

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT, MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

Contributed by the Editor.

Among interesting facts that come to me is the following, which I am moved to print, though it was not intended for that purpose. My correspondent, "W. A.," dates from Ballarat, Victoria. He has previously written me some very complimentary letters on the conduct and contents of this journal, and has been so good as to express some warm sentiments of friendly regard to myself. These I pass by in this place. The points that I regard as of general interest are contained in the following extract:—

I am, as I have told you, sorely perplexed as to the nature of the spirits communicating. Some are very imaginative and tell of things that never happened in my experience. I cannot but wonder that at times these lying spirits, human or elementary, get hold of the names of my friends and relatives in England and place them in position and circumstances purely imaginary and devoid of all truth. I think it was in 1854, when in London, I was invited to a small dinner party to meet Mr. R. W. Emerson, who was about that time delivering his lectures on "Representative Men." Our party at dinner consisted of only ten in number I think, and our conversation was chiefly on Swedenborg and Rajah Brook, of Borneo, who at that time came to the front in public opinion. Well, in my diary I find under date *July 7th, 1883*, that Mr. Emerson and Mr. Longfellow came to my table and claimed my acquaintance, that is, Mr. Emerson did. On my asking Mr. Longfellow his reason for coming, he said he often heard my wife repeating his poetry whilst going about her household duties. This was startling certainly, and he went on to say, "I wish to tell you how very much I love Mary" (my wife's name). "I heard her saying my lines, 'Tell me not in mournful numbers,' &c. She understands my lines; she does live out the spirit of them; and I have heard her saying verses by Mrs. Adams, 'Nearer my God to Thee,' &c. I do take Mary with you to my heart. I love you both, and in Mary I find a rich repository of beautiful thoughts. I know you are very glad to hear me speak so highly of your wife." This is certainly satisfactory to me to hear my wife so spoken of, and it is true her mind is full of the gems of our great poets. But as she repeats so often from Byron and Shelley, and Moore, and Coleridge, why have not these spirits heard her and come to her whilst sitting for controls? However, I wish to speak of Emerson. He commenced thus:—"I met you at Mr. ———, and I know you said what I admired, and I was greatly pleased with you, and since I have been in spirit-land I have watched you and tried to save you from wicked controls. You made a mistake when you denied the truth of Spiritualism; you have done a good thing in believing it, and I will volunteer to help you in your researches." I asked what was said by me, the remembrance of which followed him in spirit-land. No answer came, and Mr. Longfellow then announced himself. These two spirits in company have since been to us. But I am struck with this message, because he told me the name of the gentleman who had invited me to meet him and his residence. I did not meet Mr. Emerson again, although I asked him to my house; his time was all too occupied, and promises of appointment without number were his excuse. There was a Mr. Alcot, a gentleman friend of Emerson's, whom I had met in London; he had stayed with me for some little time, and I met him at W. J. Fox's (M.P. for Oldham) with Drs. Elliotson, Harwood, and others, and I think

what Emerson alluded to was my opinion of Mr. Alcot, who, to my view, was a most beautiful character. I compared him to the Christ life. The spirits told us they would come on *Monday, July 22nd*: but our *Monday* is 23rd, and on that day both came and communicated, mostly on personal matters, and they kept their promises until about August 13th, when Mr. Longfellow came alone and afterwards on September 8th, and then both came September 15th. Now I don't know what to think of these controls. Neither of us is clairvoyant. On February 5th, 1884 (Tuesday), the name "Descartes" was spelled out. The French philosopher of 1640? I hailed him with his own memorable words, "*Cogito ergo sum*," and singularly enough he commenced with, "I gravitated to earth, and meeting with Mr. Longfellow, he told me I could communicate with people on earth. I was astonished. I wished to hold some communication with some once in earth-life. I do wish I had known I could do so earlier. I find my works are wrong. The system of works I enunciated is most erroneous." (A little un-English, this: he means the system enunciated in my works, &c., &c.) (I take down, remember, *every word directly spelt*. I do not put down from memory—a message will occupy sometimes an hour.) Well, he goes on:—"I did think all matter was lost with spirit, and that all life terminated at the passing away from life. Now I know that spirit never dies. I know that God loves all His creatures, and that all must eventually enter within the heaven of God. I tell you that the memory of wrong will be the only punishment which men will undergo. Spirit-land is full of many different faiths: every faith is true which has for its object love for God and love for man. I tell you all men are brothers. I wish you knew all I do." Then he refers to personal matters, and the message closed.

My chief object in printing this letter is that it works in with the records furnished by "Edina," and contributes to the store of facts which will, I hope, come up for discussion when the records that now reach me are complete. There are some points in "W.A.'s" letter which are of very simple solution. There are others which raise questions that have not, in my opinion, yet received any adequate solution at all. These problems have beset the subject ever since I first became acquainted with it, and long before. It is to the credit of the present generation of Spiritualists, and I may add of Occultists as a generic term, that they are devoting themselves to their solution. There will be at any time no lack of minds to whom the accumulation of facts, real or supposed, which deal with the unseen world will be of absorbing interest. The time has come for which I have long waited when these minds with those of another cast are devoting themselves to the reading of the riddle involved. The facts, as I firmly believe, are real and actual. No amount of fraud shakes that belief in me. But I should like to be equally sure that the explanation current among us is on the same plane. I should like to be able to prove that to others with the same mental certainty that I can show our facts to be real. I wait for that good time coming. I *believe* that it will come: but I *know* that the facts are established. I have exchanged belief for knowledge in the one case. I desire to make the same exchange in the other. And this I say as an uncompromising Spiritualist.

The following story of Mr. Spurgeon, which forms the subject of comment in the "Religio-Philosophical Journal" reminds me of a personal experience. It was Mr. Spur-

geon's habit to prepare his Sunday morning sermon on Saturday night. On one occasion nothing would come. He tried in vain for a text or any indication of thought. By his wife's advice he went to bed at about one o'clock with no preparation for the next morning's discourse. His own account is given thus :

On one memorable occasion all failed me. It was one of the strangest experiences I have known. Ten, eleven, twelve, one o'clock came, and still I had no topic for the following Sunday morning. At last my wife came into the room, laid her hand on my shoulder, and said :—

"Had you not better go to bed? Try what a few hours' sleep will do."

I took her advice and retired. About eight o'clock in the morning I sprang from the bed under the somewhat unpleasant consciousness of still being without a topic. On leaving the room, she asked me where I was going.

"Into the study, of course," I replied.

Noticing an amused smile upon her face, I asked the cause.

"You will find out when you get there," was the reply.

