

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT, MORE LIGHT!"—Goethe

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NOTES BY THE WAY.

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

"The Hereford Times" (September 5th) gives a long and interesting account of what are called the anniversary "Apparition services" at Llanthony Abbey, the headquarters of Father Ignatius. Eleven years ago, so runs the story, Brother Dunstan and Sister Janet were startled by seeing the monstrance on the altar when it had been locked up and the key was in Father Ignatius's possession. On the same day four boys, playing in the Abbot's meadow, saw a bright, dazzling figure of a woman gliding over the grass towards them. The form entered the hedge and disappeared. Subsequently Father Ignatius and others witnessed similar manifestations. Hence the institution of these services, annually celebrated on August 30th. There is nothing antecedently incredible in the facts narrated. These people had for a long time occupied their minds exclusively with the things of the spirit. Father Ignatius himself is a man of a powerfully emotional temperament and strong magnetic power, as his influence over large masses of people shows. He is a man of a fixed idea, by meditating on which he has doubtless developed his spiritual nature in one direction to a high degree. Those about him are totally under his influence and guidance, and their bent of thought would be the same as his own. It is not strange, then, that to those exclusively concerned with spiritual things there should be given discernment by spiritual open vision. I see no reason to doubt that the witnesses to these visions are the witnesses of truth, any more than I doubt that, whatever the apparition was, it would certainly be identified by them with the Blessed Virgin. That goes without saying.

There are portions of two sermons delivered by Father Ignatius at the anniversary that I should like to preserve. I have not space for all:—

The Rev. Father chose for his text Job iv. 14, 15: "Fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up." The preacher commenced his sermon at the foot of the altar steps, and told his hearers that he was going to talk to them about spirits. People did not like seeing ghosts, but they had to do so very often. It was not difficult to attract men's attention to spiritual things if they lived spiritual lives. Men who lived spiritual lives took spiritual things for granted; men who were living spiritual lives realised that spiritual things were of more importance than worldly and earthly things, because the spiritual men lived by faith, and not by sight; the spiritual men realised that the things which are seen are temporal, but the things which are not seen are eternal. To which did a man attach the most value, the lodging which he held during his fortnight's holiday, or the home in which he had lived, and his fathers and grandfathers had lived, and in which now lived all that he held dearest upon earth? The grand hotel

at the seaside with its brilliant company and splendid furniture was but a flash in the pan; it was nothing to him, excepting during his short stay there; it held no place in his heart's interest compared to that dear home. As home was to the holiday hotel, so was Heaven, the spiritual home, to this world.

After expressing a belief that the unchangeable God never left Himself without witness, the preacher proceeded:—

He thought that apparitions and miracles were certainly wanted in these days, if ever they were. Then coming forward towards the people with upraised arm, swiftly, but with that easy grace which characterises all his movements, he said, "We say that in this place we have seen the Mother of Jesus Christ, and we have seen her in such a way that there is no doubt as to who it was. As many as eight people saw one vision, and three others had seen exactly the same thing that I saw." Did we all conspire together to invent a lie about God? People can't say it was imagination, because four of us saw it at once. They can't say we were poor miserable hypochondriacs, for we all saw the same. I say that the argument cannot be taken from this:—We are impostors who conspired to tell a lie; or, we have seen what we say we have seen. The preacher then said that one of the results of these apparitions having been vouchsafed to him and his people at the monastery might be seen in the result of his mission work in America; it had been a great comfort to hundreds of thousands of people, that God granted these apparitions to men who were living together for His glory. "We say that that vision that we saw confirms every miracle mentioned in the Bible."

The last extract I give is from another sermon:—

Father Ignatius, robed in black, entered the church, which was in semi-darkness. He lighted one of the immense candles near the reading desk in the centre of the church at the foot of the steps leading up to the altar, and taking his stand there, read, as only he can read, the eleventh chapter of Hebrews, upon which he founded a most telling address. He began by saying what an interest everybody must have in the spirit world. Some had lost a mother, or a wife, or perhaps a lover, or a very dear friend. Many present could remember neighbours in the valley whom they had been in the habit of meeting on the way to market, and who had fallen ill; and then as they got worse and worse came the thought that they must die. Then came death, and there was the body, but where was the other part of their friend gone? there was the cage, but where was the bird? No one in that church could say he or she had no interest in the spirit world. Which was the true home? This vale of misery, with its tears and pains, and sorrows, and battles, and murders, and crimes, and wretchedness, its lunatic asylums and prisons, and all kinds of horrors, or the bright land, whither had gone all our dearest and best, who had gone before and were awaiting the arrival of those loved ones left on earth. He drew tears to the eyes of many as he gave a pathetic picture of a man who had outlived all the members of his family, and all the friends of his early life; and his awful solitude of soul, but for the bright hope of meeting his beloved ones on the other side of the veil, after this earth-life. His really marvellous dramatic portrayal of the lonely old man, bereft of wife, children, kin, and friends, held his hearers as it were spellbound, as he paced to and fro in the utter abandon of grief, which was, however, dispelled as by magic when it dawned upon him that he should meet all his dear ones again in the eternal home. Who should say that that old man had no interest in the spirit world? He invited his hearers to read the first verse of the next chapter—"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." He exhorted all to find out their besetting sins, and to lay them aside, reminding the younger members of the congregation that in the cloud of witnesses (which he understood and believed to mean the spirits of the departed saints) might be a loving mother, father, brother, or sister, who had gone before.

These are all words that we, Spiritualists, may adopt *ex animo*, even though we may dissent from the tenets or some of them held by the preacher. He is a curiously spiritual man, and has many phases in his belief, the dominant one being, in my judgment, a pure and passionate devotion to the Saviour. He is full of Evangelicalism in faith. His own magnetic influence shows him to be probably of the mediumistic type.

"The Times" has contained some curious letters on Capital Punishment. Mr. John A. Bright sums up the objections that many of us entertain to it in four propositions :—

The opponents of capital punishment object to it, I take it, on four grounds :—

1. That it does not deter from murder.
2. That through taking human life it diminishes rather than increases the belief as to its sanctity.
3. That the prospect of the death penalty often prevents the (perhaps illogical) juryman from convicting when a conviction would be just.
4. That in some cases the terrible calamity of the execution of an innocent person has taken place.

To these some Spiritualists would add a fifth, viz., that the taking of human life and the hurrying of a soul into a state for which it is unfit is not permissible. But the most remarkable letter is this :—

TO THE EDITOR OF THE "TIMES."

Sir,—Having had during my past life to prepare five men within three years for execution, I wish to protest against that false sentimentality which would represent them as having been "hurried into eternity unprepared," and which, in the words of the late Lord John Russell, quoted by Mr. Tallack in the *Times* of to-day, would plead for the commutation of the murderer's sentence into penal servitude for life "in order that time and opportunity may be given them to turn repentant to the Throne of Mercy."

Not counting the time between committal and sentence, often extending over months rather than weeks—time spent in solitude, and with such visits and books as are favourable to calm reflection—murderers after condemnation have more than three times the notice of approaching death than the average ordinary mortals have. During the whole of that time every means of grace is afforded them in the religion they profess, and, so far as preparation for eternity is concerned, they are *felices opportunitate mortis*. The experience of all the prison chaplains I have ever known has corresponded with mine, that such men usually die with as much true penitence as their natures, morally and intellectually disordered, are capable of feeling, and with good hopes surely grounded of having found forgiveness. On the other hand, to prolong their lives, henceforth useless to society, amidst the association of cold-blooded criminals and perfunctory warders, is to damn their souls to gradual petrification and to the hardness of the nether millstone, and to put them, humanly speaking, outside the probabilities of repentance whilst on earth.—Yours obediently,

Sidcup, September 4th. AN EX-CHAPLAIN OF PRISONS.

I have heard some varied arguments in favour of the execution of murderers. "Whoso sheddeth man's blood by man shall his blood be shed," is a common one. Jurists tell us, too, that a community makes its own laws and has a right to protect itself. Execution, they say, is the readiest way. It would be a ruinous cost to the State to keep these criminals in permanent confinement. And most experienced lawyers, I believe, regard capital punishment as a necessity under existing circumstances. (Then we ought to attack the conditions that breed the criminals.) But I have lived to learn that the murderer is *felix opportunitate mortis*, and that the scaffold is the readiest way to Heaven. These murderers, says the Ex Chaplain, have solitude, books, and means of grace, and what can they want more of a preparatory nature? The argument is surely remarkable. Until these teachers learn that they cannot alter at the last the drift of a life or efface its results we shall always have such fallacies.

In continuation of the cases of the double when the person is in a normal state, I add the following cases, which

are gathered exclusively from "Human Nature," "The Spiritualist," and "The Spiritual Magazine":—

"Spiritual Magazine," O.S., vol. vi., pp. 125-128, 1865:—

Article on the Double. Ira Davenport and Fay. Miss Laura Edmonds, daughter of the judge; double appeared to Miss Mapes, twenty miles distant. [By Benj min Coleman. See his "American Notes."]*
*See also "Night-side of Nature" and "Footfalls."

"Spiritual Magazine," N.S., vol. ii., p. 527, 1867:—

Dr. Williams, of Haywards Heath, reports a case where his wife *heard footsteps* coming upstairs corresponding to a dream of L. Conclusion that L.'s spirit left her body and visited Mrs. Williams.

"Human Nature," 1867, vol. i., p. 509:—

Aquila Baldwin, after referring to Mr. Etchell's paper at the Convention in which he records some proofs of the double with Mr. Green and Miss Chapman, of Huddersfield, gives cases at Birmingham of a girl of twelve years who several times sees Mr. Baldwin, and once gave a test through automatic writing of his presence when he was at a distance.

"Human Nature," February, 1868, vol. ii., p. 33:—

In Glasgow a young woman twice sees the form of Mr. N., who was in Edinburgh. A girl of twelve also sees it. (Signed) H.

[Discussed by other correspondents, pp. 34, 162, 439.]

