and yet I don't know the writers nor their handwriting. And most men in London can say the same.

I regret that "Inquirer" is obliged to admit that "as far as his experience goes the reliability of the automatic writings he has received is very questionable." He probably had "questionable" mediums. And he administers a *quasi* rebuke to myself by adding that "extreme care should be exercised in giving statements to the world which do not on the face of them bear indisputable evidence of facts."

Whilst claiming to "exercise great care" at all times when writing or speaking on spiritual matters, I will now state for the benefit of your numerous readers, and all searchers after truth, why I have strong reasons for believing that all the communications referred to were thoroughly genuine.

1. In sending S. C. Hall's first communication to "LIGHT" of 2nd inst., I explained my reasons for knowing it to be genuine, which were convincing to all accustomed to hold intercourse with the spirit world. And I cordially endorse your opinion, Mr. Editor (in "LIGHT" of the 23rd inst.), that "the sameness of new events with those proved already is an argument for their truth. They are true; and they do not require daily demonstration"; and that a "comprehensive view of facts is better than a microscopic investigation."

That, I say emphatically, is also my opinion. Having been accustomed, as the intimate friend and correspondent of S. C. Hall, to receive many letters from him in his earth-life, what could be more natural than his feeling anxious, as a spirit, to tell me that he had joined his "darling" wife in the "higher life"; and to thank me for the "wreath of flowers" I had sent to be laid on his coffin, as a proof of my continuing regard?



And in conveying his thanks for its publication, it might have been conceded, even by "Inquirer," that the spirit of a polished gentleman, like S. C. Hall, would very naturally himself send his thanks, instead of leaving that duty (as "Inquirer" suggests) to the writing medium; whose brain has been occupied up to that moment in delivering messages to the friends around her; one of which was acknowledged by the recipient to be a "wonderful test."

2. The medium is always unconscious of what she has been writing, and is sometimes so deeply entranced that it takes a long time to bring her to.

3. Her natural writing is backhanded and large; but when under control, all her writing slopes the contrary way. Sometimes it is so small that it requires a magnifying glass to read it.

4. Her communications are written with such speed, that on one occasion she wrote ten pages in a book in less than an hour, and without a pause. And even when writing the few lines of poetry in S. C. Hall's first communication, the lines were not divided into verse; thus again convincing me that it could not have been her composition.

5. I may add that the medium is the daughter of one of the oldest Spiritualists, who published books and pamphlets in the earliest days of Spiritualism. And she wrote, when a young child, communications before she could spell properly. She has also executed large spirit drawings, which have been extolled at five exhibitions of pictures. She is also clairvoyant and clairaudient, and is a physical medium in the light; and a trance speaker. On one occasion she spoke for twenty-four spirits, in presence of a few friends, one of them being the mayor of a town, and another a councillor, besides myself; and many of her messages were accepted as characteristic of the spirits who were recognised.

After that sitting it took two hours to restore her to sufficient consciousness to know where she was.

With my thorough knowledge of this young lady's gifts during the last four years, and having received genuine communications from very many of my relatives and friends whom she never saw on earth, I think everyone who reads this reply to your correspondent will admit that if any writing medium ever could be trusted, I was, and am, justified in placing implicit reliance on the communications referred to, and in making them public for the benefit of Spiritualism.

I have had very great experience in Australia, the United States, and England, in the investigation of Spiritualism and its wonderful manifestations; and I believe that many thousands will be pleased to read any communications and facts that I may from time to time submit to you for publication.

G. MILNER STEPHEN, F.G.S. Lond., F.R.S. Aus.

40, York-place, W.

May 23rd, 1891.

## LONDON SPIRITUALIST ALLIANCE, 2, DUKE STREET, ADELPHI, W.C.

# A CONVERSAZIONE

WILL BE HELD IN THE

BANQUETING HALL, ST. JAMES'S HALL  
(REGENT STREET ENTRANCE),

ON  
THURSDAY, JUNE 25th, at 7 p.m.

AN ADDRESS WILL BE DELIVERED BY  
REV. J. PAGE HOPPS.

SUBJECT: "A STUDY OF THE OLD TESTAMENT JEHOVAH  
BY SPIRIT-LIGHT."

MUSIC AND REFRESHMENTS DURING THE EVENING.

Tickets of Admission may be had on application (with stamped addressed envelope) to Mr. B. D. GODFREY, 2, DUKE-STREET, ADELPHI, W.C.

## BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

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

"The Devil and the Doctor." (Sampson, Low and Co.) 1s. [An exemplary shocker.]

"Arena." No. 145, 1891. To be obtained in England from Brentano's, 430, Strand. 2s. 6d. a copy [Well worth attention.]