Going up to the table, what was my astonishment to find a text jotted down, a lot of notes scattered about in my own handwriting, of which I had no recollection whatever, and to feel a train of thought come back to me with the notes, which at once supplied me with a sermon. A glimmering consciousness of the truth dawned upon me, but I hastened to her for an explanation.

"About two o'clock this morning," she said, "you got up and went down to your study, and I followed you. You were apparently fast asleep. You then seated yourself in your chair, gathered paper and pen, and began to write. I feared to disturb you; so I sat and waited. You thought and wrote for about one hour; then arose deliberately from your chair and went upstairs to bed again, and slept till you arose just now."

I preached that sermon, and it was certainly not inferior to my usual productions.

The experience recalled to my mind is this. When I was a boy at school I had much more work to do than in later years, as a schoolmaster, I should have permitted any of my boys to be taxed with. I could not overtake it, and the high pressure of work laid, I believe, the seeds of subsequent ill-health. I showed also somnambulistic tendencies. On one occasion I had gone to bed leaving an essay undone. My mother heard me moving, and got up to see that I was not in any trouble. I was muttering and moving restlessly about. Presently I got up and went down to the room where my books and papers were. I moved, she told me, quite freely and without hesitation. I went to my usual table, got paper and pen, and wrote for some time, she watching. Though I was in the dark I did not blunder, and finally finished what I had to do, sighed, and returned to bed. In the morning my first thought was of the undone essay. But it was done. I had completed it in my somnambulistic trance. It was no better and no worse than what I should have turned out under normal conditions.

Mr. A. E. Waite is about to publish, with Mr. James Elliott, late publisher of *Hansard*—*absit omen!*—a work called "*Azoth: or, the Star in the East.*" It is a work of great pretension, dealing with the most Esoteric mysteries. It purports to conduct man into true rest in the Absolute, to show him the end of all Mysticism, and to harmonise the highest teachings of Eastern and Western Philosophy. The book is not to be technically published. It is not to be anything more than a guide to those who think that from it they may gain enlightenment. The price at which this may be had Mr. James Elliott, of Temple Chambers, Falcon-court, Fleet-street, will readily communicate, and forward a form of subscription. Mr. Waite will, I hope, conduct his neophytes to a better end than that depicted in an extremely good article in the current "*Idler*," "*The Secret of the Hidden Room.*" The Grand Lama, about to relieve himself of the burden of the flesh, seeks his successor. After various mystic ceremonies, the selected one is exhorted to investigate the secrets behind the throne. Especially after choosing the good and refusing the evil, as he does, is he to be intronised behind the veil, where he shall find the ultimate essence of all things, the meaning of the

macrocosm and the microcosm, the soul of man and the face of God. This is the denouement: "They approached the curtain. With a rushing sound it parted and fell on either side. *The room beyond was empty!*" So may it be with Mr. Waite and his Azoth.

AN EXPERIENCE IN PURE SPIRITUALISM.

FROM THE "RELIGIO-PHILOSOPHICAL JOURNAL."

The second of Professor Elliott Cones's experiences, the first of which we printed last week, is this. As before, we take the liberty of slight abridgment, omitting the third of the writer's selected cases for the present. It refers to a personation of Madame Blavatsky of a very remarkable character. As it is stated that her appearances are becoming frequent, we may collate them eventually :—

To call the narrative I am about to relate an experience in pure Spiritualism is neither to raise any moral question nor yet commit myself to any Spiritualistic theory; but to signify that the occurrences described were unmixed with any physical phenomena, and are among those which Spiritualists accept as conclusive evidence of their pivotal points, namely, continuity of life after death, and intercommunication between this world and another. While my psychical sympathies are entirely with the purely Spiritualistic explanation of such incidents as I shall describe, my intellectual antipathy is too stubborn to be immediately overcome. At the same time, I am bound to aver that to regard the phenomena in question from the Spiritualist's standpoint seems to me far simpler, if not safer, than to take any other point of view that I can reasonably assume. So much being said in the premises, I will give the facts, and let theory alone.

During my last visit to San Francisco I had the pleasure of making the acquaintance of Mr. Frank H. Woods, a veteran Spiritualist, possessed not only of the courage of his convictions, but also of good sound reasoning to support those convictions. His candour also impressed me, and we found ourselves to have so much in common that our chance acquaintance seemed to point to a lasting friendship. Among Mr. Woods's mediumistic friends were two of whom he spoke with a special warmth of feeling and high appreciation. One of these was Mrs. Elizabeth Lowe Watson, so widely known and not less highly esteemed by all who have made her acquaintance. The other was Mrs. H. E. Robinson, of 308, Seventeenth-street, my experience with whom will form the subject of this article.

The use of words, whether written or spoken, I take to be the transfer of thought by causing to arise in the mind of the reader or hearer the exact image that exists in the mind of the writer or speaker. In handling ordinary subjects this kind of thought-transfer is easy enough. It is otherwise with some subtle and delicate matters, in treating which even a literarian, habituated to the choice and the weighing of his words, may feel at a loss for just the right terms to convey his meaning. In lately writing of my experiments with Mrs. Francis, I had no trouble to produce an exact description of what occurred. The case is different now that I must reproduce, if I can, some of the finest shades of thought and feeling, and cast, as it were, the shadow of a soul on paper.

Mr. Woods left word with Mrs. Robinson that some friends of his, whom he did not name, desired an interview, and by appointment Mrs. Cones and I called at her residence one evening. It is important to make the point, in this instance, that Mrs. Robinson had no idea whatever who her callers were. Humanly speaking, it was impossible for her to know. We were ushered as total strangers into her sitting-room, and presently she came in, with the air and bearing which I presume is habitual with her in meeting those who call upon her professionally whom she has never seen before. My first impressions were mainly negative; there was nothing notable enough for me to now recall. Mrs. Robinson's greeting was both courteous and cordial; her manner was quiet, easy and self-possessed. I assumed as much indifference or nonchalance as seemed consistent with politeness, and left the ladies to do most of the talking. They were soon chatting on subjects likely to arise in casual meetings, and nothing was further from the subject of conversation than the ostensible object of our visit. When at length I

hinted that we had come for a seance, Mrs. Robinson was disinclined to give one, for reasons she mentioned, and our conversation continued to drift along on different topics, till we seemed to have become a little better acquainted. Mrs. Robinson's reserve soon gave way to more freedom of talk, in which her evident decision of character became accentuated, and her convictions on the general subject of Spiritualism led her into some interesting items of autobiography. Thus was passing the hour in the most matter-of-fact manner, when, quick as a flash, Mrs. Robinson startled me with—

"I see a name written on your forehead—why, this is Elliott Coues!"

