

# Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT, MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

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

May I draw attention to the revised and much enlarged list of works on Spiritualism and kindred subjects which appeared for the first time in the last number of "LIGHT" (June 20th)? I have endeavoured to make it as complete a guide to the works that are inquired for by English-speaking people as I can, and have not gone far in dealing with the literature of the subject in other languages. With the exception only of some standard works on Hypnotism in French, I have not meddled with foreign books. Perhaps the example set in "LIGHT" may be followed by some of my colleagues abroad, so that we may have a complete Bibliography for reference. If the "Revue Spirite" and "Psychische Studien," for example, would give us a list of the best works in French and German, a good result would be got. I have not for a moment attempted classification, and the few words that I have appended to each book are meant solely as a guide. It would be obviously annoying to a reader, who sought for a work on Spiritualism such as one of Dale Owen's books, to find himself burdened with Blavatsky's "Secret Doctrine," or puzzled by Laurence Oliphant's mystical speculations, or even confronted with Finnett's "Occult World," or "Nizida's" "Astral Light." Bearing this in mind I have tried to characterise each work by a few words. I have been very eclectic, though I have, of course consciously given my chief space to Spiritualism. I have named some opponents of it such as Comte de Gasparin. I have inserted books on Magic, Mysticism, Re-incarnationism, Theosophy, Psychometry, and the like. I have given the names of some good books on the religious bearings of Spiritualism. I have also indicated the best magazines and journals, now extinct, in which the student may find facts buried that are worth his attention. It is very easy, I am fully aware, to frame an indictment against me for sins of omission and commission. But, such as it is, I believe the list will be useful. I am taking steps to have the publisher and price of each volume appended to a list which can be seen, when completed, at "LIGHT" office; and the Council of the London Spiritualist Alliance is adding to its library a copy of each work on the list not already there, so that members, who cannot procure copies of some of the rarer works, or do not feel able to go to the expense of purchase, may find at the offices, 2, Duke-street, Adelphi, W.C., means of consulting whatever book they desire.

ness in his latest works, has not been published. It was mediumistically given as he believed from Alice, his departed wife. It bears traces of the teaching of Thomas Lake Harris as to his mystical doctrine of the Inner Breathing, which Laurence Oliphant assimilated and incorporated with modifications in his later works, "Sympneumata" and "Scientific Religion." I have not been so fortunate as to arrive at any fruitful comprehension of these doctrines. I have made many attempts, but they elude my grasp, and, if I seem to myself at some times to have comprehended them, further reflection shows me that the understanding is inadequate, and that I have not mastered them so as to make them my own. They have not fed me nor nourished any portion of that system of belief and knowledge which I have made part of my mental equipment. Doubtless the fault is my own, and I am not distressed by my failure, for I am aware that truth is many-sided, and that few of us are mentally so constituted as to be able to take in more than a very few of its aspects. If this be truth I have faith enough to believe that I shall one day come to know it. I can afford to wait. This is the pronouncement to which I refer:—

1. Man is a battery of impure magnetic forces which are constantly radiating from him, and which by their interplay act and re-act throughout the human race.
2. All human beings are constantly giving and receiving each other's magnetism, which varies in quality according to the moral condition of the individual. This magnetism being relatively pure and sustaining in some cases, impure and exhausting in others, but none of it being really pure.
3. The remedy of the world's malady consists in the introduction into it of a new and pure current of that force by which the human race was intended in the first instance to be sustained and propagated.
4. A method has been provided by which this pure current can be invoked, and although in the early stages the process must be slow, and attended with much effort and suffering, on account of the organic difficulties to be overcome, yet experience has shown that it can be transmitted from one to the other with advantage to those who have been its recipients even in their present imperfect condition.
5. The effect of this transmission is to place those who receive it in an attitude for a direct consciousness of it without a human intermediary.
6. Great suffering, patiently borne for others, obedience to the inner voice of God, and absolute purity of life, are conditions essential to the development of the magnetic power thus imparted, which thus becomes a new descent of another quality of life into the organism, and so prepares that soul which is now encrusted with a gross animal covering to return gradually forwards to its primitive fluid, or ethereal condition by means of the new agency operating within it.
7. This descent takes place irrespective of race or creed. It may touch the organic centres of the devout Romanist during moments of spiritual intensity, or that of a sceptic while pouring out his love and charity upon an outcast. Provided there is an intense love for God, and compassion for the human race, and desire for its redemption, it can reach all alike, irrespective of surface prejudices.
8. Its tendency is to draw all those who feel it slowly but surely together, and in the end to bring those who recognise it as a Divine force, and have overcome all personal inclinations and natural affections, and earthly ambitions and motives, to a personal consciousness that a personal channel exists for its descent, and that this personal channel is Christ, acting through an agency which

The name of Laurence Oliphant is much in men's mouths just now. I believe that the following clear statement of belief, set forth at great length and with less clear-

we call the Sympneuma, because it partakes of the human quality of the completing half of our own personality, whether masculine or feminine, but which Christ, when on earth, called the Comforter, of Whose approach man has been dimly conscious since the promise of its advent was made, and whose final union with the race is prefigured in the words, "The coming of the Bridegroom" and "The marriage of the Lamb."

In delivering the Rede lecture in the Senate House at Cambridge, Sir Alfred Lyall gave an interesting study of "Natural Religion in India" as exemplified in Hinduism. In the whole of Europe, Asia, and America there is only one country which does not own the sway of one of the three great religions, Christianity, Islamism, Buddhism. This is the land of the Hindus, the sole surviving representatives of ancient Polytheism. Conquest does not kill the old faith of these devout and subtle-minded people. India (said the lecturer) is one of the religious watersheds of the world, and the remarkable thing is that it has given so much religious thought to the world, and yet has itself absorbed none from without. Hinduism is a survival of Polytheism, a kind of natural religion. And what Natural Religion is the lecturer proceeded to define. I quote the report of the "Pall Mall Gazette":—

By natural religion I mean that faith which dwells in men's minds from the mysteries that they see around them, when they have given free play to their hopes, their fears, and their conjectures. They have inferred the existence of spirits from certain unexplained phenomena, and from repeated sequences have deduced designs, of which their conceptions have changed with increasing experience. In India we can actually see the first simple impulsive actions of propitiation merging into allegory and abstract philosophy, the development of natural into supernatural religion. Dreams and ghosts are the source of the early superstitions or religious feelings arising from the fear of anything strange and therefore dangerous. A ghost is one that returns, and he returns always to the Hindu, who fancies that the endless succession of birth, death, and revival of nature is repeated in individual human experience. There never, indeed, has been a race that accepted death as the certain end of man's personality. The Hindu begins by being anxious to find a place of rest for the dead man, and to propitiate him in all ways. It follows that if these things are not attended to evil consequences will ensue. The ghost, therefore, has power; he is a deity. His tomb becomes a shrine; his friends turn worshippers. And in the course of history the first human life is forgotten amid the legends of divine manifestation. "Mourning is" indeed "worship." This has arisen from men's interpretation of the mysteries of the world, and so we find that of the two great Hindu deities Vishnu personifies the impression of endless and pitiless change, the contest between the spirit that lives and the forces that kill; while Siva personifies the ideal of a final rest, under the wing of some ultimate motive. The Great Spirit has many Avatars or incarnations, in which he leads humanity through a crisis, and teaches man new lessons of morality. From these expeditions he carries back ghosts or minor spirits into the heaven of his own consciousness. He may assume any form and absorb any personality. Polytheism has become Pantheism.

In further illustration of his position in reference to the genesis and development of Hindu beliefs, Sir Alfred Lyall continued (I quote the summary in the "Times"):

Much of the ritual could be followed back in India to primitive obsequies, to methods for laying the ghost. Many years ago, on his road home to England, he travelled straight from the depths of Central India to Paris, and on the Boulevards he came suddenly to a stand before a fashionable mourning warehouse which had in large letters on the plate-glass the motto, *Le deuil c'est un culte*. This was precisely the conclusion he had been drawing a month earlier from the sight of the funeral rites of the Bheels, a wild folk in the jungles. He began to consider whether this might not be the attenuated survival of a remote but once universal idea.

I have sometimes had a mind to gird at the crude definitions of Instinct and Reason that are current in professedly scientific circles. Where is the dividing line? What is the differentiation? The possession of a soul? Is it? Read the following, which I clip from the "Agnostic Journal." The scene is in Australia. The writer of the letter tells how on the

"brow of a small rounded eminence there stood a sort of pillar of clay about five feet high, which had once filled up

the centre of a hollow tree, the shell of which had, from time to time, broken and burned away. This pillar was the work of white ants. As it interfered with the working of the plough, the observer commenced breaking and digging it down, not without some difficulty. The clay, which was surprisingly stiff, hard, and dry, broke off in large fragments. At length, near the level of the surface of the ground, a rounded crust was uncovered, looking like the crown of a dome. On breaking through this, the whole city of the ants was laid bare—a wonderful mass of pillars, chambers, and passages. The spade sunk, perhaps, two feet among the crisp and crackling ruins, which seemed formed of the excavated remnants of the tree, or a thin, shell-like cement of clay. The arrangement of the interior was singular. The central part had the appearance of innumerable small branching pillars, like the minutest stalactitic productions. Towards the outer part the materials assumed the appearance of thin laminæ, about half the thickness of a wafer, but most ingeniously disposed in the shape of low elliptic arches, so placed that the centre of the arch below formed the resting-place for the abutment of the arch above. These abutments again formed sloping platforms for ascent to the higher apartments. In other places there were spiral ascents not unlike geometrical staircases. The whole formed such an ingenious specimen of complicated architecture and such an endless labyrinth of intricate passages as could bid defiance to art and to Ariadne's clew. But even the affairs of ants are subject to mutation. This great city was deserted—a few loiterers alone remained to tell to what race it formerly belonged. This great storehouse had become exhausted—even the very roots had been laid under contribution, till at last its myriads of inhabitants had migrated to begin anew their operations in some other soil."

[I have no particular change to chronicle. I remain very weak, and various complications retard recovery. While thanking many correspondents for suggesting remedies I must respectfully decline to make experiments on myself. I am under systematic medical treatment and have no desire to interfere with it in any way.]

#### LIBRARY OF THE LONDON SPIRITUALIST ALLIANCE.

The above Library is now in course of re-arrangement. Useless books have been weeded out, and considerable additions of great value are being made. Before the new catalogue is published the Council is anxious to appeal to all, who have books which they are willing to present, to do so at once in order that the list may be fully complete.