## SOCIETY WORK.

COPENHAGEN HALL, 184, COPENHAGEN-STREET.—Mr. T. Everitt will lecture next Sunday evening. To commence at 7 p.m.—S. T. RODGER, Hon. Sec.

24. HARCOURT-STREET, MARYLEBONE.—In the absence of Miss Vincent, who was indisposed, an open meeting was held on Sunday, in which Messrs. Drake, Tyndall, Veitch, Laventhall, and others took part, dealing with "Phenomena, the Higher Spiritualism, and Psychometry." Sunday next, at 11 a.m., Mr. T. Pursey, "Spirit Teachings"; at 7 p.m., Captain Pfoundes, "India and England's Duty." Thursday, at 7.45 p.m., Mrs. Wilkins. Saturday, at 7.45 p.m., Mrs. Spring.—C. WHITE.

PECKHAM RYE.—Open-air meeting on Sunday last. Mr. Lees gave the lecture, which had been announced for May 17th, but had been postponed in consequence of inclement weather, on the problem of the existence of the orthodox Devil, in the face of God's omnipotence. Taking the Old Testament he showed by numerous passages that the Jehovah of the Jews was in the habit of doing the works now ascribed to Satan; and that the Jews got their conception of a devil from the Babylonian captivity. A lively discussion followed, dealing with some of the points raised. Subject for next Sunday, at 3.15 p.m., "Did Jesus teach belief in a personal devil?"

23, DEVONSHIRE-ROAD, FOREST HILL.—On Sunday last our platform was occupied by our esteemed president, Mr. Bertram, who delivered a very able lecture entitled "Footprints On the Sands of Time." We had a crowded audience, all of whom were deeply interested in the subject treated by the lecturer, and at the close of the service our president was requested to again occupy the platform at an early date, and to give us another lecture in connection with the same subject. On Sunday, June 7th, Mr. G. D. Wyndo will occupy our platform; service at 7 p.m. On Thursday, at 8 p.m., séance, Mrs. Bliss. Saturday, at 8 p.m., developing circle.—H. W. BRUNKER, Sec.

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW-ROAD, S.E. (NEAR THE "GREEN").—On Tuesday last over fifty members and friends attended the inaugural tea and entertainment. Our best thanks are due to the Ladies' Committee and to the friends who assisted with the evening's amusements. Through the generosity of our friends, who contributed the whole of the goods, the total proceeds will be placed to the Society's account. The annual summer outing will take place on Tuesday, June 30th, to Knockholt, near Sevenoaks. The journey will be made by brakes, and full particulars may be obtained at the hall. Next Sunday evening Mrs. Stanley and friends, at 7 o'clock. On Wednesday, at 8.30 p.m., "the Spirit Circle." Thursday, free healing, at 8.15 p.m.—W. E. LONG, Hon. Sec.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday last the attendance was very satisfactory, including many visitors. The guides of Mrs. Stanley gave a very practical address upon "Where are the Dead?" She also read a suitable extract from Lizzie Doten's poems. Sunday next, June 7th, at 11 a.m., Mr. R. J. Lees, subject, "Man a Supernatural Being"; at 7 p.m., "The Atonement from an Orthodox Point of view." Monday, at 8.30 p.m., Founders' meeting, important. Friday, June 12th, at 8.15 p.m., healing. Some of the sad cases require pecuniary aid, for which purpose funds are needed, Sunday afternoon, meeting on Peckham Rye, at 3.15 p.m.—J. T. AUDY, President.

ENDYONIC SOCIETY, 16, QUEEN'S PARADE, CLAPHAM JUNCTION.—We held two interesting meetings on Sunday last, and Mrs. Spring's controls gave convincing tests to several strangers present as well as to the Spiritualists who formed our circle. At our social tea we were chatting with a Swedish lady as to whether man required animal food or not, and immediately afterwards a control took possession of Mrs. Spring and gave a beautiful address on the origin and needs of man, telling us that man needed a class of food according to the condition in which he was living, that at certain stages animal food was necessary, but as he reached a spiritual state a vegetarian and fruit diet was most suitable. Next Sunday, at 7.30, Mr. Mackenzie, on "Phrenology."—UTBER W. GODDARD.

## SPECIAL NOTICE.

It having been repeatedly requested that all communications intended to be printed should be addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other address, it is now respectfully intimated that letters otherwise addressed will not be forwarded. Foreign correspondents are specially desired to note this request. It does not, of course, apply to proof sent from the printer and marked to be returned to 13, Whitefriars-street, E.C. So much expense and delay is caused by neglect to read the standing notices to correspondents that it is hoped attention may be paid to the plain directions therein laid down.

J. H. (Glasgow).—It is impossible for us now to prepare your MS. for the press. We file it in case hereafter we may find time to do so.

WILLIAM SHARPE, M.D.—Thanks for your attention. We are at present too ill to look at anything or do anything; but will look at your works hereafter.