All her previous bearing changed in an instant, and her agitation was obvious. Now, I am as sure as one can be in such a case that I had not, up to that moment, betrayed my identity by any word, look, or gesture; nor had Mrs. Coues given the slightest clue. Mrs. Robinson had discovered us, in the manner said, by some means of which I am ignorant, or, at any rate, I do not now profess to understand. It is quite true that, as she afterward said, she had often read my writings. But she assured me that she had never seen my picture, and did not know I was in the city. I am also satisfied that nothing I had said or done would have sufficed to enable an ordinary person, by ordinary association of ideas, to have identified the individual before her with the one of whom she had heard by name, and whose writings she had read. As soon as she made this identification, though I was of course inwardly moved, I kept my face and undertook to throw her off the track by what might be characterised, under other circumstances, as sheer impudence, pushed as far as I could without positive falsehood. She seemed a good deal taken aback at this, hesitated, wavered, and became very ill at ease, in the conflict between the clear intuition that had come to her and my studied attempt to nullify the effect of that intuition. The awkwardness of the situation continued till my wife's tact came to the rescue, smoothing things out before we arose to go. In parting I was glad enough to drop my uncomfortable mask, and made some easy, half-cynical, half-comical remarks which gave our hostess a hearty laugh and caused her to exclaim, "Now I know I was right and know who you are." She declined to accept any fee, declaring she had given no sitting to earn it, and we bade her good night, with the understanding we were to come again soon.

I was busy with various small matters for a week or so, during which Mrs. Coues saw Mrs. Robinson several times. For these sittings, of course, I must rely upon her accounts; but her description is so good that, without using her words, I can give a clearly intelligible transcript of what occurred. Were I inexperienced in such matters, I should set aside what she tells me as incredible, and declare the whole business to be impossible. As it is, I can affirm that if spirit-presence, spirit-communication, and spirit-identity be possible what occurred between the two ladies gives strong colour to the probability that these things were then and there tested, if not demonstrated. But if such hypothesis be considered untenable, then it devolves upon those who place such allegations of fact outside of the category of the naturally possible, to find, somewhere in the range of physical science, an adequate explanation of what actually occurred. Altogether, some ten or a dozen individualities seemed at different times during Mrs. Coues's interviews with Mrs. Robinson to be represented or impersonated by the latter, and acted out, so to speak, too, with such fidelity that in each case the deceased person was, by Mrs. Robinson's pantomime, brought clearly to Mrs. Coues's mind, so that she made (whether rightly or mistakenly) a positive identification. During the whole of these manifestations, which a Spiritualist would regard as conclusive evidence of the validity of his views, and accept as tests of the fact of spirit-presence, Mrs. Robinson never seemed to lose consciousness to the extent of sinking her own identity in that of another person. She was certainly not in any state of trance, ecstasy, or the like; she always knew what she was about at the time, but could not have repeated what she said, or described what she did, after the seance, unless it were in some way recalled to her memory. Let me see if I can make my meaning clear by such an illustration as this: Suppose I am talking with Colonel Bundy on any ordinary topic, and suddenly something jogs my mind into a recollection of somebody that we both know, but who had not been in either of our minds up to the moment, and I say, "You remember So-and-so—I have

forgotten his name—but he used to act So-and-so"—and thereupon I go through some pantomime that mimics a characteristic trait or trick of the person in question with such lifelikeness that it calls him to Colonel Bundy's mind. Only, in my hypothetical case, it would have to be somebody whom I never knew or heard of that I thus mimicked, and the identification would have to be entirely on Colonel Bundy's part. I might go so far as to say I had an impression that this person was deceased, was a relative of his, or in some way connected with him; that the name was Smith or Brown; and then proceed with various other particulars, with the truthfulness of which I was impressed, but the truthfulness of which Colonel Bundy was alone able to decide of his own actual knowledge. This would represent fairly what Mrs. Robinson repeatedly accomplished in Mrs. Coues's presence. Not one of the ten or a dozen individualities whom Mrs. Robinson thus personated could have been known to her, by ordinary means, to have ever existed; *a fortiori*, she could not have had any ordinary means of information respecting numberless little points and circumstances which collectively resulted in Mrs. Coues's identification of the persons thus strangely brought to her mind. The incidents were mainly too private and personal for publication, even were it necessary to go into such detailed trivialities. But I will sketch a selected couple of the cases for illustration of the whole.

Mrs. Robinson is conversing on an ordinary topic in a perfectly easy frame of normal consciousness. Suddenly she gets up from her chair and proceeds—shall I say?—to assume and act out the part of a paralytic old woman. She hobbles or limps across the room, dragging one limb, nursing one palsied hand in the well hand, says she is Mrs. Coues's—[naming a connection of her's by the name of the degree of relationship] and proceeds with a sad account of some trouble that is on her mind, arising from regret at something she did or left undone before her decease, the date of which latter event is approximately given. The recognition of the individuality is instantaneous and absolute. There is no question whatever that Mrs. —[the connection above concealed] is thus brought before my wife's mind, by a series of actions on Mrs. Robinson's part, which cause the latter to assume for the nonce the individuality of the deceased person, which actions Mrs. Coues knows to be true to life, and the implication of which actions she also knows to be agreeable with facts in the life of the lady whose spirit would be said by Spiritualists to have been present and to have communicated with Mrs. Coues in the manner and by the means above described.

Again, Mrs. Robinson is talking, quite herself as before. Without any obvious reason, her manner suddenly changes. She looks queer, raises her hand to her face in a peculiar manner, blushes, and with a serio-comic blending of slyness and demureness remarks, "You know I always was a modest man!" Now it so happens that a certain gentleman who died many years ago, not unknown to scientific fame, was a fellow of infinite assurance, if not also of infinite wit, who had cultivated precisely that trick of manner, even to summoning that ludicrous blush to the cheek of his innocence, and it was an endless source of merriment to the circle of his friends, of whom my wife was one. Had his spirit been present and desirous of making that presence known, he could not have devised another means of so doing with equal celerity and certainty. The ridiculous incident meant nothing to Mrs. Robinson, who had never heard of such an individual as Dr. —; but its meaning could not have been clearer to Mrs. Coues if that learned gentleman's ghost had visibly appeared and handed her his card.

I might go through with various other parallel incidents in the several interviews Mrs. Coues had with this remarkable medium, all tending by the same means to the like result, namely, the more or less accurate representation of deceased persons. But the above must suffice, as my article is lengthening rapidly, and I have yet to report another interview with Mrs. Robinson, which included a highly dramatic scene.