The subjoined list of books specially required is printed in the hope that some of them may be added to the Library by presentation, or that information may be given to the Council as to means by which they may be procured by purchase. Information and parcels of books should be sent to Mr. B. D. Godfrey at 2, Duke-street, Adelphi, W.C., and will be duly acknowledged in "LIGHT."

- On Spiritualism. Judge Edmonds and Dr. Dexter.  
 A Defence of Spiritualism. A. Russel Wallace, D.C.L., LL.D.  
 Our Homes and our Employment Hereafter. J. M. Peebles.  
 Phantasms of the Living. E. Gurney, F. W. H. Myers, and F. Podmore.  
 The Gift of D. D. Home. By his Widow.  
 Facts and Mysteries of Spiritism. Joseph Hartmann.  
 Gospel of Divine Humanity. J. W. Farquhar.  
 Study of Primitive Christianity. Lewis G. Janes.  
 The Idea of Re-birth. F. Arundale.  
 The Soul in Human Embodiment. Mrs. Richmond.  
 Religion of Man and Ethics of Science. Hudson Tuttle.  
 Chapters from the Bibles of the Ages. Giles B. Stebbins.  
 Magic White and Black. Dr. F. Hartmann.  
 Jacob Boehme. Dr. F. Hartmann.  
 Purpose of Theosophy. Mrs. A. P. Sinnett.  
 People from the other World. Colonel H. Olcott.  
 Man: Fragments of Forgotten History. By Two Chelas.  
 Through the Gates of Gold. Mabel Collins.  
 Man and His Relations. J. Rodes Buchanan.  
 Manual of Psychometry. J. Rodes Buchanan.  
 The Other World; or Glimpses of the Supernatural. F. G. Lee, Vicar of All Saints', Lambeth.  
 More Glimpses of the World Unseen. F. G. Lee, Vicar of All Saints', Lambeth.  
 Animal Magnetism. Binet and Féré.  
 Hypnotism. Dr. Albert Moll.  
 Suggestive Therapeutics. Dr. H. Bernheim.  
 Somnolism and Psycheism, 1849. Dr. J. W. Haddock.  
 Principles of Psychology. Professor W. James.  
 Psycho-Therapeutics. C. Lloyd Tuckey, M.D.  
 Science v. Spiritualism, 2 vols. Count de Gasparin.  
 Spiritualism and Nervous Derangement. Dr. W. A. Hammond.  
 Beyond the Valley. A. Jackson Davis.  
 Beyond the Gates. E. Stuart Phelps.  
 Divine Pyramider. P. B. Randolph.  
 Life of Laurence Oliphant. Mrs. Oliphant.  
 Researches in the Phenomena of Spiritualism. W. Crookes, F.R.S.  
 Miracles and Modern Spiritualism. A. Russel Wallace.

## LETTERS ON "LIGHT."\*

## SECOND SERIES.

(FROM A CORRESPONDENT.)

## IX.

## BE TRUE TO THE BASIS OF EVOLUTION YOU CHOOSE.

*(Chiefly on Fidelity to Lineage.)*

It was shown (VIII.) how you can be disorderly about your Zodiacal sign, and a little was said as to sex and Lineage also. How can you go to work, if you wish to desert your Lineage? (1) Accept or even seek incarnation through the other Lineage; (2) marry one of that Lineage; (3) "make up to" that Lineage for the sake of worldly advantage. Thus while your opportunity for choosing rightly or wrongly about your birth-sign occurs only at birth, opportunities about Lineage occur all through your life. What is the practical bearing of such choices? Harmony of character, happiness; and where psychic ability is in question, success or sad failure. "LIGHT" being chiefly concerned with psychic ability, it shall have precedence over character and happiness, at home or in public. As said (IV., V., VI.), there is a normal relation between the Lineages, and an abnormal one resulting from the Free Fight (V.) still in progress; and Correct Lineage does not normally tend to develop No Lineage psychically, but the converse is often true. For souls seeking incarnation, there exists the probability that material chances would be best with Correct Lineage parents, and psychic chances with No Lineage parents. But all such intentional desertion of your basis of evolution works badly. Be true to it in the main events of life, birth, marriage, and other deliberate occasions for choice; in all others, associate in a free, friendly, human way with persons of both Lineages; give and take as many kinds of benefit as you can; be quick to take any hint from circumstances that an intimacy is infelicitous and should be kept in bounds; be sure that in the best-ordered life such difficulties are inevitable but can be suitably met. In case of their arising through Lineage, it takes fine observation and delicate analysis in each case to determine how far this results from the normal difference, and how far from the abnormal antagonism which has arisen through the Free Fight. Certain it is that when No Lineage grants a favour (incarnation) the claim for repayment (as Karmic debt, &c.) is either refused or grudgingly met; favours are seized as rights, or obtained by fraud, or unacknowledged. The majority on this earth are Correct Lineage (by two to one so far as my observation goes). They can have no difficulty in finding suitable birth, marriage, and careers among that Lineage; however noble their aims, their Lineage can supply their needs.

Being not only in the majority numerically, but also victors in the struggle of Lineage, they are the people who have the best chance in the present Free Fight for existence, from which many of them suffer cruelly nevertheless; they are heartily sorry for it, anxious to restore the balance; labouring to do so. Meanwhile, however, the only sense in which they need No Lineage is as fellow workers in this restoration of social or cosmic order. But No Lineage have great need of them, in respect of all material opportunity, and parentage; for to find suitable parents and surroundings has been almost impossible within their own Lineage. You constantly find a No Lineage soul has had to incarnate through Correct Lineage or with them for brothers and sisters; hence amid constant clash about moral aim, how to live, how to do right, how to pick a clean path at all; hence confusion of moral sense, obscuration of psychic power.

Example: Correct Lineage generally likes its family religion; No Lineage wants something different and usually less formal; this is regarded as an insult to family peace. To Correct Lineage "Right" means what you have been brought up to do, what the people do whom you like best or live amongst. To No Lineage "Right" means what you yourself see to be right. Of course in practical working out, the really liberal, amiable nature may be the one who is Correct Lineage; while the No Lineage is narrow in wish and disagreeable in manner; in which case it may be difficult to feel any interest in its demand for "individual conscience" and other high things.

But a case I have oftener met is, say, Cinderella and the cruel sisters; the superior soul harassed by claims of another order.

The obligations each incarnation creates are likely to perpetuate themselves, if No Lineage takes any favour at the hands of Correct Lineage. The honester the soul, the clearer are these obligations to its unconscious conscience—if I may be allowed the expression. Continued association may in the end bring about similarity, until the soul has lost sight of its original basis of evolution. This is potent to confuse it about itself, and all others about it. The fog is dark or a mere mist, according as the motives were selfishness or cruel necessity which impelled the No Lineage soul to such association.

Men souls, even of No Lineage, have comparatively little difficulty in finding parents; everybody likes to have sons; they are the proper things to have, just as men are the proper things to be. But No Lineage souls who want to incarnate as girls are warned off, in the Unseen, and are unwelcome at birth, the tell-tale astral reporting by its vibrations that they are not those of male dominance, hence not of worldly opportunity; this is felt, even when nobody knows the Lineage of Souls, at birth and while they grow up; this may bring them so much antagonism from parents, brothers and sisters, the friends of these or their Unseen following, as to amount to a "killing off" of the despised child.

As to career, many types of liberal useful life have been open to No Lineage men, though they commonly had to be content to work harder and get less than a Correct Lineage man would, who would, moreover, have the "pull" over his gentler rival from belonging to a "secret society" of some sort. As to No Lineage women, the narrow lot of women was even more restricted for them than for others; and in other ages than ours, a convent was their usual fate. In the service of vice they die quicker than Correct Lineage women do, never make any money in it, are never reconciled to it; never is it to them anything but one long horror; and for them the same horror is sustained through many a marriage which a Correct Lineage woman would either not find so very hard, or whose shames she would laugh off. No Lineage souls retain during incarnation the conjugal ideal very vividly. As to deserting Lineage, the way in which both men and women are induced to do it is by a glamour which Correct Lineage exerts; no parallel for which is possessed by No Lineage; and the event is usually in connection with the attraction of sex. The No Lineage man is blinded to the worth of some No Lineage woman who would really make him happy, who has only innocent charm, noble beauty, good health, industry, and true love to give him.

He is blinded by a few smiles from a Correct Lineage woman, if it is worth her while to secure him. The No Lineage woman can be similarly blinded; but more often yields through fear or hard circumstances. The glamour-spreading power is acquired through Karma of animals which have it. The awakening from this glamour is what constitutes all the tragedies in love and friendship. And when it encompasses a No Lineage soul it makes it hard for the Twin to find that soul at all, hard to approach, hard even to love it. Moreover, it is very hard for the glamoured one to learn truths, even when the Twin has come and is trying to inspire them.

This glamour will attract a No Lineage soul and bind it to a Correct Lineage soul in marriage, without, however, lessening the Lineage friction; indeed, the stronger the glamour, the dimmer will psychic life become. In such a marriage, you hand over all the chances for incarnation to Correct Lineage; if some children are No Lineage, like the one parent, it may contribute a little towards psychic openness, but it will all be neutralised by the constant clash of Lineage; this at any rate would be so on the face of it; and all my observations point thereto; the probability must be outweighed by special circumstances, or it will eventuate.

But is it fair to give the name glamour to that seemingly "true love" which often attracts two of opposite Lineage? The sad consequences stand ready to ensue, just the same; but the risk may be worth running, and this might be done more safely if the two people knew what these Letters to "LIGHT" contain, than if, as at present, they were constrained to fall back upon meagre explanations and recriminations, based on ideas of moral shortcomings, faults on both

\* The first series appeared on Jan. 24, 31; Feb. 14, 21; Mar. 7, 21, 28; where all terms were explained which are now used. Second series: May 30; June 13.

sides, &c. Example: She (N. L.) is young and beautiful. He (C. L.) is older, powerful, pleased with her as a charming object; they marry; after a few years, each feels a new attraction; possibly they conclude, "I have found my true affinity," and yield or resist as their code of morals determines them to do. Possibly it is not the "true affinity" at all, but only that he, a Correct Lineage man, is attracted by a woman of his own Lineage; and she, a No Lineage woman, by a man of her own Lineage.