"Spiritualist," vol. i., 1870, p. 32:—

Mrs. Hardinge says: I was staying at the house of a lady friend whose last hour was approaching. She grieved at the absence of all her children, especially of one, a cripple. I left her at four o'clock, and called again late at night, when she was better and said: "I have seen my children and Jessie sitting on the grass in the midst of her sisters playing with roses." She passed away. Some days afterwards we learned by letter that at the time when she saw her children Jessie, the cripple, who had been put out of doors, was heard to scream, her sisters ran out and found her covered with roses. She said she had seen her mother, and although there were rose bushes not far off, they were much too far away for Jessie to reach them.

"Spiritualist," February 15th, 1872, vol. ii., p. 45:—

A paragraph, referring to Mrs. Hardinge's evidence, and to Miss Cook in connection with Dr. Purdon's letter, cites the case of the Davenport Brothers when Fay and his double were seen on a light being struck. [From "Spiritual Magazine," vol. vi., 1865, pp. 125-6.]

"Spiritualist," January 9th, 1874, vol. iv., p. 45:—

Lord Holland's daughter, at Holland House, saw her own double, as in a looking-glass, while walking in the garden.

[This has been noted in my "Transcorporeal Action of Spirit," published in "Human Nature."—EDITOR.]

"Spiritualist," February 26th, 1875, vol. vi., p. 97:—

Mr. Desmond FitzGerald records his experience with Lewis, the negro mesmerist, who willed a girl under his influence to touch somebody at a distance, which she did, much to the alarm of that person. The fact was attested at once.

"Spiritualist," August 31st, 1877, vol. xi., p. 102:—

Mr. J. A. Cranstoun writes: The following case occurred in the family of a well-known and most respectable physician of Lucerne, with whom I am personally very well acquainted. I shall call him Dr. X. Some years ago two middle-aged sisters of Dr. X., one of whom is an undoubted medium, went to their brother's house outside the town; on reaching a glass door which communicated with the part of the house they wished to enter, they found the door locked, but saw through the glass their brother without his coat, walking up to the door. They immediately addressed him, asking him to open the door for them. He made no reply, but turned away, walked up the stairs and disappeared. Both sisters saw him as distinctly as they had ever seen him. Greatly astonished at his not answering, or opening the door, they got into the house by another door, and immediately searched every room in order to find their brother, but in vain, and the servants declared that he was not in the house, having gone to the country for a professional visit. Very uneasy at this appearance, they waited with great anxiety for his return, which took place late in the evening, when they ascertained from him that he had not been in the house at the time of the occurrence. . . . The doctor is alive and well.

"Spiritualist," February 6th, 1880, vol. xvi., p. 62:—

Mr. Wedgwood's niece heard from a friend that she saw

Anne in the room. It was herself, as it seemed, on giving the apparition a second look.

"Spiritualist," October 28th, 1881, p. 209:—

A student sees his tutor seated in his chair. The figure soon vanished. The young man had been reading and doing hard work with his tutor. Query: A case of hallucination.

"Spiritual Magazine," N.S., vol. xi., p. 152:—

An article by "Thos. Brevior" on the Double. He discusses the evidence; refers to Judge Edmonds' "Apparitions of the Living." Mrs. Hardinge's double seen several times.

The double of the writer of this article seen and heard. Same with his sister. He also refers to Seeress of Prevorst.

Swedenborg on Doubles and "Familiar Spirits." Mrs. Tappan on the Double.

I have been much interested in the following narrative which I extract from the "Glasgow Herald":—

I have been in the habit during the last four years of going nearly every Saturday during the fishing season to fish for trout in the Forth and its small tributaries, in the neighbourhood of Aberfoyle. I was walking about two o'clock in the afternoon along the left bank of the Forth, about half a mile below Gartmore Station, when I observed a solitary seagull resting in an adjoining field. I went down the bank and on to the bed of the river, and began to fish up the stream. I was not long engaged in fishing when I observed that the gull had left the field and was performing a series of circling flights above me, and afterwards alighted on the river about a hundred yards in advance of me. I continued fishing, moving slowly up the stream, and occasionally taking a look at the gull, which, notwithstanding the winding of the river, always appeared to have its eye on me. After fishing for about an hour the distance between us had so much diminished that I was surprised to see that no more than six or seven yards separated us. The bird had left the river, and stood on the same side with me. I now observed it carefully, for its eye was intently fixed on me. I saw that its head and neck appeared stiff and twisted a good deal to one side. I thought, however, that this was entirely due to hunger—that apparently it had not been successful in its fishing, and that it had been an envious observer of my success, and now wished to share in a part of the spoil. On this I took out a small trout and threw it close up to the bird. It paid no attention to the fish, but kept its eye still fixed on me. I waited for some time to allow it to gather confidence and pick up the fish, and was much surprised when it did not do so. As the bird did not appear wounded in wing or in limb, I concluded that it must be seriously ill, and that probably the strange contortion of the head and neck had something to do with its illness. I laid down my rod and walked on to it, wondering if it would stay for me, and I was quite astonished it did, crouching down and suffering me without pecking to take it up in my hands. On holding it up to look at it, its bill being wide open, I noticed a twisted brass wire sticking out for about an inch from the side of its mouth. I sat down, and placing the bird in my lap, took hold of the wire to draw it gently out. It came easily out to the extent of six inches, and would come no farther. I looked down the throat to find where the obstruction was. I saw that the wire was looped on to a similar wire which went far down into the gullet. I examined the wire to find out what possibly it might be. It was a three-ply, thick, and strongly-twisted brass wire with an eye-loop at the end of it. I soon made out that I had to do with part of a pike-line, that the bird had swallowed baited pike-hooks. I turned the bird on its back to see if I could discover in the region of the stomach any pointing or near presence of the hooks, but did not find any trace of them. Most probably the violent straining and tugging of the bird to free itself from the set-line would have caused the hooks to be deeply fixed in denser structure. I saw no help for it but to pull the wire with greater force, which came away, with both hooks broken behind the barbs. The bird died in about two minutes.

Bellgrove-street, Glasgow.

JAMES ROSS MURRAY.

IS LIFE WORTH LIVING?

THE morning came, and also came the end;
I saw the great white calm of death descend,
And seal with peace the forehead of my friend.

I gently laid my hand upon that head,
White with the snows the passing years had shed,
"Was life worth living, oh, my friend?" I said.

And lo! as kindred souls in silence blend,
He answered: "Be thou comforted, oh friend!
Life is worth living. Death is not the end."

—LIZZIE DOTEN.

AKSAKOW VERSUS HARTMANN.

I

Our readers are acquainted more or less with the Hartmann theories, which have been set forth in these columns. They are not important, and their chief value rests on the fact that they have moved a really competent man to set forth a body of evidence to refute them. We have always felt that such a book was worthy of extended notice, but it is very large, and the difficulty of getting competent reviewers who know both subject and language, and who have sufficient time at their disposal, is almost insuperable. We are badly in need of a Spiritualist who reads German, and can help in that department of our work.

With all due acknowledgments to our friend, we select some portion of an able review in the "Religio-Philosophical Journal," which gives an idea of the scope of the chief part of Aksakow's voluminous work. It is a monument of patient accumulation and research, containing not so much the new as the true, brought together and focussed:—

In a long preface of twenty pages Aksakow declares the purpose of his work to be not a defence of the facts of a mediumistic character, but the application of the critical method of Hartmann to the discussion of these facts.

The special purpose of this work is to determine whether the "natural hypotheses" of Von Hartmann are absolutely adequate for the explanation of all phenomena of mediumship. He says the systematic classification of all the facts is indispensable to the solution of the problem. The great error of Spiritism, he declares, is to ascribe all phenomena to one operating cause, the spirits. The three great categories of mediumistic phenomena which correspond to three different working causes are: 1st. Personism; 2nd. Animism; 3rd. Spiritism. The word spiritism must be used convertibly with mediumism as a general designation which involves no hypothesis.

Hypnotism drives science inevitably to the supernatural; it will compel it to recognise the phenomena of Animism and Spiritism. The immediate condition for this recognition, a provisional theory—is already on the point of being developed, under the name of "Psychic disaggregation," or division of the powers of the soul. Aksakow makes an appeal to the indulgence of his readers, ending with these words: "In the decline of my life, I sometimes ask myself, 'Have I really done well to have devoted so much time, labour, and means to the study and propagation of the phenomena of this realm? Have I not struck out a false way? Am I not pursued by an illusion? Have I not lost an existence without anything appearing to justify or repay my exertions?' And ever comes the answer sounding in my ear, 'For the devotion of an earthly life, there can be no more sublime purpose than to attempt to show the transcendental nature of the human being, called to a more elevated condition than phenomenal existence.' Therefore I cannot regret having devoted my entire life to the pursuit of this object, although, according to science, in unpopular and illusory ways, which I have always regarded as more imperfect than science itself. And if I have succeeded for my part at least in having contributed a single stone for the building of the temple of the Spirit, which humanity, true to its inner voice has been building for centuries, this will be for me the single and highest reward which I can strive for."

In an introduction, he reviews efforts to investigate in Germany—himself a Russian—this class of phenomena. He founded there a monthly publication and tried to interest the learned in the study of the new spiritual questions. He met with bitter opposition: only when Zöllner undertook with Slade his remarkable experiments was a new turn taken. Hellenbach and Du Prel followed.

He says in reference to the proper study of the subject: The study of this question may, in the hands of science be divided into several parts according to results won: 1st. Determination of the facts of Spiritualism. 2nd. Determination of the presence of an unknown power. 3rd. Determination of an unknown intelligent power. 4th. Determination of the source of this power—whether it proceeds from within the human being or from some source outside the human being; whether it is subjective or objective. This act will be the *experimentum crucis* or solvent of the question.

Science will have to make the most solemn decision it was ever called upon to make. If this should be to the effect that its source was objective, that it is outside of the human body, then the fifth act will be presented—an immeasurable revolution in the realms of science and religion.