On this occasion I was accompanied by Mrs. Coues, as at our first meeting with Mrs. Robinson. Having already become acquainted, our relations were naturally less reserved. I was satisfied of Mrs. Robinson's perfect good faith. We met as any friends might. Mrs. Robinson did not appear to be giving a professional interview, but simply to be receiving guests. For the most part, ordinary social intercourse

went on; but every now and then, as it were when the mood took her, or some strange influence from No-Man's-Land came upon her, her manner would change, and without complete self-forgetfulness or entire sinking of self in a different personality, she would suddenly seem like another individual. This corroborated in the spirit, if not to the very letter, all that Mrs. Coues had told me of her own interviews. The manifestations were precisely parallel with those exhibited before, but the "identities" were different without exception. To the best of my recollection, some five or six different individuals, all deceased, and all known to me, were successively represented with recognisable accuracy in Mrs. Robinson's person, which thus, consciously to herself meanwhile, acted as literally a "medium" of communication between my mind and—shall I say, the spirits of those individuals themselves, or only my own mental image of those persons, already fixed in my memory, and thus brought up to present consciousness? I will put three of these cases in evidence, with just sufficient particularity.

Mrs. Robinson speaks, sadly and almost moved to tears; "I see a spirit standing by you, Doctor. She has passed over. She had a great sorrow which she told to no one. She lived and died alone with this burden of grief. She wishes so much to be recognised, and to tell you how differently she would have done had she then known what she does now. She tells me she is a relative of yours. Do you not know her? No? Now she passes over to your wife, and seems to feel sure she will recognise her. . . ." [Here follow some private matters that amount to an identification of a deceased relative, very dear both to my wife and myself.]

Again: I had been discussing with Mrs. Robinson the singular fact of the devious, roundabout methods devised as a rule by alleged spirits to effect their identification and the frequent dubiousness of the result, when one would at first blush suppose that if they could say anything, they would certainly tell who they were by simply giving their names, though experience has taught me that that is not the way they usually go about it. Mrs. Robinson had fallen into this vein of thought, and had said that perhaps, if I wouldn't bother her by being too inquisitive and insistent, some names would come in the course of the evening. Sure enough, later on, and *apropos* of nothing in particular, Mrs. Robinson asked me, who is "Ann," and who is "Peter"? I replied, in substance, that I recognised both names as possibilities, and asked what further identification she had to offer, adding that there was a point about one of the persons thus in partial mention that would be almost conclusive of identity, if she could produce or represent it. She studied for a while, seemed to be groping about (either in her own mind or in mine), and in the end announced that "Ann" and "Peter" were daughter and father. This was correct. Captain Peter Coues was my father's father, and Ann Coues my father's sister. The latter died when I was about two and a-half years old, the former I think more than fifty years before my birth. If the names announced had been "Mary" and "John," perhaps no significance could be attached to the incident; but the conjunction of two less common names, and of the relationship, is noteworthy. The final touch to this presumable identification was given unexpectedly by Mrs. Robinson much later on, when, after other matters had come up, she put her handkerchief to her face, and said that her cheek hurt her. It is a fact of which I am informed, that Captain Peter Coues died of a malignant pustule of the cheek, at a very advanced age.

It is well known that some kinds of musical instruments express natural affections of one quality and others natural affections of another quality, and, when aided by suitable harmony, that they actually call forth those affections: those who are skilled in music are aware of this, and also act accordingly in applying the several instruments to the purpose they intend: this circumstance arises from the very nature of sounds and their agreement with the affections. Men learnt this at first, not from science and art, but from the hearing and its exquisite sense. Hence it is plain that it does not originate in the natural but in the spiritual world, and in this case is derived from the correspondence of things which flow from order in the natural world with things in the spiritual: for the harmony of sounds and their varieties in the natural world correspond to states of joy and gladness in the spiritual; and states of joy and gladness in the spiritual world exist from the affections which are the affections of good and truth.—"ARCANA CELESTIA," 8.337.

"THE MISSION OF THEOSOPHY."*

Whether Mr. Kingsland writes psychological romances, as he did in "The Mystic Quest," or takes the chair at a meeting for Mrs. Besant, which he did recently in his capacity as president of a local branch of the Theosophical Society, or contributes a brief article to a mystical journal, it is always pleasant to meet with him, and this pamphlet, which is a reprint from the pages of "Lucifer," is exceedingly good reading. Whether we differ, or do not, from the views put forward by Mr. Kingsland, we like what he says and the way he says it. It would appear that the special mission of Theosophy at the present time is to assert the Divine nature of man, and "to bring before the world once more the pure teachings of Gautama the Buddha and Jesus the Christ." The definition of this mission is elucidated further by that of its teaching. "Self-sacrifice, even to the 'endless end,' is the key-note of the practical teaching which Theosophy presents again as the only pledge which will avail to open the road to the highest good." The metaphor may be a little mixed, but the meaning is clear enough, and the golden rule which is embodied in this definition is common also to Christian mysticism. Perhaps it is needless to add that here, as in other—almost all other—presentations of altruistic ethics, we hear more of the dignity and necessity of self-sacrifice than of the method of renunciation.

Mr. Kingsland assures us that although the existence of the "Divine Hierarchy"—that is, the Thibetan Brotherhood—is an established—he does not say an undisputed—fact, and although the existence of that hierarchy is the only key to the storehouse of positive knowledge, "yet no one is asked to accept any of the teachings of Theosophy, save on the authority of his own reason and individual judgment." Theosophy, nevertheless, in agreement with other forms of mysticism, lays down very plainly that reason is inadequate to deal with the ultimate problems of life, and that the proper instrument for the attainment of transcendental truth is the transcendental faculty of intuition. In the same manner, the Catholic Church bids the seeker after the true faith make use of reason and of private judgment for the purpose of laying both of them aside. What strikes us most, however, in Mr. Kingsland's pamphlet is that here, as in the great body of modern Theosophical literature, we are really presented with a block of dogmatic instruction which we are to accept at the bidding of an authority that is veiled and withdrawn. It is made evident in the initial definition—that the mission of Theosophy is to assert the Divine nature of man. When Mr. Kingsland undertakes to expound this matter, he remarks:—"We shall be obliged to leave behind without any further comment those who cannot accept our definitions." This is scarcely the best method which could be pursued by the apostles of a new evangel at a time when the world needs indeed much, but nothing less than a new form of doctrinal belief. Its first consequence is to confuse the discernment of the apostle as to the malice of those who differ from him. People who cannot accept the "definitions," and are not ready to recognise the "guiding light," are regarded only under one aspect, as "scorners and mockers." It is not an intentional unkindness, nor an injustice done wittingly; it is a characteristic of the method, and one of those marks by which we can always distinguish it.