Now add that the woman is psychic. The man of her own Lineage will enable her to realise it. This joy may be so great as to constitute a "proof that he is the ideal, the affinity"; it is merely that he, being good and suitable to her, enables her to spread her own wings a little.

These considerations would go to show the folly of assuming that every deep feeling indicates the finding of the "true affinity." People's lives are so cheerless, so bare of permitted emotion, so barren of experiences, that they give great names to undeserving events. Then, when they discover this house of cards toppling over, they lose all belief in ideals. Not only in Birth and Marriage do you find opportunity for being true or false about Lineage, but in every tie you form, every method you pursue, everything you support or ignore.

All support of caste involves a furtherance of Correct Lineage ideas; caste is supported by the professional spirit in "army, navy, law, physic, and divinity"; in all fidelity to what is right for any save human reasons as distinct from caste or sex reasons (not cheating a man because he belongs to your social rank, family, town, secret society, &c.; but thinking it fair to cheat others). There are many Correct Lineage souls who see this to be wrong; many No Lineage souls who do not, or who act against it for worldly advantage. So far the progress of society in our time has concerned itself with abolishing caste distinctions, but desired to retain sex distinctions long after the Rights of Man were tolerably clear. All artificial restrictiveness will have to go; then we shall see where Nature's own restrictions come in; and in her larger liberty we shall be safe.

### SPIRITUALISM IN CONTEMPORARY LITERATURE.

In the recently published memoir of Mr. Redgrave,\* the painter, is contained the following extract from his diary, dated December 29th, 1855:—On Friday dined with Sir Charles Eastlake. The conversation turned upon ghosts, and Landseer described a visit paid to the well-known Littlecote Hall (the old house of the Darrells). There was, he said, a large party assembled—among others the Marquis and Marchioness of Abercorn, and tales of the haunted chamber were rife during the evening. "There can be nothing in it," said the Marchioness; "nobody believes in ghosts now." "Of course not, Louisa," said the Marquis; till at the end of the discussion my lord and my lady were inducted into the very chamber, as their bedroom, as the most comfortable one in the house. They were soon in bed, and the ample curtains drawn pretty closely round. The Marchioness related that her lord was soon fast asleep, but that she was very wakeful—nervous, in fact. Yet all was quiet, and the bedclothes drawn well over her face, when suddenly she heard a noise. "I peeped through the curtains," she said, "and there I saw a little old woman in a white dress. I immediately closed my eyes, and when I opened them again I saw nothing." In the morning the Marquis had come down to breakfast, said he had slept most comfortably, and had left Lady Abercorn asleep. It was not till nearly three o'clock that her maid was summoned. She found her mistress languid and megrimish. As the toilet proceeded, the lady opened her mind and related how she had been startled and what she had seen. "Law! my lady," said the maid, "I wish you had told me before. It was I who came into the room in the middle of the night. I heard your bell ring, and feeling sure you wanted me I came quickly into the room; but you were fast asleep, and I went softly out again." Here seemed a solution of the whole mystery. The lady was quite reassured, and went downstairs to tell her tale. When the gentlemen had heard the story and joined in the laugh, a more discerning spirit than the rest raised a new mystery. *But who rang the bell?* Burrows (the maid) was summoned. "It rang distinctly three times before I got up and went to my lady's chamber," was the maid's reply.

\* "Richard Redgrave, C.B., R.A." A memoir compiled from his diary by F. M. Redgrave. (Cassell and Co., 1891.)

### THE BINDING OF SATAN.

In the crude representations of the mediæval monster with claws and tail was an underlying truth of deep import: and that was—let the devil disguise as he would, he was still liable to detection from deformed ugliness of person which could not be concealed. In this there was safety: for being detected he could be avoided. But ancient report tells that this Satan was once among the "bright ones"; but turning to evil courses he fell away from the Divine image, the ideal standard of personal beauty and human perfection.

Now this falling away brings us to the question of "law" as the cause of the same. And this "law," as it affects humanity, may be denominated the law of degradation and elevation, of retrogression and progression, working through what Swedenborg rightly termed "correspondences"; that is, dominant ideas, "ruling loves," have their own proper forms: and these forms they must put on, and none other, when they express themselves either in the physical or spiritual world; for the form is the very idea itself made manifest. Hence, from the careful consideration of many facts bearing on the subject, is established the existence of a universal law, which governs all final expression or embodiment of intelligent being. On the one hand it is the source of strength and beauty, and on the other of weakness and deformity as exhibited in both worlds.

Now these transcendent truths are very forcibly set forth in the great allegory of the "temptation" in Genesis. Concerning the tempter, it is stated: "Since," or because, "thou hast done this thing, upon thy belly shalt thou go and dust shalt thou eat all the days of thy life." Now this pronouncement would have little meaning if the tempter, represented as the serpent, had already crawled upon the ground; but the statement clearly shows he did not. Therefore, it must be conceded, if the judgment be accomplished by law, that it has been brought about by the act of deception, taking on its own proper form of outward expression through the law of correspondence.

And the serpent form has long been recognised as the pronounced embodiment of malignant deception and evil temptation; for even in the pictorial imagery of dreams and visions, it stands for both. Hence we have prominently set forth in the Bible this revelation of deepest import, a self-wrought and remedial judgment of which science now establishes the truth.\*

But though there be many grades of evil on the downward track, the serpent form embodies the lowest possible. Expressing as it does the most deadly of vices, namely, malignant deception, it is, for wise ends, made the weakest as well as the most detested of all vertebrate animal forms. Evil under this type is deprived even of its mediæval claws; and Satan is here so plainly exhibited that all avoid him with abhorrence, and the slow, crawling dragon has no power to overtake or capture those who, seeing him, clear out of his way.

This is the "binding of hand and foot," the lopping off of limbs with, in the lowest, the total obliteration of the Divine image. Milton in the following lines has given us the exact manner of this "binding," though the learned world up to the present has never comprehended their force or meaning. The solemn lesson they ought to convey to man collectively and individually has hitherto hardly been thought of.

His arms clung to his ribs; his legs entwining  
Each other, till, supplanted, down he fell,  
A monstrous serpent, on his belly prone,  
Reluctant, but in vain, a greater Power  
Now ruled him, punished in the shape he sinned,  
According to his doom. He would have spoke,  
But hiss for hiss returned with forked tongue  
To forked tongue, for now were all transformed.

Now, on the other hand, the unbinding or redemption of mankind from the thralldom of evil is wrought out by the same law of correspondences; for the seed of the woman, having long since bruised the serpent's head, the gentle and loving qualities of the "Lamb" have taken on their Divine expression, and have replaced, and are continually replacing those of the evil beast; while the head of the serpent, crushed inwardly, will never express outwardly. But instead thereof, at the opposite extreme, will appear the conquerors.

\* See "Humanity and the Serpent of Genesis," by the writer.

angels in the image of God, male and female, their perfect freedom and unfettered liberty to range the universe appropriately symbolised by wings in the creations of art and poetry.

WM. SHARPE, M.D.

### Obituary.

#### JOHN GORDON CRAWFORD.

John Gordon Crawford departed to the higher life Thursday, June 11th, having reached the full term of four-score years, but, as Professor Tyndall once wrote to him, "there are some men who are always young, and you are one of them." His talk was cheerful, his laugh hearty, and his interest in life and all belonging to it unabated almost to the end.

His mortal remains were interred in Finchley Cemetery on Tuesday, the 16th inst., within a few yards of the grave of his old friend, Dr. Travis.

It may be permitted to one who knew him intimately for thirty years to place on record a few last words about him. His bright, kindly, genial nature attracted to him a large circle of friends and acquaintances, whom he delighted to gather round his hospitable table to talk over the questions of the time and of all time, especially those relating to religion and metaphysics, of which he was an earnest and thoughtful student.

His kindly sympathies, however, extended to all living creatures; he was a warm supporter of the Society for the Prevention of Cruelty to Animals, and in the streets would never pass one who was being ill-treated without interfering in its behalf.

He might, indeed, be cited as an illustration of Coleridge's well-known lines:—

"He prayeth best who loveth best,  
Both man and bird and beast."

But his chief interest was in the study of human nature, and in all questions relating to human welfare. Though unmarried he was particularly fond of children. In his daily walk in Regent's Park they would gather round him and for each he had a pleasant word and a *bonne bouche*. He was an early subscriber to the late Mesmeric Infirmary, founded by Dr. Elliotson, and Spiritualism soon arrested his attention.

More than thirty years ago he wrote to the *Times* attesting among other phenomena the levitation of Mr. Home, as carefully observed by himself and other witnesses. He was an intimate friend of the late John Murray Speer, and was much impressed with the remarkable accuracy of some of his psychometrical readings. He generously became bail for Mr. Robert Cooper in the action arising out of his connection with the "Spiritual Times," and induced Mr. Sothorn to abandon the prosecution against him. When Emma Hardinge visited England from America he engaged a public hall in London for her delivery of a course of lectures. I was in the habit of visiting him frequently to read together and talk over articles and books of interest, especially relating to religion and philosophy in current literature. Our last reading was the chapter on Immortality in Dr. Martineau's great work, "The Seat of Authority in Religion." Like most of his countrymen Mr. Crawford was an ardent admirer of Robert Burns, and in 1884 he presented a fine statue of the poet by Sir John Steele to the London public, which was unveiled in the gardens of the Thames Embankment by Lord Rosebery, in presence of some of the most distinguished representatives of science and literature. A few years ago, under the title of "Amicus," he wrote a short pamphlet on "The New Catholic Church," which was so successful that it passed through nine editions of 1,000 copies each, and was finally incorporated with another pamphlet, "Thoughts on Theism," in a small handsome volume, a contribution to the religious thought of the age, which by many is held in the highest estimation. This tenth edition, like its predecessors, is now exhausted, and had its author lived he designed to issue a people's edition for still more extensive circulation. The last time I met Mr. Crawford, only a few weeks ago, I had an animated conversation with a sceptical friend concerning Spiritualism. At its close Mr. Crawford expressed his regret at not having been able to assist in the discussion, adding "but it is a great subject."

T. S.

### MATTEISM.

Dr. Arthur Roberts, of Keighley, Yorkshire, testifies to his experience of the Mattei remedies in a report sent to the General Committee of the Local Cottage Hospital, from the medical staff of which he has been driven by the refusal of the regular faculty to work with one who uses Matteism. In the "Review of Reviews" is quoted the following material portion of this report. It is enough to make orthodox practitioners pause and think:—

My medical *confrères* have wilfully shut their eyes to all investigation, and when I offered to explain to them the action of the remedies and to show them patients, they refused to consider the question.