Aksakow briefly reviews the several anti-spiritual theories of Royes' "Philosophy of Mysterious Agents," Brittan's and Richmond's "Discussions," Mahan's "Modern Mysteries Explained," Guppy's "Mary Jane," Bray's "Force," Von Reichenbach "On Odic Force," Collyer's "Exalted States of the Nervous System," Hammond's "Spiritualism," works of Carpenter and Cox, Gasparin's "Les Tables Tournantes." ("Turning Tables"), Thierry's "Les Tables Parlantes," Chevellaird's "Etudes Experimentales" (Experimental Studies), and D'Assier's "Essai Sur l'Humanité Postume" (Essay on Posthumous Humanity). He next proceeds to describe the phenomena of materialisation, and to show the inadmissibility of the facts of the hallucination-hypothesis of Dr. von Hartmann in consideration of transcendental photography, enumerating the experiments of Beattie, Guppy, Parkes, Russell, Slater, Williams, Hudson, Reimers, Damiani, Professor Wagner, Mumler, Jay Hartman, at Cincinnati, and experiments of his own. The materialisation and de-materialisation of objects noticed by the senses, with proofs by photographic experiments, the experiments of Crookes with Katie King, the formation and bringing of flowers, plants, &c., are detailed. The materialisation and de-materialisation of human forms, in which the non-hallucinatory character of the materialisation appearances is shown by seeing and touching the forms by several witnesses, who agree in their reports of impressions, the production of physical effects, writing produced in the presence of several persons, impressions of materialised forms, sketching of materialised forms by colouring, and taking plaster casts of the forms, and various experiments of photographing materialised beings, made by Ashton with Miss Fairlamb, Dr. Friese, with Eglinton, with Miss Wood, Reimers and Oxley, are presented with accompanying illustrations; also the photographic experiments of Crookes, Hudson, and Harrison. The author also relates his own acquaintance with Katie King, and his experience with Eglinton. Photographs of materialised forms taken in the dark, together with the experiments of Broullet, Reimers, and himself, and the weighing of materialised forms are considered.

The inadmissibility of the hallucinatory hypothesis from a theoretic standpoint is discussed. 1st. The principal difficulties of the hallucinatory hypothesis. 2nd. The historical origin of Spiritism opposes it. 3rd. If the materialised form is a hallucination purposely implanted by the medium, why its similarity to the medium? 4th. Why does the materialised form cease to further appear? 5th. The hallucinatory theory in opposition to the nerve power theory of Hartmann.

The complicated character of physical phenomena requires the admission of the operation of invisible organs somewhere. An explanation through physical force alone does not suffice. The experiments of Professor Hare, Varley, and Hering prove that the mediumistic power has no relation to electricity.

The theory of nerve power in its application to the explanation of complicated mediumistic phenomena is incompatible with the conception of a "physical force."

The second volume opens with a discussion of the contents of communications as proof of extra-mediumistic origin. While the author agrees with Hartmann that a great part of mediumistic phenomena may be explained by intra-mediumistic causes, at the same time Aksakow claims that a portion of them point to an extra-mediumistic source, such as—1st. Manifestations which are opposed to the will of the medium, giving several examples, the remarkable experiences of Dr. Dexter related by Judge Edmonds, those of the Fox family, and those of Rev. A. Phelps. 2nd. Manifestations which are opposed to the convictions of the medium, with the instructive case of the well-known "M.A. (Oxon.)" and examples from the experiences of Professor Wagner and Professor Hare. 3rd. Manifestations which are opposed to the character and feelings of the medium. 4th. Communications whose contents are above the intellectual level of the medium, citing as examples among others the works of A. J. Davis, the unfinished work of Dickens's "Edwin Drood," completed through spirit communication, Mr. Barkas's Experience

(Replies to Scientific Questions), General Drayson's cases (Astronomic News). 5th. Mediumship of babies and small children, citing the instances of the children of Cooper, Attwood, Jencken, Kirkup; slate-writing through the child Essie Mott, two years old; séances of Markee at two years of age. 6th. The speaking by the medium of unknown languages, citing the cases of Judge Edmonds' daughter, and others; communication through telegraphic ticks or writing unknown to the medium, and musical performances by the child of Governor Tallmadge, who had never learned music. 7th. Various phenomena of a mixed kind, for the explanation of which the somnambule consciousness will not suffice, giving several instances, including one of his own experience. 8th. Communications of facts unknown to the medium and the persons present. (a) Reading without use of eyes (in darkness and closed places), experiments of the author, Mr. Crookes, and "M.A. (Oxon.)", the last in the reading of closed books. (b) The knowledge of facts without the intervention of the usual organs of sense to obtain the knowledge; citing a remarkable case in the experiences of the author himself, a Hebrew motto from Cardoso. (c) Communications which contain relation of certain events unknown to the participants in the séance, citing cases mentioned by Judge Edmonds, Major-General Drayson, Dr. James Darey, and others. 9th. Communications from persons completely unknown as well to the medium as to the persons at the séance, instancing communications from spirit John Chamberlain confirmed by twelve witnesses, and of the spirit Abraham Florentine in London, confirmed in New York. 10th. Carrying of messages to great distances; instances by Professor Hare, Mr. West, one from Lowell to Atlanta, 1,000 miles. 11th. Carrying of objects to great distances, for instance, of a photograph from London to Lowestoft, wooden needles, and experiments by Zöllner, Crookes, Olcott, and Cooper. 12th. Materialisations as visible bearers of operating forces.

His conclusions from a consideration of these numerous occult facts are that there must be a mysterious factor to be sought outside of the medium, and this factor must be, either,

- 1st. A living being on this earth.
- 2nd. A human being who has lived on this earth.
- 3rd. A superhuman being of a kind we are not yet acquainted with.

The author then proceeds in a chapter on the hypothesis of spirit, "Die Geisterhypothese," to discuss the choice of these alternatives, with Animism as stepping-stone to Spiritism. He takes up as instances telepathic phenomena, with several cases from his own experience; telephonic phenomena, or appearances at a distance; telekinetic phenomena—movements at a distance; phantasms of the living; telesomatic phenomena, or materialisations at a distance, doubles, "Doppelgänger." Several cases are given.

Under Spiritism, the mediumistic operation of a departed human being, as steps beyond animism, he says: "The proof of this independence can only be furnished by the intellectual contents of the mediumistic phenomena, which then must be named "Spiritistic."

1st. He discusses the difficulty of distinguishing between the animistic and spiritistic causes, the difficult point lying in the recognition of the personality, under the criterion of personality. He discusses the identity of a person deceased, established through communications in his native language, which is unknown to the medium, the value of such cases being increased by the absence of persons acquainted with the language; citing cases from Judge Edmonds' work.

2nd. The identity of the person deceased established by communications in the characteristic style of the deceased, or through peculiar forms of expression received in the absence of persons acquainted with the deceased. Instances cited are Dickens' unfinished "Edwin Drood," a communication of Barbara Prititkow, and others.

3rd. The identity of a person deceased, who is unknown to the medium, confirmed by communications in a handwriting exactly conforming to those handwritings performed in his lifetime, giving as instances the communications from Estelle, wife of Mr. Livermore, J. D. Stiles, from J. Q. Adams, Dr. Nichols, and others, including a case in the experience of the author—a letter from Priest Nicholas in characters peculiar to himself.

4th. The identity of deceased confirmed by a mass of details in communications in absence of every person acquainted with the deceased.

5th. By facts communicated which were known only by the deceased or could be communicated by him.

6th. By communications from the deceased called forth by persons acquainted with the deceased but received in their absence, citing several instances from the work of Dr. N. B. Wolfe.

7th. Confirmation of the identity of the personality of the deceased by communications, received in the absence of the persons who are acquainted with the deceased, which betray peculiar psychic traits or call forth feelings peculiar to the deceased, for example, sensations of the deceased persons at the time of death or in last sickness felt by the medium.

8th. Confirmation of the identity of the deceased by his appearance in the earthly form-materialisations, and discussion at considerable length of the difficulties of obtaining satisfactory proof of identity, declaring that similarity of the materialised form is no proof of identity; this must be sought in the intellectual contents of the communication made. His conclusion on the question of identity is a very cautious one. "What is," says the author, "the conclusion of our entire labour in regard to the 'spirit hypothesis'? The conclusion reached after a wearisome way is that the individual principle outlives the destruction of the body, and, under certain conditions, can manifest itself anew through a human body sensitive to similar influences. The absolute proof of identity of the individuality manifesting itself must be regarded as an impossibility. We must be satisfied with only a comparative proof, with only a possibility of conceding the fact."

SPIRIT GUIDANCE.

Mr. Wetherbee contributes to the "Boston Globe" the following:—

Re. M. J. Savage says he has a respectable body of facts that he cannot explain, except on the theory that he is dealing with an invisible intelligence.

So have I. I do not know what those facts are, but here is one of mine. If anybody can explain it otherwise, I will be glad to have him do so; I certainly cannot. It certainly is beyond hypnotism or thought-transference. I will say, before relating it, that what I state is truth, and nothing but the truth.

Mary was my niece and lived in Providence. She was a young lady of sixteen or seventeen, and was visiting me when this incident took place. She said:—

"Uncle John, are you a Spiritualist?"

I said: "Certainly."

She said, "Mother says they are people of not much reputation," and she then mentioned some incidents which had occurred in her presence with some others, which made me think she was a sensitive and had mediumistic powers.

So I asked her to sit at a small table, on which we laid our hands, thinking possibly we might get some raps or tips, but we got none.

I then put a pencil in her hands and told her to hold it over this block of paper, as if she was going to write.

This was new to her. She had never seen it tried.

In a few moments there was a slight motion in her fingers and pencil, which made dots on the paper.

This rather surprised her, and she said, "Ain't this funny, Uncle John! I am not doing it, it is doing it itself."

I was interested, for it showed that she had mediumistic power for writing. So I said: "All right, Mary, keep doing so and perhaps you will write something."

Pretty soon, after a scrawl, a word was written; then another, and she continued right on writing, finished the page, tore it off the block and wrote on the next.

I saw it was plain and intelligent writing, which I could easily read, and did, as it was being written; she saying still, "Well, this is funny, and I am not doing it; I am holding my hand as still as I can, and I don't know what I am writing." Four or five pages of the paper were written in this way, and signed "Emeline Clapp," and the pencil then dropped out of her hand.