The second consequence is a perilously positive accent, which will be apt to estrange a reserving mind when otherwise there would be no need for difference:—e. g., "Christ never was and never could be a person." There is a sense in which this statement may be true enough, but its aggressive formulation sets it in its least favourable light. It is necessary, moreover, to remember that here, as in other presentations of Theosophical doctrine, the results in historical religion which are offered on the authority of a "Divine Hierarchy" are not beyond the attainment of unassisted comparative mythology, and in most cases they have been frequently met with before. At the same time, there is much which commands our respect. There is an admirable definition of religion on p. 6, though it is coupled with a very incomplete one of science. There is a reasonable statement of the distinction between Jesus and Christ. We note also that the term, "Divine Hierarchy," seems very much more congruous to the mind than "Thibetan Brothers," "Mahatmas," &c., and approaches more nearly to views which have been expressed by Mr. Sinnett on the subject of those mysterious beings.

A. E. W.

* "The Mission of Theosophy." By W. KINGSLAND. ("Theosophical Siftings," No. 17. Theosophical Publishing Society, 7, Duke street, Adelphi, W.C.)

"PSYCHISCHE STUDIEN."

The January number of "Psychische Studien" contains an interesting relation of the cure, through the intervention of a spirit, of a severe case of diphtheria, pronounced hopeless by the doctors. At what seemed to be the last moments, the mother of the sick child exclaimed in agony, "Sophie, you are now with our Heavenly Father, ask Him to spare my child!" (Sophie was a favourite niece, who had died a month or two before.) She then saw a hand laid on the brow of her little daughter and heard Sophie's voice saying, "Don't be afraid, dear aunt; look! she is better already." Looking up she saw Sophie, dressed in a bridal dress and veil, with garlands of snowdrops and in her right hand a bunch of snowdrops and a gold cross. The left hand rested on the child's forehead. At first this appearance seemed quite natural, only as an afterthought she remembered that Sophie was dead, and looking up to her again she saw her smile and vanish. The hand on the child's brow was the last to disappear. The child fell into a refreshing sleep, from which she awoke free from all diphtheria symptoms, and hungry. The doctor called in his colleagues to confirm the wonderful exception in a practice of many years. Subsequent inquiry showed that Sophie had been buried in exactly such a dress, with snowdrops, that her hair had been cut short as it appeared in the vision, and that, at the urgent entreaty of a friend who had come from a long distance, the coffin was opened that she might see her, and she then took off the gold cross and laid it in Sophie's hands as a remembrance.

The first place in the February number is accorded to the experiments made in Naples with Eusapia Palladino, Professor of Psychology, a very powerful physical medium, by Professor Lombroso, of the university of Turin. Dr. Hans Barth, the correspondent in Rome of the "Berliner Tageblatt," has contributed to the "Zeitgeist," the supplement of that important paper (in itself a sign of the times), a detailed account of two seances held with her. Signor R. di Fiori contributes another article, "Among Italian Spiritualists," and thirdly, Professor Lombroso himself has an article (like Dr. Barth's, reprinted from the "Zeitgeist") on "Spiritualism and Psychiatric." The Professor has written to the Italian papers to express his great regret and shame that he should have so obstinately denied the Spiritualistic facts, though he is still unconverted to the Spiritualistic theory of their cause. It is, however, a great gain that such an investigation should have been undertaken by five Italian Professors, and we hope that further observation may lead to an equally honourable recantation of his theory, which is as follows:—The brain movement which produces thought can, under certain exceptional conditions, be transferred to a distance, and we have thought transference. In the same way he contends that it can also be converted from psychic force into motor force, acting through the medium of the ether, as light or electricity might do. This seems the *reductio ad absurdum* of the principle of the correlation of forces, since the medium's psychic force is to be able to wrench a chair out of the grasp of a strong man, to throw a plate of flour from the table and turn the plate upside down, yet without spilling a speck on the floor; to take all the money out of someone's pocket, ring it on the table, and return every coin of it to the pocket, &c., &c. Once grant that the brain is the organ of thought, and that thought is a movement, and the rest seems to the Professor to follow like a mathematical deduction. Thought can not only be transferred, but reflected or thrown back on to a third person, parallel to light or sound. This is to explain the appearance of spirits of the dead. When Mr. Hirsh believed that he saw and spoke with his dead wife, his thought of her was transferred to the medium, reflected back on to himself, and, as every thought is a picture, he saw the picture of the dead. It is much to be regretted that Professor Lombroso has never been able to satisfy himself of the genuineness of spirit-photographs. One such, obtained by him under test conditions, would blow his theory into space. According to it, it would also be impossible for the table or medium to speak a language unknown to any of the company present. The Professor is under the impression that such a fact is unknown, but in this he is mistaken. He states *a priori* that "we know for certain that the dead, especially after some years, are nothing but a heap of inorganic matter, and one would have just as much right to expect that stones should speak and think." Accordingly it is more reasonable to

believe in psychic force! Since writing the above, we have received a pamphlet on the subject by Dr. Ermacora, of Padua ("I fatti spiritici e le ipotesi affrettate," "Spiritualistic Facts and Hasty Hypotheses"), which is a reply to Professor Lombroso's article, criticised above, and is preceded by it *in extenso*. It is an able refutation of the "psychic" theory, as insufficient to explain the facts. The writer feels the importance for Spiritualism that a man of Lombroso's standing and influence should have taken up the subject, and the consequent necessity that his errors should be pointed out in time.

Lombroso having said that the grand difficulty was to admit that thought was movement—that granted, the law of conservation of force explains everything—Dr. Ermacora replies: "When a vibratory movement radiates from a centre, its energy diminishes as the square of the distance, and this whatever be the nature of the vibration. Now, increasing the distance, for example, a thousand times, such energy is reduced to a millionth of its first value. It would, therefore, be natural to expect that between the limits of a metre and a kilometre the phenomena of mental suggestion should vary enormously in intensity." He then shows on good authority that thought transference is far from obeying any such law. Again, "What carries the thought to its destination and not elsewhere?" i.e., takes a difficult aim without knowing where, and with a projector that does not exist. Lombroso draws a parallel between the reflex motions of epileptus, following on cerebral irritation, and this force which he supposes to proceed from the medium's brain (his own medium had received a wound on the head and was epileptic, and he imagines all mediums to be cerebrally diseased), adding that in one case it is the muscles which transmit the movement, in the other the ether. "Now, here," says his opponent, "he has fallen into a strange error for one who knows the human machine. The muscles do not transmit mechanical energy from the brain to the object set in motion, but, having received the signal from the brain, they transform the potential energy of the combustibles brought to them by the circulation into mechanical work, because when they work the combustion is greater. In other terms, the muscles are the machine and the brain is the machinist. Now, what is the invisible machine in movements at a distance? Does the machinist substitute his own forces for the machine? How, then, can he perform work equivalent to that done with force proceeding from the muscles?" Passing to writing mediums, Lombroso adopts the old hypothesis of semi-somnambulism. Dr. Ermacora replies: "It would first be necessary to prove the co-existence of the other somnambulist characteristics and symptoms during automatic writing. Further, there are mediums who receive two different communications with their two hands at the same time, preserving throughout their normal consciousness. In this case three different personalities exist contemporaneously in the medium, who would therefore have to possess, according to this hypothesis of Richmond's, Janet's, &c., three cerebral hemispheres.