*Pain.*—One of the most remarkable things about Count Mattei's remedies is the manner in which they relieve pain, without causing sickness or any unpleasant symptoms, like opium, &c. I find that I can, in nineteen cases out of every twenty, relieve the pain of pleurisy in a few minutes. I have completely relieved the pain of acute rheumatism in a few hours, and have never failed to do so within a day or two.

*Inflammation, Fevers, &c.*—At first, when I began to use Mattei's remedies, I did not prescribe them for inflammation of the lungs, but trusted to the old treatment. The results, however, were so unsatisfactory—I had four deaths during May and June, of the thirty-six deaths in the borough—that I ventured to use them, and did so with the gratifying result that since, though there have been seventy-two deaths, I have only had one, and that in a person who was dying when I was called to see her. In *scarlet fever* I commenced at once to use Mattei's remedies, and though there have been thirty-one deaths I have not lost a single patient. I have also been very successful with them in *typhoid fever*, not having lost a single patient over five years of age, though there have been nine deaths in the borough.

*Consumption.*—I have had remarkable results in the treatment of consumption, and from my observations I have formed the opinion that if the disease is taken in time every case might be cured, and even where the disease is too far advanced for cure, the treatment will relieve pain, allay the cough, and prolong life, often indefinitely.

*Skin diseases* often yield easily to Count Mattei's remedies. The remedies have a most beneficial action in diseases of women and children. A case of paralysis in a child eighteen months old has remarkably improved under the treatment.

*Surgery.*—The other night a man came to me with his hand and wrist severely burnt by a gas explosion. I used the remedies, and in an hour all pain was gone, and he was able to continue his work. No other remedies in the world would have so quickly relieved the pain and cured the man. Again, a young woman had a cut across the whole palm of the hand down to the bone, and the hand was very much injured by the cog wheels. Under Mattei's remedies she made an excellent recovery, having a fairly useful hand, whereas under antiseptics alone she would probably have lost her hand altogether.

I have cured cases of enlarged glands of the neck without any operation.

Further: After a consultation of several distinguished surgeons, a man was recommended to allow them to cut down on his kidney to remove a stone; and he was told that nothing else would be of any use, and that he would not be able to do anything, but would suffer pain all his life if they did not. I have cured this man, and he is now able to resume his work as a moulder. Another case I cured was that of a lady, who was condemned by a leading gynaecologist to a most serious operation. And yet, forsooth! because I have cured these two—because I have saved this man and this woman, each of them from a serious operation, the two most serious operations that can be performed on the human body—I am branded as a quack: I am branded as an impostor: as a man unfit to associate with my medical *confrères*.

*Cancer, Fibroid and other Tumours.*—When first I began to use Mattei's remedies I was not successful with cases of cancer, but the last few months I have had distinctly better results; and I have, from repeated observations, come to the conclusion that they have a decided beneficial action in cancer, and if the treatment is begun early they would cure it. Even in somewhat advanced cases they will assist the disease and relieve the pain.

I am perfectly willing to prove the efficacy of my treatment. If my five *confrères* will treat a hundred patients, taken promiscuously, their own way—and they may have as many consultations amongst themselves as they like as to their mode of treatment—I will take a hundred patients promiscuously and treat them as I believe is for their benefit—I do not say that I should always use Count Mattei's remedies, for I hold a free hand as to treatment—and I will guarantee to cure more cases than they do; and not only that, but I would cure them more quickly, and in such a pleasant way that even children and infants will take the medicines.

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

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## Light:

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

SATURDAY, JUNE 27th, 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.

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#### LAURENCE OLIPHANT.\*

I

#### SECOND NOTICE.

We approach now the period when a man, who has been variously estimated, exercised an unbounded influence on Oliphant's life, reversing its past promise, blighting its present possibilities, and throwing a baleful shadow over its future. Thomas Lake Harris, however we may view the story of his relations with Oliphant, was his evil genius, though it is right to say that Oliphant never so regarded him, any more than he thought of himself as his dupe. Saint or Sinner, was he? Prophet and Martyr or Charlatan and "Mercenary Schemer"? The anointed of the Lord, as he pretended, or a diabolic emissary of evil, as he has been depicted? It is not easy to say. Probably, as is usually the case, the truth lies between the two extremes. It is not denied by friend or foe that Harris is a man who exercises a remarkable magnetic influence over those who submit themselves to his power. It is claimed by those who have watched his career that he is the more dangerous for that very reason. The chosen of the Lord on the one hand: Satan fallen from Heaven on the other. These are the divergent verdicts: the former returned by a comparatively few followers who still answer to his influence, the latter by the great majority of those who have studied and followed his career.

It is instructive to collect some of the expressions used by Mrs. Margaret Oliphant and by those whose letters she quotes, respecting this psychical problem. "An obscure American" (p. 1) "always shrouded in a certain mystery" (p. 2), and "chary of personal encounter" (p. 3), who was then known in this country only by "a shabby little volume of sermons and addresses" (p. 3), a person "of remarkable character" (p. 4), but "a wretched fanatic and vulgar mystic" (p. 21), as he was scornfully described when Oliphant suddenly fell under his influence. Mrs. Oliphant says of him, notwithstanding, "I presume confidently that, so far as the disciples could be aware, the prophet himself at this period was without blame, and maintained his own high standard" (p. 5). Subsequently we find him mentioned as "a man of extraordinary skill and

insight, as well as of remorseless purpose and determination (p. 32): "a potent individuality" (p. 52), "a man of singular interest and very unlike the common herd anywhere" (p. 56), "a man evidently born to rule and sway" (p. 58) with "evidently extraordinary intelligence, keen and constant observation, strong imperious will and purpose . . . full of human charm and attractiveness, as well as of assumed authority and guidance from Heaven" (p. 59), "of boundless influence—influencing, not commanding" (p. 68), exercising "a sway scarcely comparable to any other tyranny known to man" (p. 119). "It seems impossible to believe that a mere vulgar impostor could have gained such an ascendancy. . . . More respectful to these two disciples" (Laurence and Alice Oliphant) "is the supposition that Harris, at least at this stage, was no impostor at all, but believed in his own mission, as well as that he must have been endowed with extraordinary and imposing gifts of character to give him such power" (p. 124). "I doubted not," wrote Laurence Oliphant, "who was the greatest man in Piccadilly" that day. He doubted so little that he "made over all he had to Harris for the community" (p. 30) on certain conditions, and recovered a part only when the disillusion came; he could persuade himself that though mother and wife were crushed with himself under the despot's iron heel, he had "submitted neither reason nor will to any man" (p. 34). No: only to the voice of the Lord that the man claimed to utter with accents of imperious command! And even to the last, the same mental attitude was maintained. Both his wife and Mr. C. C. Massey, his close friend, bear testimony to the fact that Laurence Oliphant never believed that he had been deceived, though he could say as to the threat contained in Harris' notorious letter, that he had his finger on the centre of his (Oliphant's) vitality, "Oh, I have no doubt that Harris' devils have been at me." He doubted so little that he yielded unquestioning submission to "the autocrat who, across the breadth of the Atlantic, issued his orders to marry or not to marry." (p. 135)—"he knew how terrible marriage was" (p. 93)—and who "thought natural affection, when merely natural,\* injurious" (p. 147). And when "the disenchantment came which brought that personage (Harris) down from the highest heights of moral supremacy to the position of a mercenary schemer and a false prophet, a diabolical agency for evil, instead of almost the first and best of created beings" (p. 52) no word of complaint or anger escaped the lips of this most patient and sincere of men.†

Such and so diverse from various points of view is this complex personality. Who is to decide in the midst of this jarring discord of opinion? Not we: we do not occupy the seat of the judge; but to the careful critic some things are clear. When Thomas Lake Harris first appeared in London as a preacher, then classed by most men as Swedenborgian, though he is now disclaimed by that eccentric body of religionists, which seems to be afraid of anything overtly spiritual or objectively connected with the manifestations of the spirit—when that "little shabby volume of sermons" attracted attention surprising to Mrs. Oliphant, it cannot be contended, we think, that Mr. Harris was other than an earnest and spiritual minded man, believing in the message appointed to him to deliver. We do not know how far his claims then went in the direction that they have since travelled; but we are probably safe in asserting that they did not arrogate to the obscure preacher a personal intercourse with the Lord Jesus, the Redeemer returned to earth. That is a later development. There was in his preachments a refreshing

\* Instead of "merely natural" we should prefer to write merely *physical*, as more distinctively expressing Oliphant's known views of Harris's teaching. But this is a detail.

† He never varied from his original estimate of Harris, but he believed that autocratic power had caused him to degenerate.

\* "Memoir of the Life of Laurence Oliphant." By Margaret Oliphant. (Blackwood's.) The first notice appeared June 20th.

absence of controversial dogma, that fruitful source of sectarian hatred and uncharitableness, and his hearers heard little else than impassioned exhortations to "live the life," to "forsake all and follow Christ." "I presume confidently" (writes Mrs. Margaret Oliphant, p. 5), "that, so far as the disciples could be aware, the prophet himself at this period was without blame, and maintained his own high standard," though he was even then a mystery-man involving himself in isolated seclusion, which he allowed no unwelcome inquirer to penetrate. "The life of suffering" (writes Laurence Oliphant) "which he is called upon to lead, and the almost entire isolation which the great work in which he is engaged imposes upon him, renders it impossible for me to promise whether he can see you" (p. 20). That may have been a necessity of the medium who would avoid the contaminating influences of the world, or it may have been only a convenient trick of the charlatan who would avoid the too prying eyes over which the veil of confidence had not yet been drawn. If this incident had stood alone it would have afforded us no material for suspicion, and we should have condemned as unjust any imputation of other than worthy motives. But it must be read in the light of subsequent developments. We shall see what these are as we pursue the story of Laurence Oliphant's life at Brocton, and we shall find that the "veiled prophet" seldom revealed his face, and could, when it so pleased him, issue the rescripts of an infallible authority from an inaccessible seclusion that no mortal was allowed to penetrate. Whether it was the separation of husband from wife, so that the trustful man who had journeyed all the way from New York to California to see her, only to be refused permission and ordered back to Brocton like a truant schoolboy, the mandate came from the inner room to which none were admitted. The voice was the almost impersonal utterance of an irresponsible arbiter of destiny. If, again, as Mrs. Oliphant tells us (p. 32) the "prophet put his hand upon the very sources of life and controlled them," and when, in that letter of his to Laurence Oliphant of which mention is made by Mr. C. C. Massey ("Standard," May 31st), he boasted that he had stood occultly in Syria, and had been the means of destroying Alice Oliphant, and that he had his finger on the centre of Laurence Oliphant's vitality, and could terminate his existence at will—we profess to give only the gist of what was written according to the impression left on the mind of the recipient of that letter, and on Mr. Massey's who perused it, though not on Mr. Cuthbert's, who still fills the rôle of unquestioning devotee—when this awful confession and threat were penned it is from the same guarded seclusion that it issued and with the same assumption of absolute and unbridled power. Was this a part of the stock-in-trade which he no doubt found serviceable at all times? Probably we shall conclude rightly if we decide that what was harmless and perhaps necessary in those early days of grace before the assumption of irresponsible power had soiled his soul, was convenient as a device when he had fallen from grace and had become the "Man of remorseless purpose and determination," wielding the rod of an iron despotism with unfaltering hand, resorting, if there was need, to "the highest refinement of cruelty," and crushing not only opposition but individuality itself in his followers with an almost sublime decision that savours of the system of the Jesuits or the tactics of the Inquisition.