I had read the sheets as they were torn off and saw it was an intelligent communication, and from the nature of it

I was sure she was ignorant of what she had written. I said:—

"Have you ever heard of Emeline Clapp?"

She said no; she had known Aunts Caroline and Hannah.

"Don't you know her?" asked Mary, "as she is a Clapp."

I said: "Yes, she is your mother's and my aunt, your great aunt; she died forty years ago, when your mother was a little girl. She was a great favourite of hers and she seems to be quite naturally interested in you, by what she has written."

"Well," said Mary, "let us read what she has written."

It was as follows:—

"TO MARY,—You are not acting wisely in being interested and flirting with your college friend, Mr. Chick. It is an injury to both of you, and will come to nothing; you both in time will find your proper mates, and now, as I am watchful over you, I feel it my duty, as I love you, to say this, and hope you will have the good sense to end it. At least go to your mother and make a confidant of her, who knows nothing about it.

"I take this way of reaching you, and it will show also you have friends watching you that you do not dream of. Your friend and relative,—EMELINE CLAPP."

Said I then to Mary: "Is there anything in this? Do you know any Mr. Chick?"

She said: "Yes, he is a sophomore in the college, and a very nice man, and I think everything of him and he does of me," and she was ready to cry at this revelation of her secrets and its source. She thought this love affair was a profound secret, and the fact that there were invisible eyes she had not counted on was a surprise, and it was evident that I was an ignoramus also, until I got the information from Aunt Emeline's spirit.

This revelation from the other world had an influence that a mortal interference would not have had, it settled and ended the matter. I think she did not dare to go counter to such, to her, supernatural force.

Here is a simple, positive, unmistakable fact. I will not make any argument. Any one can see that if I have been truthful, it could have been no earthly intelligence. It might not have been Aunt Emeline; any other invisible spirit might have been cognisant of the fact and for effect assumed to be Emeline. I think, however, that under the circumstances it would be straining to question the identity, but if it were, it proves that we were dealing with an invisible intelligence, and that covers the whole ground, and all that modern Spiritualism claims. JOHN WETHERBEE.

FAME.

I cannot deem why men toil so for Fame.

A porter is a porter though his load

Be the oceaned world, and although his road
Be down the ages. What is in a name?

Oh! 'tis our spirit's curse to strive and seek.

Although its heart is rich in pearls and ores,

The Sea complains upon a thousand shores;
Sea-like we moan for ever. We are weak.

We ever hunger for diviner stores.

I cannot say I have a thirsting deep

For human fame, nor is my spirit bowed

To be a mummy above ground, to keep

For stare and handling of the vulgar crowd,
Defrauded of my natural rest and sleep.

—ALEXANDER SMITH.

What shall I do lest life in silence pass?

And if it do

And never prompt the bray of noisy brass,

What need'st thou rue?

Remember aye the ocean's depths are mute;

The shallows roar;

Worth is the ocean—Fame is but the bruit

Along the shore.

What shall I do to be for ever known?

Thy duty ever.

This did full many, who yet slept unknown,

Oh! never, never.

Think'st thou perchance that they remain unknown

Whom thou know'st not?

By Angel trump in Heaven their praise is blown,

Divine their lot.

What shall I do to gain eternal life?

Discharge aright,

The simple dues with which each day is rife;

Yea, with all thy might.

E'er perfect scheme of action thou devise,

Will life be fled;

While he who ever acts as conscience cries,

Shall live though dead.

—"Echo."

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

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Light:

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

SATURDAY, SEPTEMBER 19th, 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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HARVEST AND LABOURERS IN THE FIELD OF I PSYCHICAL RESEARCH.

Under the above title Mr. Myers contributes an important paper to the current number of the "Arena." He is replying to Mr. Alfred R. Wallace in the January number of the same magazine, in the course of which (p. 130) Mr. Wallace says that "the facts to be interpreted are now generally accepted as facts by all who have taken any trouble to inquire into the amount and character of the testimony for them, the opinion of those who have not taken that trouble being altogether worthless."

That has been the view taken in this journal. We have consistently maintained that there exists on record a vast body of ascertained facts of which the interpretation is the point now to be aimed at; that, however valuable each new fact may be, added to the existing store, it is not scientific to ignore the old altogether; that the attempt to convince the world of science, which not only does not seek but is prejudiced against such conviction, is waste of time; and lastly, that only personal experiment will secure what no amount of testimony can effect. Mr. Myers gives a good illustration of this last proposition. A distinguished American, an old friend of his, out of regard for Mr. Myers, read "Phantasms of the Living" from beginning to end and "did not believe a word of it." What would have happened if it had been a tenth of the size we do not know.

It is worth while to see what Mr. Myers has to say in defence of his view as against Mr. Wallace's and our own. Frankly, a good deal. A summary is not easy, but we will attempt it. For, as Mr. Myers says, we are probably looking at two sides of a shield.

Mr. Myers does not regard uninstructed opinion as valueless. Why, for example, do not men of science study the evidence we present? It will not do to talk of indolence and prejudice. They are not indolent, and "probably less prejudiced than any other class that one can name." That opinion causes us extreme surprise. The average man of science is absorbed in his own special subject, and is impatient of interference with his research by an alien subject in which we find nothing to assist him in his own study and of which he has heard, probably, anything but good. "Spirit is the last thing I will give in to" is the general

attitude, and it is supplemented by the further feeling, "I do not want to have any trouble about the evidence." Mr. Myers's explanation is that the scientific luminary moves in its own orbit, "from which it is sensibly deflected only by the approach of some new body of adequate mass." The mass of psychical fact, not being adequate, makes no impression in deflecting the orbit. It creates *tides*—"there is a reflux washing of magazine articles about our topic—but no more. Illustrations are proverbially dangerous. It may be safe to say that there are many minds of the first eminence, an eminence gained by an exclusive devotion to one branch of science, which would be deflected from a life-long habit by no conceivable mass of psychical facts. What we want, says Mr. Myers, is more workers and more work as a matter of absolutely primary, absolutely urgent importance. No small group of workers will ever divert the world's prevalent modes of thought, unless it is continually reinforced and the mass of work increased.

Mr. Wallace has suggested that the S.P.R. were too exclusively occupied with Telepathy, and had forced it as an explanation of facts to which it did not apply. Mr. Myers replies that the prime importance of Telepathy is that in it we find "an action of unseen, uncomprehended forces which can be made the subject of actual experiment." This in itself shows that the Society is on a scientific track, "for it involves a remarkable coincidence between a theoretical conclusion and a practical discovery."

How do invisible beings affect us? Either by acting on visible matter or by conveying messages to our minds without the intervention of the organs of sense. By neither means exclusively. If this be so, if the invisible communicator can so send his message there must be in us a corresponding power to receive it. And if from invisible unembodied existences, then it is natural to inquire if we can also receive these messages from embodied or visible intelligences. If the latter thesis can be proven the former becomes far more scientifically conceivable. In this connection it is important to remember the arguments used by Professor Oliver Lodge in his address to the Mathematical and Physical Section of the British Association at Cardiff this year, already freely quoted in "LIGHT," September 5th, No. 557, p. 426, which afford a remarkable corroboration of Mr. Myers's views.

Again, "Do we find, by empirical observation of the phenomena around us, anything which indicates the existence of supernormal perceptivity such as theory would suggest?" Yes, in the phenomena of mesmeric and somnambulant states; at first sporadic, now isolated into distinctness and brought under experimental control, but still requiring to be greatly extended and indefinitely repeated. Especially is it desirable to repeat these telepathic experiments at long distances, for thereby many sources of error will be eliminated. "We want to get our telepathic transmissions distinct, definite, and reproducible."

To this end Mr. Myers gives directions, and quotes a good case of successful telepathy which we have no space to reproduce. Lastly, he vindicates against friend and foe a determined adherence to these experiments from the admission of men of science that, if proven, Telepathy would "involve a new departure in science greater than its advocates can probably conceive."

Even so. But suppose that science has been only partially right all these centuries and that a new age is dawning.

VISCOUNT TONCE SOLANOT writes to express a desire for more union among Spiritualists. It is very desirable, as we have long urged but unfortunately without success. There is no real representative federation in existence, though many attempts have been made. The Viscount also desires closer union between us and Spain, where he says there are many Spiritists. The letter speaks highly of Madame Greck and closes with fraternal salutations.

THE UNPOPULARITY OF SPIRITUALISM.

By "M.A. (OXON.)"

I quote from the "Religio-Philosophical Journal" the following remarks with which I am in perfect accord. Like Mr. Bundy I do not believe that Spiritualism is unpopular. I have found interest in it in many leading minds of the day. I have never made the mistake of attempting to force it on the attention of those who show no desire to make its acquaintance. That is one ready way of making it unpopular, for not all of us require it, and to unsettle a sufficing faith is cruel. Also, it is not Spiritualism that offends, but the nonsense talked in its name, the frauds and follies that deface it, the unprovable pretensions that people put forth in connection with it. These have been chiefly responsible for any unpopularity that has fallen upon a subject which I have always found, if sanely presented, to be received with abundant interest. There has been also the incredulity with which a perfectly new subject of any kind is usually received, especially when the ghostly element enters into it. The moral is, that care in investigation, moderation in statement, and discretion are even more needed in Spiritualists than in other people. We have suffered grievously from the lack of these qualities.

The remarks which I wish to commend are these:—

That there have been isolated cases of persecution of Spiritualists because of their belief; and that in small villages and rural districts under the domination of some narrow-minded and fanatical preacher, Spiritualists, in common with Liberalists, Unitarians, and others avowing heterodox doctrines, have been made to suffer, socially and financially, is undoubtedly true, but these instances do not warrant sweeping generalisations of unpopularity or persecution.

That the central claim of Spiritualism is popular with the great mass of intelligent people in all stations and vocations of life I believe I am in a position to emphatically affirm from personal knowledge and observation. I mingle constantly, both socially and in a business way, with representatives of the higher strata of society, and I find everywhere, coming to me unsolicited, warm expressions of sympathy with and interest in the doctrines of a continuity of life and spirit communion. Statesmen, lawyers, preachers, doctors, college professors, leaders of society are constantly broaching the theme to me, and in many cases telling me of psychical experiences in their own lives.