Dr. Ermacora will have done good service to Spiritualism in Italy by raising this discussion. A bibliography of Spiritualistic literature in Italian is appended to his book.

UNKNOWN.

Have wisdom and understanding fled?

Why, in these days of light,
Should anything be occult or dead,
Hidden? lost in the night?

For in the innermost man lies deep
Fire that to flame may grow,
Fan the spark from its smouldering sleep,
Wake thee! dark soul, and know.

Secret of matter? Ah, bate thy breath,
Earth born, are you and I?
Matter in thrall to the victor Death?
An unreality?

Not so—the immortal truth is this,
Spirit can re-absorb
Matter that holds it away from bliss,
Down on this earthly orb.

Spirit is all if you will it so,
Who would a mortal be?
Men will be Gods when all men know
Truth in eternity!

—KATE BURTON.

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

Light:

EDITED BY W. STANTON-MOSES.

["M. A. (OXON.)"]

SATURDAY, APRIL 9th, 1892.

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

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

MR. JUDGE, MR. CONWAY, AND MADAME BLAVATSKY.

In the current number of the "Arena" Mr. William Q. Judge replies to Mr. Moncure Conway's article of last October* on the subject of his interview with Madame Blavatsky at Adyar. In this matter of the *bona fides* of H. P. Blavatsky the public is much in the position of a judge who has to decide a case in which a considerable amount of strong counter-swearing on the part of the witnesses for either side has been given. The impartial observer who tries to look at the whole case without prejudice can only say that it is quite an open question whether the charge has not been successfully met, even from a purely testamentary and evidential point of view; while from beyond this point of view one or two points stand out with considerable clearness.

But first let me deal with Mr. Judge's reply; as to the lines of which readers of "LIGHT" who do not see the "Arena" may be interested.

To begin with, Mr. Judge points out several inaccuracies in Mr. Conway's description of the place and its surroundings; such as that while Mr. Conway says it is fifteen miles from Madras, it is really only six; and that whereas he states that palms grow at the entrance, the only palms in the place are a few weak ones at the sea side of the compound, where the road does not run.

Next he attacks Mr. Conway's description of the shrine. According to Mr. Conway it reached nearly to the ceiling, whereas "the total height from bottom to top was not four feet." Other instances of inaccuracies of a like order follow, including a refutation of Mr. Conway's assertion that the seventy-seven branches of the Theosophical Society are withering away under the Blavatsky scandals; whereas there are now one hundred and fifty branches, all animated by the highest respect for the memory of H. P. Blavatsky.

Next as to Mr. Conway's great point that Madame had admitted that her miracles were all "glamour," Mr. Judge points out, and here I think quite truly, that Mr. Conway's inquiries were all about the external phenomena, and not at all about the philosophical side of Theosophy. In her answer to Mr. Conway Madame simply "offered an explanation she had never failed to give, included in the word 'glamour.' This power of producing glamour is now well known to the French and other schools of Hypnotists, and is a correct explanation of many of her best and most wonderful phenomena." Certainly the Idealist will have no difficulty about accepting this view. It is a serious problem for anyone to attempt to distinguish between what is done, and what we think is done; unless the ability to make us think it is can only

make us think so for a time, after which the fact forces itself upon our recognition. For, as Hamlet philosophically observes, "There is nothing good or ill, but thinking makes it so." Undoubtedly while I think that anything is so, and so it is so to me with an absoluteness I cannot question. But, of course, all this would appear nonsense to Mr. Conway. At the same time there certainly remains the question whether on the hypothesis of "glamour," or, to use the modern scientific term, "suggestion," it would not be better to represent the wonder to consist in the production of this glamour. To the well-instructed mind it is every bit as wonderful to make a person unable to see me put a tea-cup under a chair, unable to see it while there, and then at the right moment enable them to see me produce it from under the chair, as it would be to really "precipitate" the atoms of the tea-cup there from a distant kitchen-dresser. And one may be excused for suggesting that if Madame was right in this "glamour" theory, Mr. Sinnett was wrong in his strong assertion in "The Occult World," that the phenomena actually happened. He says (pp. 114-15):—

A miracle for all the science of Europe, and as hard a fact for us, nevertheless, as the room in which we sat. We knew that the phenomenon we had seen was a wonderful reality; that the thought-power of a man in Kashmir had picked up a material object from a table in Simla, and, disintegrating it by some process of which Western science does not yet dream, had passed it through other matter, and had then restored it to its original solidarity. . . . And we knew that written notes on tangible paper had been flashing backwards and forwards that day between our friend and ourselves, though hundreds of miles of Himalayan mountains intervened between us, and had flashed backwards and forwards with the speed of electricity.

Of course it is quite open to Mr. Judge to reply that Mr. Sinnett is simply describing what seemed to him to be fact, and that it is just as miraculous that there should have been power to "glamour" him, as that the thing pretended should have been really done. Personally, I have never set very much store by Mr. Conway's narration of the "glamour" incident, and the only real testimony the whole matter indubitably bears is this. If you are seeking to set forward the cause of truth never on any account work an *evidential* miracle.

With regard to the more serious charge of direct fraud set up by the Coulombs either Mr. Judge is saying what he knows to be untrue, or the reply is unanswerable. He asserts that Dr. Hartman stated (in print) that Coulomb came to him and said that ten thousand rupees were at his disposal if he could ruin the society, and adds that the President of the Christian College admitted that he had paid Coulomb one hundred rupees for the exposure, concluding that Coulomb "merely exaggerated the amount to see if we would give him more to be silent." He further asserts that he discovered that just before his dismissal Coulomb had occupied himself with making the trap doors, and preparing everything for the exposure. These doors, he says, he (Mr. Judge) himself found upon examining the cabinet. They were all evidently quite recently made and incompleting; so much so, indeed, that they would not work without great force being used. If this is true it is conclusive: and too much blame cannot be assigned to those who in their eagerness to condemn the whole movement have, if not wilfully suppressed, at least most culpably overlooked and disregarded very material facts.