Mr. Arthur A. Cuthbert makes bold to tell us ("Standard," May 28th ult.) that "Mr. Harris is held in most deep and tender regard by a widely extended circle of friends . . . the world over." We do not know how large may be that world-wide circle, but if it be as large as Mr. Cuthbert's emotional estimate would imply, we have no sort of respect for any judgment that can

palliate or excuse such acts as Mr. Harris has avowedly committed, whatever may have been the underlying motive that prompted them. The glory of God and the good of man are advanced by no such means. Nor does the rather unctuous tone of Mr. Cuthbert's letter incline us to place much confidence in his qualifications as an impartial critic. Mr. Harris, in his judgment, is, "the most eloquent of all men" in an age that has produced some giants who might, perhaps, be not unfitly so described—a Gladstone, a Bright, a Magee; to name no more. He is, according to the same partial critic, "a poet of excellence far beyond any of the present time" which numbers in its immortal roll a Tennyson, a Browning, and a Swinburne, if we mention a few only of many names that we might recall. The "poet of excellence far beyond any of the present time" never wrote anything beyond some clever imitative verse, devoid of originality, and interesting only as a successful copy. It is not necessary to disparage the "Lyric of the Golden Age" in order to deny to Mr. Harris any place among the immortals. Mr. Cuthbert, as critic and judge, need not further trouble us. He is condemned out of his own mouth. Neither his odd statement that he "knew perfectly that his [Oliphant's] death was inevitable"—because, we presume, of his having become a medium—nor his hints of Oliphant's insanity, nor the ill-concealed Pharisaism that pervades his letters and offers a tempting opportunity for rejoinder, will detain us further. We would willingly linger over a letter of a very different type, addressed by Mrs. Murray Templeton (formerly Mrs. Laurence Oliphant) to the "Times," but it is too long for quotation, and isolated passages would convey no idea of the gracefulness of the words, and the sincerity and simple directness of the ideas. To read it after the other letters that Mrs. Oliphant's biography evoked is to gaze into the limpid depths of some clear pool after watching troubled waters, stagnant and disturbed, beneath the weed-grown surface of which the eye cannot penetrate. She makes no secret of Oliphant's love for Harris, a respect from which the loyal nature never varied, though, as his wife tells us, "he readjusted his allegiance," and attributed the fall of his leader to that "unbounded power" which was "an unusually severe test for any man," and which no man can safely wield. "At the time of his death Mr. Oliphant believed that the teachings of Harris in later years had worked grievous mischief." This is the verdict of sane and unbiassed criticism. He had been tried, we are willing to think, too severely, and he had not withstood the fiery test. He had used methods which are more than questionable to maintain his authority. He had taught what we must regard as repulsive doctrine. He had exacted an absolute surrender of mind, body, and estate from all who came to him. The Oliphants had made over all they had to him in trust for his community, and Laurence had been disenchanted by seeing a valuable ring of Lady Oliphant's upon the finger of a member of the prophet's household. All this and more he had done, and yet to the last he had not done enough to destroy wholly the magnetic chain in which he bound his devotees. Truly a remarkable man, the measure of whose fall is the height to which he once climbed.

It is not within our scope to give any detailed account of what occurred at Brocton and Haifa. Mrs. Margaret Oliphant has devoted ample space to the details. The closing years of Laurence Oliphant's picturesque life were soothed and comforted by the loving care of his wife, Mrs. Rosamond Oliphant, whose tender attention to his wants combined with his own cheery patience and perfect trust in his Lord robbed what would have been a deathbed of agony of all its sting. Cancer of the lung is a disease that may well terrify the most stout-hearted by the awful suffering that it inflicts. It had no power over him. He maintained an unflinching serenity to the last. "His

last conscious moment on Sunday was one of hope and effort lifewards," writes his wife, and adds :—

When his disease (cancer of the lung) had so far gained upon him that he could only speak in a whisper, he murmured again and again, his uplifted face shining with peaceful joy, "The Lord God Omnipotent reigneth"; and no burst of mighty music ever conveyed a sense of more triumphant victory than did these scarcely audible words. Many men and women can fill dramatic situations heroically, many others can lead long lives of plodding, enduring patience, but very few may be found who can curb such an enthusiastic spirit as Laurence Oliphant possessed, forcing it finally to reach a lofty ideal through long years of perplexed disappointment and most wearisome endeavour.

Surely those who believe that the quality of faith wins the way to Heaven can scarcely affirm that such a life is lost, and even those who only admit an impersonal conservation of force must perceive that such soul power, superior surely to other forms of energy, cannot evaporate into nothingness at death.

We will not detract from the effect of those touching words by any introduction of controversial topics. Mistaken he may have been, but his errors were nobler than most men's virtues. Detached he was from formal membership in any Christian Church, but his was the true spirit of his Master and he was convinced of a close union with Him which made him "unspeakably happy." "Christ," he exclaimed, "has touched me. He has held me in His arms. I am changed—He has changed me. Never again can I be the same, for His power has cleansed me. I am a new man." We have seen or heard it stated that Laurence Oliphant lacked the religious sense. Strange misconception! No man had it more abundantly: to none were the enduring realities of the Christ-life and of communion with Him more continuously present. Of theology he had none, for man's rubbish heaped upon the simplicity of the life in Christ Jesus he had nothing but scorn. Would to God that we all could see as clearly as he saw the way of life, and had the same courage to tread the narrow path that he believed to lead Heavenward!

#### LAURENCE OLIPHANT AND T. LAKE HARRIS.

It seems desirable to place on record the following extract from a letter addressed by Mrs. Margaret Oliphant to the "Standard," and published by that journal on May 3rd ult.

SIR,—Will you allow me to reply in a few words to Mr. Cuthbert's letter in respect to my "Life of Laurence Oliphant" ?

\* \* \* \* \*

It is unnecessary that I should discuss his statements, having nothing further to say beyond what I have said in the Memoirs; but there is something in the tone of his letter which recalls to me a fact which I shrank from mentioning there, so strong was the malice and dreadful the assumption in it, which was that Mr. Oliphant received a letter from Harris after his wife's death warning him that he (Harris) had killed her for her rebellion, and would also kill him. They would both "he and she at this day have been alive and well" had they yielded to the command of this prophet, Mr. Harris' champion now says. Does Mr. Cuthbert believe his chief to hold the keys of life and death?—I am, sir, your obedient servant,

Windsor.

M. O. OLIPHANT.

May 29th.

To this it is important to add the subjoined letter, published in the "Standard" of June 1st.

SIR,—I am glad to see, by the "Standard" of to-day, that Mrs. Oliphant has taken the responsibility of making public mention of the atrocious letter addressed to Laurence Oliphant by Mr. Harris, shortly after the death of the wife of the former. I saw that letter, and reading it as Oliphant read it, and as there cannot be the least doubt he was intended to read it—between the lines—a more revolting effusion it would be difficult to imagine. Oliphant's only reply was to send Mr. Harris a copy of his recently published novel, "Masollam," in which Harris was represented, under that name, as having lost, through moral degeneracy, powers of which the misuse might have been formidable.

But allow me to add that to speak of Mr. Harris, as do most reviewers of Mrs. Oliphant's book, as a mere "impostor" (with or without the epithet "vulgar") is a great mistake. Oliphant himself never for a moment admitted that he had been originally deceived in the character of his

spiritual leader, or regretted the discipline he had undergone at his dictation. To the general public it is, I suppose, notwithstanding all that has lately been learnt of "telepathic" influence, and psychical "action at a distance," still quite incredible that Harris should really have possessed the malignant power that he claimed. But I confess to have felt not altogether easy, on Oliphant's account, when I heard of his contemptuous defiance of the man who had established with him so intimate a rapport. And a few weeks before his death I reminded Oliphant of that letter, and asked him if he at all connected his rather curious illness with the threat contained in it. "Oh," he replied carelessly, "I have no doubt that Harris' devils have been at me."—I am, sir, your obedient servant,

May 30th.