That a certain amount of bigoted opposition should be manifest is not strange; it would be strange if there were not. That some vendors and advocates of various and long-established theological dogmas should take alarm is quite natural; I am free to confess that I believe the folly, indiscretion, and misguided zeal of professed Spiritualists have had vastly more to do in handicapping Spiritualism than has all the opposition from the outside. Not that Spiritualists as a class are not as well balanced and discreet as the average of the world, for they are; but it is the vagarists, the visionaries, and the vampires among them who fill the larger place in the public mind in connection with the Spiritualistic movement. With no organic life, with none of the advantages and authority of organisation, the great body of Spiritualists must expect to see the public movement dominated as it has been by the irresponsible and by those not likely, from one cause or another, to inspire the confidence and respect of the general public. A nebulous aggregation of individuals of diverging views and moral standards, without shape or clearly defined course, but blown here and there by every passing breeze in the world of thought, cannot be regarded as a stable and desirable accessory in the social, moral, and political economies of life; and not one to which any person already well adjusted to his worldly environment would care to experiment with.

However, the individual who has come into experimental knowledge of the continuity of life, and who knows through spirit communion that his loved ones still live and love, and are inhabitants of a world of progress towards which

he is rapidly travelling—such an individual if he respects his own belief and knowledge and has, with the courage of his convictions, a due regard for the beliefs and rights of others and reasonable acquaintance with human nature need never feel the poignant pangs of ostracism or suffer in the esteem of his fellow-men.

THE CHURCH OF THE FUTURE.

The following setting forth of the Ideal Church of the Future is published in the "Coming Day" for September. It is from the pen of the Rev. J. Page Hopps. We believe that our readers will like to see a well thought out plan, and therefore reproduce it for study and, if necessary, criticism. It seems to us admirably complete:—

OUR FATHER'S CHURCH—AN IDEAL.

Every Church, in its way, has its mission; but we have arrived at the parting of the ways for all churches. It is being very generally felt that the basis of doctrine or rite is not a lasting basis. The best men and women in every church are looking longingly beneath and beyond dogma and rite to find the permanent and universal basis of a Church that shall be truly human and divine. "Episcopal," "Presbyterian," "Baptist," "Wesleyan," "Congregational," "Unitarian," "Non-subscribing,"—all are palpably limited or verbal, merely doctrinal or formal. Not one of them goes down to the foundation.

The ideal name for the Church now needed is "Our Father's Church." Does not that touch the richest chords? Is it not, in itself, a winning invitation, a self-evident gospel, and a sufficient confession of faith? Truly understood, is not a Church this very thing—a haven for the children who long to know the Father's love, and do His will? Why lower the Church by designating it by the name of an official or a conclave, a rite or a founder, an assembly or a doctrine—or the repudiation of doctrine?

"Our Father's Church." What light would stream forth from that delightful and instructive name! The testimony, if now made, would deeply touch the heart and mind of Christendom. It is ready for it. Tired of texts, and embarrassed with dogma, it is even longing for it; and the effect of it might be wonderful.

Put into the form of a declaration, this is what we mean:—

"Our Father's Church" is based on the perception and acceptance of these seven guiding principles or ideals:—

1. The Fatherhood of God, who is the inmost uplifting Life of all things.

[God Himself can never be known, though His Fatherhood may be. The truest thing we can say of Him is that "in Him we live, and move, and have our being," and that, therefore, in a very profound sense, He is "Our Father." He is fully revealed in no book, no creed, no church, but is ever The Ideal, the best in all things everywhere, the ceaseless Creator, "the inmost uplifting Life of all things."]

2. The Brotherhood of Man, for sympathy and mutual instruction.

[Mankind is one of the manifestations of God, coming, in the fulness of time, from lower forms of life, and achieving, by slow degrees, the rudiments of reverence and aspiration, sympathy and self-sacrifice, the spiritual perception of the meaning of life and the consciousness of the mysterious presence of "Our Father." Jesus, historically, or ideally, represents this stage of human development, and therefore the world has naturally associated with him the ideal of Human Brotherhood. This, in the end, will conquer individual brutalities and national antagonisms, and accomplish the ideal of perfect civilisation which is simply the art of living together for "sympathy and mutual instruction."]

3. The ceaseless development and advance of the Human Race, by struggle and possession, sorrow and joy, death and life.

[The great Doctrine of Development has deep spiritual applications. When properly understood, it will be recognised as the equivalent of Paul's doctrine concerning "the earnest expectation of the Creation"

which "groaneth and travaileth in pain together," and "waiteth for the revealing of the sons of God"; or of John's supremely enlightening saying, "Beloved, now are we children of God, and it is not yet made manifest what we shall be." Man is not yet created, he is being created; and the instruments of his creation are "struggle and possession, sorrow and joy, death and life." Those last words have far-reaching significance. What we call "death" is really a stage in the creation of man; and the life to which it leads will carry on the glorious process of this development.]

4. The establishment of the Kingdom of Heaven everywhere upon the earth.

[The time has fully come for seeking the realisation of religion in common life, and for teaching that the truest fruits of Church-life should be found, not in the Church, but in the world. The Church will, one day, point, not to itself, but to the world. The Church ideal is to throw all into the common stock, and to find or found God's kingdom in the streets. "On earth," His kingdom must come, as in Heaven; so that, from the dock-gates to the throne, its principles and spirit shall prevail. To make that true is the Church's mission and ideal.]

5. The unreserved recognition of the "secular" world, as containing all sacred things.

[The time has also fully come for tenderly but firmly putting aside, or passing by, the artificial sanctities of the Church,—its altars, crucifixes, holy ecclesiastical persons and places, saving rites, the body and blood of Christ in sensuous forms. The truest altars of the world are the homely tables on which men and women lay the sacramental daily bread, honestly earned and sweetly used; the counters and desk where the business of God's world is righteously carried on; the factories and gardens and fields where that is done by which God's children are clothed and fed; the school-houses where the mind is trained to think, compare, and understand; and the parliaments and courts where good laws are made and justice is done. The duties, toils and struggles of our common life are the truest sanctities of the world, and the keenest revelations of the intentions of God.]

6. The unceasing inspiration of man by God.

[It is the perception of this that is breaking up all the older forms of faith. Belief in the sole authority of the Bible, as the one revelation from God, was the weapon which served, at the Reformation, to beat down the claim that asserted the sole authority of a Church or a man; but the weapon has become a chain. Hence the unrest in all the Churches, and the longing for emancipation. The great religious want of the age is a return to the delightful faith of the psalmists and prophets, of Jesus and Paul, that our Father is the ever-present teacher, uplifter, and inspirer of His children—from age to age developing the human mind and conscience, making these more and more clearly responsive and authoritative, as He leads us out of darkness into His marvellous light. Inspiration does not involve infallibility; it only implies that Heavenly wisdom and love are present, as aids. The measure of inspiration is always the measure of ability to receive and use.]

7. The constant communion of kindred spirits in the unseen and the seen.

[Nothing is truer of the senses than that they are illusory. They accustom us to a certain narrow range, and tell us nothing of their extreme limitations, but rather suggest the reverse, as though they revealed all there is to see and feel and hear. Paul said that the things which are seen are temporal, while the things which are not seen are eternal. We might as truly say that the things which are seen are on the shores, while the things that are not seen are on the oceans and continents of the universe. God and the angels are the greatest of all realities, and only the limits of the senses and the poverty of the earth-developed spirit prevent us knowing how completely right that ancient Christian was who said, "We are compassed about with a great cloud of witnesses."]

"Our Father's Church" would not expect uniformity of belief. It would even invite differences of opinion, and seek for "the unity of the spirit in the bond of peace." It would hold that true church-membership does not involve the meeting together in one place, and would therefore welcome and count as its adherents all who professed to accept its ideals and aims. In this way, it would offer sympathy and encouragement to thousands of isolated and spiritually lonely souls, and, with simple ways of worship, it might cover the land with happy havens of refuge for now houseless spirits, many of whom are drifting on to unbelief because they know no alternative to the wearisome scholastic combatants and their creeds.

"Our Father's Church" would always be free and progressive: free, that is to say, to revise any of its conclusions, and progressive in relation to all its outlooks and hopes. It could never recognise finalities, and its delight would be to receive fresh messages from above. It would teach that the great end of human life is the harmonious development of the inner self. It would believe in the "living God." There is a sense in which it would not be the Church of Christ, because it would take Christ at His word, and press on to the Father. Jesus Christ was "the firstborn" (*i.e.*, the chief) "among many brethren"; but He Himself told us to join with Him in prayer to "Our Father"; and we are most true to Him when we go on to Him whom He called "the only true God." If that simple-hearted, truth-loving, and brave reformer were here to-day, He would be the first to lead us on, and to call us away from the survivals of imperfect stages which are now forced upon us in His name.

"Our Father's Church" would do everything in its power to bring the Father's children together for mutual sympathy and heartening. "The rich and the poor meet together; the Lord is the maker of them all," said the Hebrew sage. The Church has too often forgotten this; but, in proportion as it remembers it, it will be worthy of the Father's name. In a true Church, the bond of union should be, not doctrine, but sympathy: and the poor, most of all, need sympathy, the light of hope, the sense of brotherhood. The bitterness of their lot is the feeling that no one cares for *them*: and this is to be overcome, not so much by what the modern world calls "charity," as by love.

"Our Father's Church" would not be anxious to multiply isolated Church enterprises. It would rather teach men and women to act together in the open world for the good of all—to apply its principles and ideals as masters and servants, parents and children, buyers and sellers, citizens and friends. Its highest ideal would be to be "a well of water," springing up everywhere "unto everlasting life."

QUIJA: A TALKING BOARD.