Passing now from the details of the evidence for and against the Theosophical Society let us look at certain aspects of the whole case, which undoubtedly ought to be weighed.

1st. The whole onus of the assertion of fraud rests upon the authority of the Coulombs. Now, on their own showing these Coulombs had been for *several years* assisting in deception. Here is Madame Coulomb's own statement, which I quote from a pamphlet entitled, "The Truth About Theosophy," by R. Ethol Welsh, M.A., wherein it is said to

* See "LIGHT," No. 565, October 31st, 1891. ("Notes by the Way," p. 517.)

be quoted from "The British Weekly," May 21st, 1891, and the "Christian College Magazine" (Madras), 1884:—

"For several years," she said, "I and my husband have been Madame Blavatsky's confidential assistants. Our chief work has been to arrange for the exhibition of 'occult' phenomena, and for the delivery of letters supposed to come from Mahatmas. We have long been tired of the life of deception, and we have often said to Theosophists that the whole thing was a fraud. For saying this the Board of Control has dismissed us from the society, so now we are free to expose the fraud, and are determined to do so. I have come to you because 'The Christian College Magazine' has given a good deal of attention to 'Theosophy.'"

Now, I put it, is there not much here which looks, to say the least, somewhat queer? During *several years* these conscientious people had been doing what they knew to be wrong, because they had often remonstrated, and yet they had *only remonstrated*, and content with this for several years had gone on receiving the wages of their wickedness. Again, they had often remonstrated during a period of several years, and yet it is added, "for saying this the Board of Control has dismissed us." Evidently, then, they said it many times before being dismissed, so it could not have been that they were dismissed for saying it. Besides, does it stand to reason that if the society were really dealing in fraud secretly, and were aware that these parties to the fraud knew their secrets, they would be guilty of the suicidal policy of offending them, and sending them away, with the absolute certainty that they would be highly paid by the many bitter enemies of the society to tell what they knew? Such a thing seems incredible, save upon the axiom "*Quem Deus vult perdere prius dementat.*" And this does not hold, because the society has certainly not been *destroyed* by the occurrence.

And surely such an accusation, if true, should have availed to sweep the society utterly out of existence. Its continuance, and even increase, in the face of such confident assertions, is consistent, to my thinking, only with the fact that there is a real vital force in the society, inconsistent with the assertion that its miracles are all conscious frauds, and its teachings all wicked fallacies.

And beyond all doubt its accusers have not been disinterested and dispassionate. Long before these particular accusations were made the so-called Christian Missionaries were opposing the society in every way. Religious zeal is often the most irreligious of all spirits, and no one knows what evils have been committed in its name.

Lastly, in these miserable disputes about external matters we are losing sight of the real question involved, which is, not whether a particular Theosophist was or was not ever guilty of a fraud, or an error of judgment (according to the way in which you look at it), but whether the principles which the society as a whole inculcates are or are not true. If we could prove up to the hilt that H. P. Blavatsky was dishonest that would not alone be enough to refute the doctrines of the Theosophical Society.

I am myself no adherent of the society. I do not accept its principal doctrines of Karma and Re-incarnation with their corollary of free will as an absolute independent human power. I am at all times perfectly willing to meet and discuss with the society these and other points, and maintain against them those teachings of Christianity (on its Esoteric side) which are to me so much fuller and deeper and better. But I deprecate very strongly seeking to discredit the Theosophical Society upon the matter of the *bona fides* of Madame Blavatsky, because I feel, firstly, that the tendency of the actual evidence is by no means all on one side; and so serious a charge should only be persisted in on the clearest and most unanswerable evidence; and, secondly, that the particular moral character of Madame Blavatsky, even if it could be proved to be all that it is asserted to be by its traducers, in no way affects or invalidates the philosophical teaching of a large and influential society, that contains within its mem-

bership roll many names of persons admittedly honest, earnest, and capable. The true matter of controversy is not whether a particular and—if you will—leading member has never done anything which was mistaken, ill-advised, or even from our point of view immoral, but always and only whether the philosophical system of the Theosophical Society is, or is not, in all points true.

G. W. A.

THE LATE PROFESSOR CASSAL.

Our picture this week is one of a very staunch friend, Professor Cassal. In "LIGHT" of March 28th, 1885, will be found such record of what may fairly be termed a great life, as we were enabled to present to our readers. The portrait now published is a fair representation of the man,



PROFESSOR CASSAL.

but of his spirit, of the force that was in him, of his many-sided sympathies, of his vigorous energies, none can tell. Writing of him when newly removed from us we said:—

He was a MAN. Take him for all in all,
I shall not look upon his like again.

The words remain true. A keen critic; a man who took nothing for granted; an all-round student of every form of the occult; finally a convinced and stalwart Spiritualist, that is the man whose outer shell our readers now see. We never missed a truer friend. We were never more sure of the active interest in our doings of anyone who has passed behind the veil.

SOCIAL MEETING OF THE LONDON SPIRITUALIST ALLIANCE.

The usual monthly social meeting of the members and friends of the London Spiritualist Alliance will be held on Tuesday evening next, at 6.30 p.m., at 2, Duke-street, Adelphi. Mr. T. Everitt will be present, and will be happy to answer questions in regard to his long experience of phenomena through Mrs. Everitt's mediumship.

WE understand that a few copies of M. Tissot's well-known picture, "L'Apparition Medianimique," obtained through the mediumship of Mr. W. Eglinton, are still available. Any of our readers desiring to possess a copy can be supplied at the price of £2 2s. on application to the Manager of "LIGHT," 2, Duke-street, Adelphi, W. C. To members of the London Spiritualist Alliance a deduction of 25 per cent. will be made.

RECORDS OF PRIVATE SEANCES FROM NOTES TAKEN
AT THE TIME OF EACH SITTING.

No. X.

FROM THE RECORDS OF MRS. S.