C. C. MASSEY.

#### CHILDISH REMINISCENCES OF LAURENCE OLIPHANT.\*

A gossip, discursive chat over boyish days, with little anecdotes such as grannies love to tell of precocious specimens of the rising generation. Laurence came, it seems, to fetch Mr. Liesching, when they were boys together, mounted on a diminutive pony, and was much interested in the antics of a monkey. We can well believe it: most boys are. That is not the object of these reminiscences. They are intended obviously to lead up to the "note of warning." The anecdotes are on a par with the monkey tale, and add no touch to Mrs. Margaret Oliphant's graphic volumes. They do not advance our knowledge one whit. It is necessary, indeed, to pick out from this ill-constructed narrative what is of any service. Such is the statement that Sir Anthony Oliphant had a strong interest in Occult Science of every kind, "in which we all shared." So Laurence got his mystica leanings as well as his strong introspective religious tendencies by inheritance. Mr. Liesching shares still, apparently, the Evangelicalism from which Laurence emancipated himself. Jung Bahadoor, with whom he travelled in India, was, in the opinion of Mr. Liesching, a dangerous man. "I had already perceived, not without pain, that Lowry was drifting away from what I believed, and still believe with all my heart, to be the only sound and safe path." So that Mr. Liesching has not expanded as much as his friend did; the "puritanical ideas, which I persisted in, galled and annoyed him." Naturally. The writer is puzzled with Harris—"No ordinary man, none doubt who know anything about him. What more he may be besides is another question, and one not so easy to answer." The answer to this problem is not given; one can but smile at the thought that it should receive solution by such means. He speaks of a "true light shining through the false glamour" at the death of Lady Oliphant. He believes "that before the last hour arrived a great change came over" Laurence. There is no ground for either assertion. It is the outcome of that singular perversity which makes a certain order of mind think it impossible that a mind, however gifted, must not inevitably come round to the way of thinking that is "the only sound and safe path"—i.e., its own favourite path—before death. It is a remarkable instance of one attitude of a narrow mind. It makes a Catholic priest baptise a dying man, who cannot hear him or heed his presence, against his wish and that of all concerned, to "save his soul." It makes him palter with truth, condescend to evasions, and do, for the glory of the Church, what is best not further characterised. And it makes this feeble-minded man erect himself into a sort of infallible Pope, and hug himself with the belief that he has had always the keys of truth, and that all who are not predestined to damnation must come round at last to his ideas. His heart is pathetically tender—and so is his head.

#### THE SOUL.

Throughout this varied and eternal world  
Soul is the only element, the block  
That for uncounted ages has remained.  
The moveless pillar of a mountain's weight  
Is active, living spirit. Every grain  
Is sentient both in unity and part,  
And the minutest atom comprehends  
A world of loves and hatreds; these beget  
Evil and good; hence truth and falsehood spring;  
Hence will and thought and action, all the germs  
Of pain and pleasure, sympathy or hate,  
That variegates the eternal universe.  
Soul is not more polluted than the beams  
Of heaven's pure orb, ere round their rapid lines  
The taints of earth-born atmosphere arise.

—SHELLEY.

\* "Personal Reminiscences of Laurence Oliphant: A Note of Warning." Louis Liesching. (Marshall Bros., 10, Paternoster-row.)



MY EXPERIENCES WITH  
THE SOCIETY FOR PSYCHICAL RESEARCH.

A PLAIN NARRATIVE.

By "EDINA."

About May, 1890, Mr. F. W. H. Myers opened up communication with me through a letter addressed under cover to the Editor of "LIGHT." Thereafter, until within the last few weeks or so, I have transmitted to that gentleman on behalf of his Society copies of messages as they were automatically written by my daughter, who, as your readers will remember from accounts sent to your paper, is perfectly deaf. Accompanying each copy was a judicial and impartial analysis in which was stated—(1) The knowledge possessed by the medium of the person who purported to send the message. (2) How far the statements contained therein were true or the reverse. (3) Whether the medium knew any of the facts therein set forth. (4) What portion of the message disclosed facts known to myself, but which were unknown to the medium. (5) What portion required verification as being quite unknown to any of us. From time to time I supplemented details, which had been unknown to us when the messages were written, by means of judicious inquiries. In short, nothing was kept back, and my sole aim was to prove identity by every possible means. I can honestly affirm that in my judgment identity was clearly proved in a large number of cases. Four signatures I was able to identify. Two more were identified by relatives; but I did not forward these, for reasons unnecessary to state here.

Mr. Myers was to have called on us in September ast; but owing to another engagement he could not come, and with the view of forwarding the original messages to him, I took them from my country house to Edinburgh on one of my frequent visits there with a view to making up an index of them. As far as I recollect, there were over forty of these writings. They remained in a drawer in my house in Edinburgh for at least a fortnight. On the first day after my return to the country, which was on a Saturday, I learned that during my absence a most extraordinary thing had happened. Our family medium had written on a sheet of notepaper at one sitting, which lasted half an hour, about forty signatures of different persons, many of which I at once recognised as being similar to those written by the communicators whose letters or messages I had left lying in Edinburgh. A communication was appended to this list, stating that it had been written by spirits who had either appeared to the medium or written by her hand.

The document was so important that on my first visit to town I took the whole batch of letters back with me to the country and compared the signatures with those in the list, written the preceding week, and found that the duplication or reproduction of a number of them was perfect. Mark this, however; it was only in three or four instances I could say the signatures in the letters or the list were the "earthly" signatures of the persons who signed them, as I could only deal with what I had seen them write when "here." But it is enough for my purpose when I state that the reproduction of signatures lying in a drawer thirty miles off was accomplished by the medium in half an hour, a feat which the most skilful forger in the world could not perform. This was to me a convincing proof of the identity of the original signatories.

After making an exhaustive index, the whole documents, including the above-mentioned list of signatures, were duly forwarded to Mr. F. W. H. Myers, at Cambridge, and a young gentleman, selected by Mr. Myers, was sent down in November last to interview us. He had every facility at the two meetings that he asked; but I am not aware of any special qualifications which he had for the task, as it appeared to me his knowledge of the occult was very limited. Later in the month Mr. Myers also paid us a short visit, and I had an interesting conversation with him. Since then I have sent him some additional cases of interest, and my correspondence with him has been a pleasant one throughout.

So stood matters until a short time since, when Mr. Myers wrote me that his delegate's report was unfavourable; that the evidence was defective, requiring corroboration; and that he thought it better not to send me the report

unless I desired to see it. I wrote him at once, declining to look at it, and demanding back my papers.

My reasons for this course are simply these:

(1.) I do not wish to be irritated with "niggling" criticism from a young man regarding phenomena with which he appeared to me to be unfamiliar.

(2.) The nature of the report makes it clear to me that he surely cannot have trusted in the statements made by me.

(3.) All the corroboration, good, bad, or indifferent, that I could get has been already given.

(4.) The only possible result of doubting the evidence furnished with such minuteness of detail is that my daughter (whose deafness renders her a person much apart from the outer world) has evolved the whole forty odd messages (including details unknown to any of us) out of her own consciousness; and she must also be a most skilful "copyist" of the hand-writing and signatures of persons some of whom she has perhaps known, but whose handwriting she has never seen.

(5.) My testimony as to facts, signatures, &c., which were unknown to any of us, and subsequently verified by inquiry, must have been held as of no account whatever.

For these reasons, and others that I might state, I have done with the S.P.R., whose rules of evidence are far different from mine, and I claim to have some considerable experience in that way. I have kept a "clear head" all through this matter, and my only regret is that I have spent a good deal of time in trying to achieve the impossible, viz., to satisfy the S.P.R. that spirit-identity is proved by means of automatic messages received from the "other side."

I mean to have no controversy with either Mr. Myers or the members of the S.P.R., and would still be open, as I have always been, to afford to honest inquiry any reasonable information. My object has been to fix by publication a record of what I humbly conceive to be remarkable home experiences, and not to gratify the curiosity of any individual or body of people who seek only to pick to pieces what they are apparently unwilling to receive or unable to understand. This somewhat unpleasant chapter of my experiences is closed, and I do not intend to write another word on the subject.

My purpose in forwarding to you this narrative is simply to place on record the result of a twelvemonth's correspondence with the officials of the S.P.R., and not to raise any discussion. In former communications appearing in your columns I stated that I was in correspondence with Mr. Myers, and now you have the results. Possibly I should have read the delegate's report and replied to his doubts and criticisms, but after the trouble I had taken to be judicial, I felt unequal to the task of entering on what would have been an endless controversy.

"THE STRAND MAGAZINE."

Mr. Newnes is an excellent editor. His magazine is again the best of its kind that has come under our notice; there is not a dull page throughout, and the illustrations maintain their excellence. "The Humours of the Post Office" continues to give us very laughable evidence of what passes through the post and finds its destination. "Mr. Dusserallea at the house lorddss, Lonndunn" is not a promising way to find Lord Beaconsfield (Mr. Disraeli) at the House of Lords, but it reached him. "Receive the county general Gheapy Hall" is not at once apparent as "The Receiver and Accountant General, G.P.O." Some of the illustrated envelopes are very cleverly done. A special point in the "Strand Magazine" is the introduction of short stories by foreign writers. In this number we have two: one from the French of Villiers de L'Isle-Adam, which has a flavour of Edgar Allan Poe about it and is full of power; the other from the Polish of Sienkiewicz, the most popular of the contemporary novelists of Poland. His present contribution, "Janko the Musician," is a very readable story, well and graphically illustrated. For the rest we have an article on the Law Courts, with good portraits of Sir Henry James, Sir Richard Webster, Sir Charles Russell, and Sir Edward Clarke, together with many rising juniors. There is a short tale by Walter Besant, one by Bret Harte, one by B. L. Farjeon, and much other excellent matter. Another feature greatly to be commended is the absence of serial stories, continued from month to month. They are a weariness to the reader, and are wisely excluded from this bright little magazine.

REV. H. R. HAWEIS ON THE BROAD CHURCH OF THE  
NEAR FUTURE.

Mr. Haweis\* is known to all Spiritualists as one of the very few clergymen of mark who have dared to avow from the pulpit a belief in the phenomena of Spiritualism, and to employ the knowledge derived from it, or suggested by it, in furtherance of their teachings as ministers of religion. By Spiritualists, therefore, whatever he writes respecting the doctrines and dogmas of the Church of which he is so distinguished a member will be read with interest and sympathy. Especially will this be so when, as in the present volume, he is endeavouring to do what is ever the aim of all philosophical Spiritualism, to spiritualise or draw out the spirit or essential reality underlying the forms of things; in a word, as Browning urges on us, to

"Look through the sign to the thing signified."

Mr. Haweis's first object seems to be to justify the Broad Church, and, in order to do so, to define its aims and especial uses. The fundamental difficulty which he finds at the present day in the reception by intelligent people of the doctrines and dogmas of the Church of England is not that they are essentially untrue—in that case he would, of course, have abandoned them and it—but that they express truths in formulas not adapted to convey them with accuracy to the intellectual apprehension of the age in which we live. He would therefore desire to pave the way to a re-formation of these doctrines and dogmas by examining what they essentially signify, with a view to a reconstruction of their formulas. For he would say, and we Spiritualists heartily say with him and the Laureate—

"Who would keep an ancient form  
Through which the spirit breathes no more?"