Mr. James Burns, jun., sends us a specimen of this improved form of planchette, if we may so describe it. It is a flat polished board, twenty-two inches long by fifteen inches wide, having the letters of the alphabet, the nine numerals, and words in general use—yes, no, good-bye—printed on its surface. There is an indicator also. It is placed on the laps of two persons, who lay their hands on it. When movement is obtained the message is given by the indicator pointing to the letters of the alphabet. It certainly seems a readier method of communication than planchette: there is no scribble, and results are said to be more quickly obtained. A specimen may be seen at our office. Mr. Burns is the agent. The price is 6s. 6d.

MR. GLADSTONE, replying to the founder of a Working Man's Club in the Metropolis, who addressed a letter of inquiry to him on the subject of Theosophy, says he does not adopt the language of determined disbelief in all manifestations, real or supposed, from the other world which is the habit of many. They give him little satisfaction, but that does not warrant meeting them with a blank negative. He cannot conceive how either Spiritism or Theosophy can with consistency be discussed in societies of working men or in other societies which exclude all subjects calculated to lead to religious discussion.

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ARE VISIONS ABOUT?

Mrs. Besant is creating a sensation. The following view, which is, on the whole, temperately expressed, is striking in that it puts some arguments well which have escaped other writers. It is a sign of the times that Theosophy should so attract attention. We must protest, however, against the ignorant estimate of Spiritualism :—

FROM THE "SCOTTISH LEADER."

Out of a quiet sky Mrs. Besant has launched a sensation-making bolt. This remarkable woman went down to the headquarters of Secularism on Sunday last to bid farewell to an audience that had accepted wisdom from her lips for seventeen years. They had not changed; they had not ceased to hold her in affection; but by a strange mutation of thought she had passed away from them. A new revelation had come to her, and in the light of that revelation she put the past from her. The scene must have been a moving one, for except to those who can view with scorn or idle curiosity the efforts of a mind searching after truth, it is always strangely affecting to witness a human soul at the parting of the ways. But we need not dwell on that. What caused a profound sensation was the statement out of Mrs. Besant's mouth that she and others had, since Madame Blavatsky "left," received letters in the same handwriting as the letters which the recently deceased Theosophist claimed to have had from the Mahatmas, and which letters, it must be said, all but the inner brotherhood had come to regard as fraudulent. With all possible emphasis Mrs. Besant assured her hearers that her statement was as true in fact as the commonest experience of the senses. When Madame Blavatsky, or any other member of the not very impressive circle of Theosophists, claimed to be the recipients of these mysterious communications the world was content to shrug its shoulders. But it is very different with Mrs. Besant. She has at once commanded a hearing far beyond the audiences who have specially followed her public work. It is widely felt that here is a woman who had discarded the spiritual interpretation of nature, and for seventeen years strove with no ordinary ability and zeal to make life intelligible and wholesome on the basis of materialism. She had prided herself on applying a rigorous scientific test to all the operations of mind. The whole bias of her nature must have drawn her away from the explanations of the universe put forth by the Theosophists. Nevertheless, she has been conquered, and now affirms her personal knowledge of things that but a short time ago she would have characterised as quackeries.

Some people will say all this is but the common manifestation of an unstable mind; that Mrs. Besant will move, as many others have moved before her, through all the philosophies till she ends in the region of faith, whence she set out. To speak thus, however, would be to evade what is, taken at the lowest estimate, a singularly interesting matter. No one doubts that Mrs. Besant has received a letter. She is a woman of transparent honesty; fire and water would not stay her in the assertion of what she believed to be truth; nor would she hesitate to confess self-deception, or to proclaim a fraud if she discovered it amongst her present associates. The public marks its belief in her integrity, by distinguishing at once between the fact and the Theosophic explanation of it. If Theosophy, as a system of thought, seems to take us for a promenade in space, a letter presumably written in ink, on paper of human manufacture, and in the possession of an honest person is as a solid fact on which reason can plant its feet. We do well then to make the most of a bit of material evidence; perchance as leading to a knowledge of natural processes not dreamt of in our philosophy, perchance as helping us to show up Theosophy as a very old world meddling with the universal mysteries, helped out by a certain amount of modern fraud. The letter, then, is everything: what are the tangible explanations of it? By Mrs. Besant's account the document is one of several messages from the Mahatmas or Masters, a company of men located somewhere in Thibet who by special training, prolonged through many incarnations, have evolved a higher intelligence capable of making itself known at any distance in space. It is impossible, however, for the British people to take any stock in these remote and rarified personages until evidence of their extraordinary power has

been made good. And it is here that Mrs. Besant owes a duty to the public, and thus far fails to perform it. When pressed for information she pleaded, first, that she was pledged to secrecy; second, that the transmission of the messages would be as difficult to explain as the phenomena of electricity; and, third, that the force called into action may be used for mischievous ends. Now, it must be said that this attitude is a little pitiful. In the absence of further elucidation it seems to place Mrs. Besant with the despised mystery-mongers. It is not the kind of language she was wont to hold. We are asked to believe that Theosophists have obtained possession of a truth of infinite value to the human race. The moral obligations to place the evidence of that truth before the world ought therefore to be all-compelling. There are scores of men and women whom Mrs. Besant has been instrumental in leading into what she now considers the slough of materialism. Does she propose to leave them there until the wise ancients of Thibet remove the pledge of secrecy? She has cancelled her teachings, but she cannot expect those who accepted them to promptly cancel their convictions. It is trifling with the matter to say that the *modus operandi* baffles explanation. Let the case be stated so far as knowledge and language will suffice, and let us know the limits of our ignorance. Nor is it a reason for reticence that the force employed may be turned to evil; if there are processes of nature with possibilities of mischief in them the real danger to mankind is in concealment. Openly known, they can be guarded against. There is, therefore, a clear moral duty to cast the fullest public light on the mysterious transaction; and not a few will note in Mrs. Besant a falling away from her high professions of social obligation, if secrecy on so vital a matter is maintained.

The actors in these strange doings, it may not be unnecessary to say, bear no relation to Sludge, the medium. Did the phenomena resemble the thrice-exposed tricks of Spiritualism they would not be worth wasting time and space upon. We should take them as a new crop thrown up by the ever fertile soil of superstition. The importance of the matter is in the fact that the Mahatmas and their pupils are giving a new lease of life to a set of doctrines that, if true, ought to transform the world of thought, and in any case are likely to give the Churches trouble. There is no disguising the fact that Theosophy is "catching on." Not only is it strong in its appeal to the sense of mystery, but it gains a certain amount of scientific probability from the fairly established facts of hypnotism, and the not wholly improbable theories of clairvoyance. In addition, it enjoins a rule of self-sacrifice and a subjugation of the body which recall the rigour of some of the sects of the Middle Ages, and suggest a revival of their fanaticism. The cult itself as expounded by Madame Blavatsky is little better than a recrudescence of ancient mysticisms. Re-incarnation is, of course, a feature of the Hindoo mythologies; the belief that the spirit can leave the body for a space has, as Spencer shows, a lowlier ancestry. As a whole, it is a return to the Pantheistic interpretation of the universe; the writings being explicit in their rejection of the Christian God and scornful of the anthropomorphic conceptions of deity. What is new, so far, is the message by celestial telegraph or otherwise, the letter by precipitation which Mrs. Besant claims to be able to explain an she would.

OLCOTT, THE WANDERER.—It was but the other day that I passed some pleasant hours at Canterbury with my old friend, Colonel Olcott, and yet here he is back from Stockholm and Copenhagen, which he has visited since. He reports the Swedish branch of the Theosophical Society as large, active, and flourishing, embracing various very clever and influential people within its membership. By the kind intermediation of the American Minister to Sweden, Colonel Olcott was granted a special private audience by his Majesty the King, and they discussed Theosophical subjects for about an hour. My friend corroborates fully the reports as to the varied culture and erudition of Oskar II., who is doubtless the most accomplished sovereign in Europe in literature, philology, poetry, and oratory.

"M.A. (OXON.)"

"To offset the drag of temperament and race, which pulls down, learn this lesson—namely, that by the cunning co-presence of two elements, which is throughout nature, whatever lames or paralyses you draws in with it the divinity in some form to repay. A good intention clothes itself with sudden power. When a god wishes to ride, any chip or pebble will bud and shoot out winged feet and serve him for a horse."—EMERSON. (Conduct of Life: Fate.)

SCIENCE *v.* SPIRITUALISM.

DR. J. D. BUCK, M.D., F.T.S.

FROM THE "BETTER WAY."

Without attempting at this time to define science, or Spiritualism, or truth, one fact will be readily admitted, and that is, that Spiritualism contains a great truth. It will also be admitted that this truth has been ignored by the organised religions of the day and contemptuously ridiculed by the so-called science of the day. The few exceptions in either case still further confirm the rule by the added bitterness and persecution encountered by those from either the religious or scientific bodies who have felt compelled to acknowledge the truth at last discovered.

Now it may readily be admitted by every rational and fair-minded person that certain truths actually exist in the universe, and that these truths, whatever they may be, can never be altered or changed intrinsically by man's acceptance or denial; the truth always remains the same. Were there no one on earth who recognised the law of gravitation the suns and stars would still whirl in space and unsupported bodies fall to the earth the same as now. It therefore follows, that while man's relation to the truth can in no wise alter the truth it makes all the difference in the world to the man what his relations to the truth may be. If he rejects it contemptuously without examination he but builds up a wall of prejudice about himself that renders any future acceptance of the truth still more difficult, if not impossible. This is precisely the condition of the average Churchman and scientist. By contemptuous rejection and passionate denunciation they have dwarfed, and sometimes destroyed, the faculty of spiritual discernment, and are voluntarily out of the spiritual trend of the age. The great expectation now often manifest in Spiritualistic journals regarding the results likely to follow the Psychical Research Society and like organisations are likely to lead only to disappointment.

The conclusion is not only based on the logic of events and analogy of past experience, but is still further fortified by a fatal mistake as to methods. While I would by no means ignore phenomenalism and empirical evidence, it must be also remembered that only the spirit can discern the things of the spirit. The value of evidence depends largely on our method of weighing it. Suppose in physical matters we have a correct pair of scales, but use as a weight something labelled one pound when it actually weighs ten, or labelled ten pounds when it weighs but one; suppose again that our weights are correct, but our scales out of balance. In either case our results are equally unreliable.