As an illustration of his method and meaning, "take," he says, "the clause in the Apostles' Creed: 'I believe in the resurrection of the body.' The essence or spirit of that clause is a belief in the survival of the soul under fitting conditions of self-manifestation or even incarnation. That is the essence which gave the words 'I believe in the resurrection of the body' their value—and that is true; but the sort of physical resurrection which those who wrote these words dreamed of, and such as Giotto and Luca Signorelli painted, the rising of the bodies out of the coffins, whilst an angel blew a horn—that is not true."

In this spirit the writer puts and answers, amongst others, the following questions: Are the creeds credible? Is God omnipotent? Was Jesus God Incarnate? Is the Imitation of Christ possible? and his answer to all of them is that they are true and not true.

In vindication of this apparent paradox, he says, and says wisely and justly, "All questions cannot be answered by 'Yes or no.' "A common Old Bailey device," he continues, "is to get a nervous witness" (Mr. Haweis is far from being a nervous witness) "in the box and say, 'Now, sir, do you mean that such and such are your opinions, or that you implied so and so by such and such words? Yes or no.' 'Well, but really that's not quite—' stammers the witness. 'Yes or no!' roars the examining counsel. 'Answer me Yes or no'; and the witness dumbfounded, naturally wriggles, prevaricates or seems to prevaricate, and possibly perjures himself in his perplexity.

"Flippant people," he continues, "in like manner come to the clergy with 'Is the Bible true? Yes or no,' and the right answer again is Yes and no. The Bible contains the record of those divine precepts and those eternal truths which bind human society, dominate the ages, and purify the world. So far it is true. Yes. But the Bible, being a progressive revelation, records imperfect stages, and being a record composed by men, contains inaccurate science, unreliable history, and rudimentary, often contradictory, morality. So the real answer to 'Is the Bible true?' is Yes and no."

Again, reasoning in the same spirit and, as Tennyson says—

"Breaking the letter to save the sense,"

he answers the following questions, admitting of replies more positive: "Is the Holy Ghost a reality? Yes! Is the Church a figment? No! Are the clergy obsolete? No! Are the Saints intelligible? Yes! Is the Great Hereafter a dream? No!" And he explains, with admirable com-

mon sense illuminated by a sober imagination, the spirit embodied in these various doctrines and definitions, so as to justify the conclusions arrived at.

The following words embody forcibly and clearly, and we think they are just the views of Mr. Haweis in relation to the three sections—all professedly teaching the same truths—into which the Church is divided. "The Low Church," he says, "reorganised the emotional piety of the Church; the High Church reorganised its sacramental and dramatic ritual. The purpose of the Broad Church is to reorganise the religious *thought* of the Church, for," as he wisely adds, "it is the *thought* of the age, far more than the *feeling* or *taste* of the age, that is alienated from the Church!" Again he says:—

"The Low Church have done well; they have leavened the laity; the High Church have done well; they have made Religion fashionable, but they have not leavened the laity. Pusey never got hold of the masses like Wesley. The reason of that is that Puseyism was Italian; Wesleyanism was English; but *neither was intellectual*; and the reform now needed in the Church is essentially an *intellectual reform*." What, then, we ask, is the Broad Church method? *Reform from within!* There are two ways of reforming a system or a person. You can go "outside and attack—that means Revolution—it is the destructive method. It tramples both on good and bad together, like the silly Christian missionary who began the conversion of a Mahomedan by sitting on the Koran. The other way is to mould and modify from within, getting gradually rid of the false or the obsolete, and developing new life around all such true and living germs as can be found in every dogma and in every creed—that is Reform—it is the constructive method. It is the way of Life; it is the Secret of Nature. It is suitable to religion, because religion is a living, growing thing. Religion is not mechanical, but organic. It is not like a building which can be patched and altered and tinkered up at will; it must grow; it must live or die, but while it lives it must grow—and growing, change."

Such is the general idea of this pregnant volume. It absolutely teems with thought, thought not buried in a multiplicity of words to conceal how little there is in it, but plain, simple "common-sense"—would that it only were common—conveyed in clear and simple language. There is not a page in it from which if time and space admitted we would not willingly quote. For it is all manly, sensible, clear, and calculated to advance Spiritualism in the highest sense of the term.

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED

"The New Republic: Prospects, Dangers, Duties, and Safeties of the Times." By THOMAS LAKE HARRIS. Vol. I., No. 1 of the Fountain Grove Library, published at Santa Rosa, California. [The greeting commences: "Whilst the vocation of the writer is that of a practical industrialist calling forth from the good soil its corn, oil and wine, he resumes another function, that of intellectual ministry to the people, not seeking to be a ruler of their faith, but a helper in the social labours that result in common fellowship and joy." 75 pages.]

"Mors Janua Vitæ: A Contribution to the Problem of Immortality." By REV. W. J. HOCKING. Elliot Stock. (60 pages.)

PERSONAL INFLUENCE.

Look to it first and only, that fashion, custom, authority, pleasure, and money, are nothing to you—are not bandages over your eyes, that you cannot see—but live with the privilege of the immeasurable mind. Not too anxious to visit periodically all families and each family in your parish connection. When you meet one of these men or women, be to them a divine man; be to them thought and virtue; let their timid aspirations find in you a friend; let their trampled instincts be genially tempted out in your atmosphere; let their doubts know that you have doubted, and their wonder feel that you have wondered. By trusting your own heart, you shall gain more confidence in other men. For all our penny wisdom, for all our soul-destroying slavery to habit, it is not to be doubted that all men have sublime thoughts; that all men value the few real hours of life; they love to be heard; they love to be caught up into the visions of principles. We mark with light in the memory the few interviews we have had, in the dreary years of routine and of sin, with souls that made our souls wiser, that spoke what we thought, that told us what we knew, that gave us leave to be what we only were. Discharge to men the priestly office, and, present or absent, you shall be followed with their love as by an angel.—EMERSON.

\* "The Broad Church; or, What is Coming." By the Rev. H. R. Haweis. (Sampson Low and Co.)

LETTERS TO THE EDITOR.

An Old Medium at Work Again.

SIR,—London Spiritualists are to be congratulated that once more they have in their midst the gifted medium once known as Mrs. Olive, now Madame Greck.

I had the privilege of being present at her first public séance on Friday evening last, at her residence, 12, Peak Hill, Sydenham. I think that everyone present got a satisfying test. Madame Greck is a trance medium, being herself utterly unconscious of what her controls are saying, and this I think a valuable phase of mediumship, especially for private séances. On business matters I have received from her much help of a reliable kind, and medically, I hope to write more about hereafter. Her principal control is the late Sir John Forbes, one of her Majesty's physicians, when in earth-life. The way in which he in a moment laid the medium's finger on the weak spot of each of the sitters on Friday evening was most convincing, and in my own case he diagnosed at once correctly, and is at present treating me for a very severe attack of inflammation of the liver. I hope to record a perfect cure.

M. E. PARKER.

Alleged Appearance of Madame Blavatsky at a Seance.

SIR,—In answer to "I.O.," allow me to state that the form of Madame Blavatsky did not appear of unusual bulkiness, and the style of her features was similar to the portraits taken at Allahabad, in the "Review of Reviews," but it was the eyes which constituted my mark of recognition.

I did not ask any such questions as suggested by "I.O." as I deem them too important to be decided by answers which would probably consist of little more than an affirmative or negative response.

South Norwood.

GEORGE DAVIS.

June 21st, 1891.

SIR,—In connection with the alleged appearance of Madame Blavatsky at a séance on June 6th, as related in "LIGHT," the following passage from "Incidents in the Life of Madame Blavatsky" (p. 251) may be of interest. It occurs in a letter from H. P. B. to Mr. and Mrs. Sinnett, and was written "in the expectation, apparently, that the term of her physical life was nearly over." This is the passage:—"I hope Mrs. — will not dishonour by evoking me with some medium. Let her rest assured that it will never be my spirit, nor anything of me—not even my shell, since this is gone long ago." The italics are H. P. B.'s.

M. C. P.

[We committed ourselves to no opinion by publishing a *bonâ fide* letter, but we confess to considerable hesitation in accepting H. P. B. in a séance room. Lady Caithness writes as follows to "The Agnostic Journal":—"Deeply touched by your 'At Random' of May 30th. You and I could deeply appreciate her. You say she is dead to you; but let me tell you she is with me at this moment, guiding me to write this, and tell you she has read the article *with*, or *through*, me—I know not which, but have felt her presence, and feel it at this moment more vividly and *materially* as she caresses my face and hurries on my hand to express to you her gratitude for your good words for her memory."]

Can Animals see Spirits?

SIR,—As a constant reader of your valuable paper, I beg you to insert this letter and to correct my language, which is that of a foreigner.

Animals, I believe, *do* see spirits. I have at 116, Camberwell-road, a shop with a back parlour in which I treat patients who come to me as a healing medium. Behind that parlour are the living-rooms, washhouse, and kitchen leading to a garden. Above there are rooms let as lodgings. Three weeks ago I treated a patient, and a big dog came from the garden, past the empty kitchen and upstairs. My wife saw him quietly coming up to the back-parlour. When he got there his manner changed; he put his tail between his legs, contorted his body, gave a plaintive moan, and disappeared as quickly as he could. My belief is that he had seen my spirit-guide, who is always with me when I treat that particular case.

Some days after I went to treat an influenza patient. The mother is a clairvoyante, and gave me a description of

my attendant guide. In the afternoon I returned, and was aware that the same spirit was with me. In the house was a little dog who was very friendly with me, but was not in the room where I treated my patient in the morning. In the afternoon, however, he came in and at once began to jerk and snap as if in terror—a quite different animal from what he was in the morning. Doubtless he saw my spirit-guide.

In my own country we know that dogs wail and howl before a funeral. They see, I believe, the spirits who are gathering to receive the soul that is departing.

116, Camberwell-road, S.E.

E. J. DU BUEZ.

June 16th, 1891.

[As our correspondent wished, we have re-written his letter, preserving his statements as made.—ED. "LIGHT."]

A Day in the Country.

SIR,—Kindly afford me space in your next issue to appeal to your readers for assistance to enable us to give our Lyceum children a "day in the country" on Monday, July 13th.

We propose visiting Knockholt, near Sevenoaks, and any subscriptions, however small, will be gratefully acknowledged by

W. E. LONG, Hon. Sec.

South London Society of Spiritualists.

311, Camberwell New-road, S.E.

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—Our platform was occupied on Sunday by Mr. J. Veitch, who delivered an earnest and eloquent address on the "Benefits of Spiritualism." Next Sunday, at 7 p.m., Mrs. Stanley. Thursday, séance at 8 p.m., Mrs. Bliss. Saturday, developing circle, at 8 p.m.—H. W. BRUNKER, Sec.

PECKHAM RYE.—Mr. Lees last Sunday postponed his lecture on "Sin and Evil" in order to take up some of the objections which have been urged against the previous lectures. He dealt with them consecutively, and received replies and acknowledgments of the force of his arguments from the objectors who were present. Next Sunday he will continue his replies to objections at 3.15 p.m.—J. H.

OPEN AIR WORK. TOP OF GEORGE-LANE, HITHERGREEN-LANE, LEWISHAM.—On Sunday we had a thoroughly good meeting, and a large and attentive audience. Addresses were given by Messrs. A. M. Rodger and Bertram. Many questions were asked by the audience and answered by Mr. Rodger. Next Sunday, at 3.30 p.m. Several speakers. Friends of the cause are asked to rally round us.—H. W. BRUNKER, Secretary.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday morning Mr. R. J. Lees opened with "Our Spiritual Gifts," eliciting useful suggestions from the few present, especially the need of a week night class for members' mutual study. In the evening Mr. Lees' control took for his subject Ezekiel's prophecy, "The Valley of Dry Bones," in which the audience seemed greatly interested. Sunday next, Mrs. Stanley. Monday, at 8.30 p.m., founders' meeting. Friday, at 8 p.m., healing.—J. T. AUDY.

NATIONAL SPIRITUALISTS' FEDERATION, ATHENÆUM HALL, 73, TOTTENHAM COURT-ROAD.—On Tuesday, July 2nd, at 8 p.m., a conference will be held to consider the state of the law relating to mediumship, hypnotism, &c. All Spiritualists are invited. On Friday, July 3rd, at 8 p.m., Mrs. Annie Besant will deliver a lecture on "Where Materialism breaks down." We hope that all Spiritualists, Theosophists, and Agnostics will attend this important lecture. Reserved seats, 1s. and 6d., body of hall free.—A. F. TINDALL, A. Mus. T.C.L., Hon. Sec.

PSYCHOLOGICAL HALL, CARDIFF.—On Sunday last, at the Psychological Hall, a concise and thoughtful address was delivered in the evening by Mr. F. B. Chadwick, on "The Continuity of Life." He pointed out that strong as are the inferences to be drawn from a study of the material universe, at which point the investigations of most people stop short, with the Spiritualist these inferences are supplemented by the positive evidence of demonstrable facts. On Sunday and Monday next we shall again have the pleasure of listening to Mr. J. J. Morse.—E.A.

24, HARCOURT-STREET, MARYLEBONE.—The Rev. Dr. F. Rowland Young delivered an instructive lecture on Sunday on "Spiritualism: Its Use and Dangers," showing that a practical knowledge of the subject positively clears up many doubtful points affecting our existence here and hereafter, guarding all

against a too implicit reliance on the statements of undeveloped spirits. Sunday next, at 11 a.m., Mr. T. Pursey, "Spirit Teachings"; at 7 p.m., quarterly and open meeting for all interested in a continuance of the services held here. Thursday, at 7.45 p.m., Mrs. Hawkins. Saturday, at 7.45 p.m., Mrs. Spring.—C. WHITE.

NEWCASTLE-ON-TYNE.—The Moor demonstration on Sunday was a great success. Thousands heard the testimony of those who had experienced spiritual communication in one or more of its phases. The speakers from neighbouring societies and an American gentleman from Cincinnati succeeded in arousing intense interest. A former opponent of Spiritualism had recently become convinced through unexpected phenomena in his own house and bravely avowed his intention, like Paul, to "preach no other Gospel." To all speakers and mediums our best thanks are tendered, also to our kind friends who supplied us with so much literature which it is hoped will carry light into many a home.—BEVAN HARRIS.

OPEN-AIR MISSION, HYDE PARK (NEAR MARBLE ARCH).—Last Sunday we expected some help from speakers who have not hitherto favoured us this season, but were disappointed. A very influential meeting was held, which Mr. W. O. Drake addressed, taking as his subject, "Who was Jesus Christ?" Several questions were put and answered, after which the chairman (Mr. Percy Smyth) offered the platform for discussion. This excited much interest, and there was a great demand for the free literature at the close, many back numbers of "LIGHT" and other papers coming in useful. We have to thank Shepherd's Bush friends for literature and hope that other friends will send us some. Next Sunday, at 3 p.m. as usual, weather permitting.—PERCY SMYTH, 34, Cornwall-road, W.

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW-ROAD, S.E. (NEAR THE "GREEN").—On Sunday evening last, a paper was read by Mr. A. F. Tindall on the "Need of Federation," amongst Spiritualists. The objects and proposed plan of work of the London Federation were laid before the meeting, and on Sunday morning next a discussion will be held, when it is hoped a large number of members will attend, and give the consideration which such important proposals demand. Next Sunday evening (after the service) the half-yearly general meeting will be held, to elect officers for the ensuing six months, and to receive reports of the society's work, &c. The summer outing will be held on Monday, July 13th, to Knockholt near Sevenoaks. The journey will be made by brakes, starting from the Society's headquarters at 9 a.m. Tickets for the outing 2s. 8d., which must be obtained on or before Thursday, July 9th, from Mr. W. E. Long; a number of Spiritualists from other districts of London will spend the day with us. Contributions in aid of the children's "Day in the Country" will be gratefully received by the Hon. Sec., Mr. W. E. Long, 8, Orchard-row, Camberwell.

#### 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.

WE have received from Mr. T. C. Davies a rejoinder to Mr. John Ainsworth introducing controversial matter which would force us to insert a reply. This we cannot do: for us the incident is terminated. Mr. Davies asks our readers to refer to his letter of May 23rd and to judge for themselves how far Mr. Ainsworth's reply is good. He alleges further that Mr. A. confuses size and bulk with weight and employs terms in a wrong sense, e.g., the "specific gravity of magnetism, heat, and electricity." Any correspondence on these and other points respecting which Mr. Davies complains that he is misrepresented, we cannot find space for.

"REJECTED."—It is difficult to carry on interchange of thought in this scrappy way. We wish you could see your way to some personal communication by giving us an address. We never thought of "taunting" you, and perhaps we may understand more than appears. Bishops, men in place and power, Royal Society people will not understand, and, if they did, their hands and tongues are tied. The "Space-Intellect," free and roaming the worlds, a modification of the Anima Mundi in some ways, is by no means unthinkable. They would be of a different order to the spirits that we (Spiritualists) are brought into relations with. But we have fugitive traces of the existence of spirit both superior and inferior to that of man. But you see the subject is too big for such talk as this. Interest we have, and the open mind that is free from opposition on the ground of novelty. Send more, and when you wish our advertising columns are open to any moderate statement.

#### ALL SOULS' DAY.

(IN MEMORIAM, JUNE 23RD.)

Yes, Father, Thou hast gathered them to Thee  
And left us waiting! Shall we ever be  
Like unto them? My heart oft stays to think  
As weak and timidly our poor souls shrink  
To climb the steep ascent which they have trod  
Upwards unto Thee, our Father, God.

I hear the tones of suffering in their song,  
The which they strove to wile the way along.  
I see the drops of blood from thorns that smote  
Their weary feet; the floods of tears that wrote  
Upon their brows the struggles they endured,  
As severed they the members which allured,  
To reach the portals of their home above,  
Maimed and blind with the sacrifice of love,  
But purified, O God, as Thou art pure  
And perfect in the Love that doth endure.

And when I mark all this—the records they  
Have left behind, O Father, then I pray  
Thou'lt let me add a leaflet to the crown  
Of aureole bright, Thou givest to Thine own  
In welcome, when footsore and weary worn  
They gain their soul's true home; no more to mourn.  
For Thou hast wip'd their tears, to greet them there  
As Thine Own faithful ones who Thou didst swear  
Should enter on Thy rest for evermore  
To dwell with Thee: their strife and trials o'er!

Within their crown of glory interleave  
This leaflet, Lord, a grateful heart doth weave  
Rejoicing in the joy they have attained  
Within that fuller life we have not gained.  
O, tell them, if around Thy Throne they stand  
In worship mute or glad—a happy band;  
Or if, still upward soaring Thou hast bid,  
Their powers to unfold within them hid  
On earth, awaiting other spheres above  
Ere they could still develop all Thy love  
Had stored in riches, that no eye could see,  
Or heart conceive, of what they yet might be!  
Oh, tell them, howsoe'er they serve or wait  
To do Thy will, O God, in faith elate,  
That not an aching sob or moan was lost,  
As forth it swelled from out their tempest-toss'd  
And bleeding hearts on earth! Ah! not in vain  
The tears they shed, their hours of aching pain,  
And all the noble strife to overcome  
Through which they pass'd ere yet they reach'd their home!  
All has been wafted back to us again,  
By faithful echoes, which have caught the strain  
Of saddened music floating o'er our souls,  
Enkindling faith, temptation to control,  
Renewing strength to bear what they have borne  
Faithful to the end!

Glad, e'en while we mourn  
Our many stumblings in the narrow way  
O'er rugged stones that on our road doth lay;  
For well we wist 'twas thus they did surmount.  
Life's weary hill to Thy Celestial Fount.

Progressive, Infinite as boundless space  
Is the Life Eternal through which we pace;  
We the infants awaking to the light,  
They the travellers journeyed out of sight;  
Love tends us from the outset to the end,  
Which we alone by growth may comprehend.

Lord in their footsteps teach us so to tread  
That when we're mourned and numbered with the dead,  
Our smiling souls regarding earthly strife  
Shall say: "Twas there we died; This, this is Life!"

BERYL

ONE key, one solution to the mysteries of human condition, one solution to the old knots of fate, freedom, and fore-knowledge, exists, the propounding, namely, of the double consciousness. A man must ride alternately on the horses of his private and his public nature, as the equestrians in the circus throw themselves nimbly from horse to horse, or plant one foot on the back of one, and the other foot on the back of the other. So when a man is the victim of his fate, has sciatica in his loins, and cramp in his mind; a club-foot and a club in his wit; a sour face, and a selfish temper; a strut in his gait, and a conceit in his affection; or is ground to powder by the vice of his race; he is to rally on his relation to the universe which his ruin benefits. Leaving the daemon who suffers, he is to take sides with the Deity who secures universal benefit by his pain.—EMERSON. ("Conduct of Life: Fate.")