Now, while there is much that is both true and valuable in phenomenal Spiritualism or psychism, the so-called scientific method undertakes to convert all psychic experience into terms of matter. As these psychic potencies belong to the psychical, and not the physical plane, this can never be done. It is true that there is a normal relation between the physical and psychical, or astral planes, and it is also true that analogies have been, and may be still, further traced between these two and still higher planes. In either case, however, we are dealing with matter and energy, differing altogether in mode and rate of vibration, and the psychical sense in man differs entirely from the physical senses, as every sensitive will testify. A fair and fruitful field for experiment would be to determine the exact ratio of vibration by definite multiples between the sensuous (physical) and psychical (astral) planes. Both Mr. Keeley and Dr. Babbitt, as well as other psychics, have more or less approximated this great discovery. If this discovery were complete with all its marvellous results it might be well to remember that these are two only of the seven planes of nature, as A. J. Davis, T. L. Harris, and other Spiritualists have more than hinted, and that each plane is equally related by definite, physical, kenetic, and noetic degrees. Professor Crookes has more than indicated this fact in his address on the nature of "Elements." Such discoveries even in molecular physics, as men like Keeley, Crookes, and Babbitt have made, are dead letters to the "world of science." When such discoveries can no longer be flatly denied or ridiculed they are received with blank and almost imbecile amazement.

If now, in place of "great expectations" indulged in by many Spiritualists regarding the proposed "investigations" by Churchmen and scientists, and while giving to these investigators every fair opportunity, the intelligent Spiritualist sought to improve the basis and extent of his own knowledge there would be great gain. If he waits for grand results from these physicists and creedists nothing but disappointment awaits him. It will furthermore be by-and-by urged that he has appealed to the Cæsar of science and he will be said to be in all honour bound by its verdict. He will protest too late.

It may be seen, I trust, that empyricism is not here urged, nor any true science ignored or belittled. Spiritualism can well afford to appeal unto science, but to the average materialistic scientist, never; and much less can it trust its cause with its great body of crude and unorganised psychic facts to the average Churchman. The pre-conceived theory of creation based on the idea of a personal God is as much opposed to advancement along the lines of spiritual evolution as is the more open and less paralysing materialism of modern science.

If the foregoing considerations are found to be logical and true the intelligent Spiritualist cannot afford to copy the mistakes of either the Church or the scientist, and yet this in another form is precisely what he unconsciously does by jumping at conclusions; not as to facts, but as to the relation of these facts to a broad and exact psychic science. The salient point where his facts and his deductions lead him either into error or inefficient knowledge, which is the same thing, is the Astral Light or the "Universal Luminiferous Ether." With a great many otherwise intelligent Spiritualists the moment a suggestion, a theory, or a broader philosophy in regard to the nature and functions of the Astral Light is put forth it is denied and denounced before it is even apprehended, because it seems to upset, or in some way to alter, his pre-conceived interpretations of psychical facts and phenomena. I therefore submit, in all fairness, whether the Spiritualist is not thereby copying the mistakes of the scientist and the creedists.

Now I believe that Spiritualists are in possession of an immense body of facts in psychical phenomena and subjective experience, and that with these possessions they can afford to face the world, but the thing that in my humble opinion they cannot afford to do is to allow prejudice or ignorance in any form to bar the way of enlightenment or the progress of truth. At this point human nature is very much the same the world over. In my judgment so-called Spiritualism is not likely to make any great progress from anything that the present materialistic science can do for it for reasons already pointed out, and any facts in Spiritualism forced on the attention of orthodox Christians will inevitably be warped to fit in with pre-conceived theological notions of nature, deity, and man. Spiritualism may advance along the lines of a genuine science as indicated by the great discoveries of Crookes, Keeley, Babbitt, and others, provided its leaders, thinkers, and writers are open to truth from whatever source, and no matter what preconceptions these truths may seem to overthrow. If older theories are really overthrown it must be by larger truths, and because the position relinquished was at best only tentative.

Professor Crookes has not made his later discoveries because he is a Spiritualist, but he is a Spiritualist and has made these discoveries because his mind is open to the truth; because he interrogates nature and because his deeper spiritual insight has been cultivated and not darkened by prejudice or dwarfed by bigotry and partisanship. This is a matter of interest to all true Spiritualists and of still greater importance to the cause of truth in general, or its recognition by man for the uplifting of humanity.

'Tis the best use of Fate to teach a fatal courage. Go face the fire at sea, or the cholera in your friend's house, or the burglar in your own, or what danger lies in the way of duty, knowing you are guarded by the cherubim of Destiny. If you believe in Fate to your harm, believe it, at least, for your good.—EMERSON. ("Conduct of Life: Fate.")

WIT is cheap, and anger is cheap; but if you cannot argue or explain yourself to the other party, cleave to the truth against me, against thee, and you gain a station from which you cannot be dislodged. The other party will forget the words that you spoke, but the part you took continues to plead for you.—EMERSON. ("Conduct of Life: Worship.")

DETECTIVE CLAIRVOYANCE.

The following is worth preserving. The Rev. G. H. Lock is a respectable Nonconformist minister, and he has studied mesmeric clairvoyance all his life :—

In connection with the mysterious murder of a farmer's daughter named Langley, at Preston, near Hull, a letter written by the Rev. G. H. Lock, a well-known Nonconformist minister, has been published at Hull, stating that a complete and detailed description of the tragedy has been obtained by means of clairvoyance, in the presence of eminently qualified witnesses. In order to elicit further information on the subject (says the "Hull Daily News") a Press representative waited upon Mr. Lock at his residence, All Saints'-street. He was very courteously received by the reverend gentleman, who, in the course of conversation, said that he had studied clairvoyance, or second sight, since his boyhood.

"I have," said Mr. Lock, "had a great deal to do with mesmeric influence—in fact, I have always patients under my care. It is, in a sense, a hobby of mine; I study it for the love of the thing and the sake of doing good. I think it is frequently a more powerful influence than the doctors have in their hands, especially in nervous cases."

The representative then inquired, "I suppose the statements contained in your letter were communicated to you through a medium?"

"Yes," answered Mr. Lock. "I had the subject under the influence of mesmerism, and I asked her, 'Who was the murderer?'"

"And what did she say?"

"That I am not at liberty to tell you. It is not my own secret."

"Well, the medium replied in such a way as to lead you to write the letter?" suggested our representative.

"Yes," Mr. Lock replied, "this information has been in the hands of myself and some others for about a fortnight, but I am not free to give you any details. For one reason, the secret is not my own, and, for another, if the details were published, the murderer, if he saw them in the paper, would be off at once, if he has not gone already."

"Have you any idea who the murderer really is?"

"Yes, certainly; but I cannot tell."

"Can nothing, then, be done by clairvoyance, to bring the culprit to justice?"

"This is the difficulty—the law will take no cognisance of clairvoyance."

"Have you seen the murderer in the flesh?"

"I have, and I have not. I have seen him in the distance. This particular individual mentioned by the clairvoyant has been pointed out to me in the street."

"Are there any means of getting to know who the second person is—the one to whom the murderer is said to have confessed?"

"Yes, it is known."

"Do you know him?"

"Yes, I have seen him."

"In the flesh?"

"Yes; he is living in this world, but I cannot tell you who he is. You see, anything I might say incriminating anybody would render me liable."

"But, surely, the clairvoyant, if she can perceive these things, can tell you the other circumstances of the case, and furnish actual evidence against the murderer?"

"The question has been asked of the clairvoyant whether anybody else knows of the commission of the crime, and the answer is 'No.'"

"Then what about the watch?"

"That, as I say in my letter, has been destroyed by the murderer burning it in a certain fire."

"Do you know where the fire is, and when this was done?"

"Yes, I know exactly where it is. It was done at dinner time, but I am not sure of the day, whether it was last Thursday or Friday."

"Then, I understand you, Mr. Lock," continued the representative, "that, by means of the clairvoyant, you are aware of everything connected with the crime, when, where, how, by whom, and for what it was committed?"

"Yes, I am aware of it," confidently replied Mr. Lock, "I mean, so far as I can be aware of it through clairvoyance. By means of the medium, I have been able to learn every-

thing; I have been able to follow the murderer's movements day by day. For instance, if I were to put the clairvoyant under the influence I could tell you what the murderer is doing at this moment."

"Indeed!" exclaimed the representative. "It is wonderful. May I ask if the medium is aware of what is passing?"

"No; in the waking state she is absolutely ignorant of what has been said in the lethargic state."

"There are witnesses, I believe, of the remarkable revelations made by the clairvoyant. Who may they be?"

"Yes, there are; but I cannot tell you who they are."

LETTERS TO THE EDITOR.

Laurence Oliphant.

SIR,—Your paper has been following us about the Continent, and therefore this answer to the letter of Mr. Pease, printed some time since in "LIGHT," is a little late, but you will, perhaps, be kind enough to publish my tardy reply.

Will you allow me, before proceeding, to thank you for the generous justice accorded to Mr. Oliphant in your paper, and for the forbearance always shown by you in any matter of personal criticism?

The main argument accented in the letters published by the friends of Mr. Harris, and also repeated in many forms in the old manuscript letters from the Harris community, which I withheld in selecting some correspondence sent to Mrs. Oliphant for the Biography—in all these, the accusation of undue love of dominance on the part of Mr. Oliphant is reiterated.

Had Mr. Oliphant remained in the world he could have exercised a very wide influence over well-known men and women, and was doing so when he retired from society. In the Harris community even had he become the leader, he could have reached only a few obscure persons in a small village.

By what argument then may we be led to the conclusion that in order to gratify an inordinate love of dominion he buried himself in obscurity during the fifteen best years of life, when at any moment he could have heaped success upon success had he chosen to re-enter the world?

Nürnberg. August 2nd.

ROSAMOND TEMPLETON.

Mr. Besant's Letters.

SIR,—Last Friday night at St. George's Hall Mrs. Besant was challenged to submit for public examination the letter or letters which she has received, and which she says prove that Madame Blavatsky's condemnation as a forger by the Psychical Society's inquiry was unjust and false; because now, since Madame Blavatsky's death, the letters received by Mrs. Besant are written in the same handwriting as those examined by the Psychical Society's inquiry; and therefore it is impossible that Madame Blavatsky could have written them.

I will not attempt to decide whether Mrs. Besant's letters do, or do not, upset the judgment of the Psychical Society. That would require long and severe debate. But it is plain that no discussion whatever on the subject can carry conclusive conviction to any reasonable human being, except to Mrs. Besant herself, unless the letters be produced.

Mrs. Besant's answer to Mr. Williams and other challengers was a woman's catholic *non possumus*, "I won't show my private letters. It would be of no use if I did, inquirers would still say they were not satisfied."

But the letters suggest a question; who wrote them? That question was not put to Mrs. Besant at the meeting, nor did she say one word on that subject; and having read her letters to the "Daily Chronicle" and as much of the correspondence as I have been able to obtain, I must say that I perceive a reticence as to the authorship of the letters quite as resolute as the desire to rehabilitate Madame Blavatsky's fair fame.

But what made Madame Blavatsky famous was her assertion that there are Mahatmas, and that she received letters from them. No one more than Mrs. Besant is impressed with the truth of this assertion. She has written "(5): If there be no masters the Theosophical Society is an absurdity, and there is no use in keeping it up. But if there are masters, and H.P.B. is their messenger, and the Theosophical Society their foundation, the Theosophical Society and H.P.B. cannot be separated before the world."

Now, sir, though I do not accept this dogma (5), I must confess that, having for many years desired to have proof of the existence of the Mahatmas, Mrs. Besant's reticence oppresses me. Speaking for myself, I say, I am weary of waiting so long to get a plain trustworthy answer to a plain question. Are there Mahatmas? I want that question authoritatively answered. I want Mrs. Besant, or anyone else who has proof to show, to produce it, and when I hear of these letters, and the suggestions lurking behind them, I beg of Mrs. Besant to let me and other recipient minds know much more about them than she seems inclined to disclose. What does she know about their genuineness and authenticity? By what means did she receive them? Who wrote them? What does she know about that? Hitherto Mrs. Besant's plain speaking has never been called in question. Her love of truth and her power of telling it are excellent. Is she in bonds now? If she be, let her say so. If she can, by all manner of means let her speak out plainly about these letters.

At St. George's Hall there was another matter about which Mrs. Besant was not explicit. She did not make it clear to her audience that Theosophy is *not* a religion. Theosophy has no creed, its main object is to find out what is true. It teaches that no man can know all the truth. That a man is often furthest from truth when he thinks he knows it. But that every man can find out something that is true, and that all men ought to join together in a brotherhood to find out what is true, and act accordingly. The motto of the Theosophical Society is well chosen, but freely translated, "There is no religion higher than truth." The literal translation of the Sanscrit words are *Dharma*—religion—which to an Indian understanding means what "the Law" means to a Jew, *nasti*—is not; *para*—above; *Satyat*—truth.—I am, yours faithfully, GILBERT ELLIOT, F.T.S.

SOCIETY WORK.

23, DEVONSHIRE-ROAD, FOREST HILL.—We had a reading on Sunday by Mr. Bertram, from the "Daily Chronicle," on Theosophy, after which an earnest discussion took place, many members taking part therein. Our rooms were well filled and all seemed to have enjoyed the debate. Sunday, September 20th, Mrs. C. Spring, at 7 p.m.; Thursday, séance at 8 p.m., Mrs. Bliss.—H.W. BRUNKER, Sec.

24, HARCOURT-STREET, MARYLEBONE.—On Sunday last Mr. Towns was very successful with psychometrical readings. Sunday next, at 11 a.m., Mr. C. White "What is Spiritualism?" Tea on the table at 5 p.m.; at 7, quarterly meeting, followed by short addresses from several well known speakers. Thursday, at 7.45 p.m., Mrs. Spring. Saturday, at 7.45 p.m., Mrs. Treadwell.—R. MILLIGAN and C. WHITE, Hon. Secs.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Last Sunday, Mr. Duggan addressed us upon the spirit in which we ought to present Spiritualism to the world, keeping our ranks united against error and wrong. He followed with some clairvoyant descriptions. In the evening Mr. Dale gave an admirable address on "the Fall." Friday, at 8.15 p.m., healing; Sunday, 20th, at 11.15 p.m., Mr. Humphreys; at 7 p.m., short addresses.—J. HAWES, 36, Tyrrell-road, East Dulwich, Sec.

PECKHAM RYE.—Last Sunday Mr. Lees traced the evolution of the orthodox doctrine of salvation by faith, showing that all through it has been held to maintain a priesthood. But Jesus taught salvation by works and deeds, not by belief. Next Sunday, at 3.15 p.m., on "The Contradictions of the Bible."—J. H.

PECKHAM RYE SPIRITUALISTS.—Mr. Bevan Harris sends us strong commendation of Mr. R. J. Lees's work. His preaching of temperance, justice and judgment is described as most effective and exactly suited to the needs of his hearers. On Sunday "he thundered on for three hours under a burning sun amid all the orthodox opposition marshalled against him." His theme was the way of salvation, and was very ably treated with ample Biblical proof.

SUNDAY SERVICES OF THE LONDON SPIRITUALIST FEDERATION.—Mr. Tindall requests us to announce that a course of Sunday evening lectures will be opened by Mr. Thomas Shorter on October 4th. On the previous Monday Mrs. Besant will deliver a lecture, "What is Theosophy?" On October 11th the Rev. Dr. Young will deliver an address on "How I Became a Spiritualist." It is expected that Mrs. Britten will lecture soon afterwards, probably in reply to Mrs. Besant. These services will be enriched with vocal and instrumental music and short original essays embodying the newest thoughts on psychical problems. Course ticket, 5s.; six lectures, 2s. 6d.; three lectures, 1s. 3d.; one lecture, 6d.—Address, Athenæum Hall, 73, Tottenham Court-road.

OPEN-AIR SPIRITUAL MISSION, HYDE PARK (NEAR MARBLE ARCH).—On Sunday last, Messrs. W. O. Drake and Mr. Percy Smyth were left to themselves to fight the battle that is necessary in stating our facts and maintaining our position in respect to the alleged letters to Mrs. Besant from the Mahatmas at Thibet. This was the second of the series of meetings we are holding upon the subject. We feel our responsibility, and also our duty, in making known *our* position, and therefore do not hesitate to stand alone with our banner announcing the subject. The meeting was *very* large and lasted nearly three hours; a Theosophist availing himself of our free platform for discussion, his warm remarks drawing great attention and a want to hear *our* views in respect to his assertions. Some 300 back copies of our papers and a quantity of tracts were given away. Next Sunday (if fine) at 3.30 p.m.—PERCY SMYTH, 34, Cornwall-road, W.

SOUTH LONDON SPIRITUALISTS' SOCIETY, 311, CAMBERWELL NEW-ROAD, S.E. (NEAR THE GREEN).—The correspondence on Spiritualism in the "Christian World," with the letters on the "Mahatma Mystery" in the "Daily Chronicle" formed the entire subject of consideration amongst us last Sunday. Many strangers are attending our meetings, inquiry is rife, and explanatory literature is eagerly sought for. The free healing meetings, conducted by Mr. J. J. du Buy, will in future be held on Monday and Thursday afternoons, between three and five o'clock. Mr. du Buy, who has in a quiet way done a good work here, will continue to give his services free. Next Sunday, "St. Paul's exposition of Spiritual Gifts," at 11.15 p.m.; Lyceum, at 3 p.m.; "Spiritualism and Theosophy Compared," at 7 p.m. Thursday evening, discussion, "Spiritualism and Science." On Tuesday, September 29th, quarterly tea and social gathering, at 7. Tickets, 6d. each.—W. E. LONG, Hon. Sec. *pro. tem.*

CARDIFF.—At the Psychological Hall on the 6th inst., Mr. J. J. Morse gave an address in the morning upon "Psychology in relation to Religion." Taking the word "psychology" (the meaning of which modern usage has somewhat corrupted) in its correct interpretation, viz., "A discourse upon the soul," he proceeded to show how large a measure of assumption and misapprehension enter into theologies past and present, and that the grand mission of Spiritualism is, by means of its practical psychology and its unassailable deductions therefrom, to sweep away these *false* psychologies, born of the ignorance and superstition of the past, rearing in their stead a true psychology born of a sure and proven knowledge of the eternal verities of being. In the evening his subject was "The Human Spirit Before and After Death," in which he pointed out that while we possess no absolute knowledge of the human spirit in its essence, any more than we understand the nature and essence of the Supreme spirit, we know of it by its manifestations—that the change experienced by the human race, in common with the rest of creation, miscalled death, does not extinguish the spirit, but by the facts of Spiritualism its continued existence after that change is indubitably proven. On Monday evening replies were given to numerous questions in a masterly manner. The evening meetings were crowded, and this fact, coupled with the high excellence of the addresses, combined to make Mr. Morse's visit a most instructive and enjoyable one. On Wednesday evening, by the invitation of Mr. Morse's kind host and hostess, Mr. and Mrs. R. C. Daly, a number of friends met at their residence to spend a social evening, in the course of which occasion was taken to express in a practical way our sincere sympathy with Mr. and Mrs. Morse in their recent trying ordeal, and our deep gratification at its favourable issue and the returning convalescence of Mrs. Morse, which we trust will be speedy and complete.—E. A.

TO CORRESPONDENTS.

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

J. H.—Declined with thanks.

E. A. D. OPIE.—We have received and noticed your excellent address. Would it be too much to ask you to send a few copies for our library? The one sent was perforce cut up.

MISS MARSH.—We hear that owing to the satisfactory character of several séances attended by a number of Australian gentlemen during their visit to this country an invitation has been offered to Miss Marsh by several influential Australians to pay a twelve months' visit to that country and that the invitation has been accepted, and Miss Marsh will accordingly leave for the colonies early in the coming year.