January 25th. We met as usual. Dickey, Rector, and other spirits manifested. The table was raised very high, and moved backwards and forwards with the greatest rapidity. We heard Rector walk round and round the room, and we saw a form surrounded with light standing between myself and the medium. We all heard the footsteps and saw the light. Dickey was told to fetch us something. He brought an ivory puzzle from the drawing-room; he afterwards fetched a little bronze candlestick, and in its passage on to the table, it unfortunately struck the medium's head, causing him much pain. It was

not done intentionally. Poor Dickey was sent away in disgrace. The table was again floated in the light, and the sound of Rector very distinctly heard, shaking the floor, table, and medium's chair. At length with great difficulty he controlled the medium. He said, "I am come." "Why?" "Because I am sent." "By whom?" "Imperator." "How long have you left the earth?" "I don't know. Can't speak well." He supposed it was because the medium was in pain. "I am going now." Soon after he left we heard the voice of Imperator saying, "Good evening, friends." He said that the control was difficult. We remarked that the medium had received a blow; perhaps that was the cause. He said he supposed it was, and, though not done intentionally, Dickey must learn not to do it again. He had for some time been trying to bring us something hard and large to show the power exercised, and the influence of the medium had attracted the article brought to himself: hence the accident. We then spoke of the lieutenant of the band, and the great physical power he possessed. He said he had great power, that he had been with us through all our experiences, had helped in the Isle of Man to make the "Cross and Crown," which was the greatest manifestation yet produced. It was he that moved the table at Douglas, and placed a large stone on the footpath, when he tried to bring it into the room and failed. We remembered the circumstance, though it had not been explained at the time. Dr. S. then asked whether Imperator could give any information with regard to a beautiful spirit light we had seen one evening when at Douglas. It appeared in front of our windows, passed along the shore, and then darted out to sea, when it vanished. "Oh, yes, I can; and I am glad you have inquired about it. It was

the first time I had been able to show myself to you in the medium. I was the light. Now I can manifest myself to the medium whenever I please, and I have at times tried to show myself to you." "The medium was much pleased on reading an address you gave through him the other evening." "Yes; the conditions were very good, and we were glad of an opportunity to deliver an address we had long wished to give." "You were not with us the next night; strange spirits came, and J. N. L." "Yes; you can do them good by letting them come." "Can you inform us why, having sat so many months, our lost relatives and friends do not attempt to communicate with us, while so many strangers have manifested their presence to us?" "You are in the midst of the world of spirits, but only those can communicate who are permitted. Those who usually manifest as circles are spirits who have lately left the earth, and are not on a high plane. The higher spirits only communicate when it is their mission to do so. I have seen your father dear you many times. I know him by sight, but have never conversed with him." "Can you explain the Trinity to us?" "I think I can make it clear to you thus:—There is one God, and one alone, the Father Who tends and guards the world, Who governs the universe. He has manifested Himself to His creatures many times in many different ways. He appeared of old as a manifestation of justice, then of love, and lastly of active work, what the old Greeks called *Energieia*, active work, so that the manifestations of God have been threefold: Justice, Love, and Power. In early days He came as Judge, revealed in Christ; He came as Incarnate Love, revealed since then in the hearts of His faithful children; He has been the Spirit of Power, enabling them to resist temptation, to follow after truth, and to yearn after the vision of their God. Three semblances, one individuality; threefold manifestations, one God over all. The Incarnation was a manifestation of Divine power, intended to redeem man from selfishness, sensuality, and wordliness, by a display of Divine self-abnegation, self-sacrifice, and trust in the Divine Being for the future. By the requirements of self-denial it pointed to the noblest of pure graces; by absolute purity it showed the perfect man, and by absolute trust in the Divine, it showed what man should and might become. The Atonement was an example to man in all ages; the perfect man and perfect life for all time." Dr. S. then inquired whether the sin of impurity that had been mentioned in a written message given by the spirits at the Holmes's was not the chief cause of the decadence of nations? "Yes; it is the sin of all others that degrades man below the level of beasts, and places him on the plane with demons. It cuts him off from the ministry of angels, and from his God, more than any other sin. It is the curse of nations, and helps much in their downfall. Rome fell through it; also Spain. Dr. S. added: "France is falling on that account." "France has fallen." "And what of England?" "England is fast following the same example; perhaps ten may save it, as with fire. Oh, if men did but know, could have their spiritual eyes opened for a moment to see the hosts of angels waiting to minister to them, to keep them from temptation! but they do not know, do not see, until it is too late. Man's doubts and temptations all keep him back; very often our strength is exhausted in saving him from falling when we would wish to use our power in teaching, guiding, and helping him onwards and upwards." Imperator then said: "The control is getting too weak to say more. As time and opportunity serve, we have much more to say to you. Good-night, friends. May God be with you."

Tuesday, January 29th. We met as usual, at first in light. During that time the table moved and raised itself from the floor several times. It rested five times on Dr. S.'s chair. Dickey manifested, and when the medium told him he forgave him for striking his head with the candlestick at a previous seance, he expressed the greatest delight, and set the table dancing about merrily. He then answered many questions by raps. When he first manifested he did not, as he had always before done, lift the leg of the table near the medium, but lifted the one by Dr. S., as much as to say, "Will you interest me?" After he was forgiven he became bolder, raised and floated the table many times, raising and lowering it at request. We then asked him to fetch something. Instantly the room became quiet, and just as I had risen to put out the light, we heard something drop on the floor. It was a little horn Dickey had brought through the door from the

hall table. My moving had caused him to drop it, but this time he did it gently. At one time the table was floated so high that I remarked, "I think Rector must be doing this." Instantly through the table was given "Dickey." The medium had felt tired, and was overworked. The control was difficult, and there was more noise round him than usual. Presently in a very low voice Imperator spoke, saying: "The control to-night is very weak, but we are always glad to meet this circle. But to-night the medium is too tired to keep it long." I asked where the medium's consciousness was during the control. "Lulled in slumber. When the conditions are good, and the control has been perfect, the medium awakens refreshed, as he would from refreshing sleep. When the control is imperfect, the medium feels as he does when waking out of sleep that has been troubled with dreams. An imperfect control is better than none at all, when the attempt has been made. To-night the power is weak, and we will not keep it longer."

January, 30th. We met in subdued light. Raps came soon, and the table was moved and raised many times; answered questions and did everything we requested. It then rapped out "darkness," and as soon as the gas was extinguished a rose was thrown near me. A lozenge box belonging to the medium was placed on the table; it had been taken from the pocket of his great-coat that was hanging in the hall, and brought through the locked door; also a pen-wiper from the dining-room. Imperator then controlled, saying: "The control is not very good this evening but he would be glad to answer any questions." He said he was pleased the medium had had the opportunity of cross-questioning a spirit who was attached to a Mr. C.; the spirit was honest though on a low plane. Dr. S. then said: "Imperator, we have unbounded confidence in you and in your word. If we wished for communications from friends we have lost, could you, directly or indirectly, assist us in getting communications?" "I need not now say how gladly now, or at any time, I would assist you in any way that I could; the experiences you have had in so short a time must tell you this; but were I to promise you this I might not have the power to fulfil it, and then I should deceive you. I have of late greatly impressed the medium to study the subject of spirit photography. The forms you see on the plates are pictures made by the spirits and impressed on the plate. The spirits themselves are not always present, but very generally when a spirit wishes to manifest in this manner it gets other spirits to help it in making the form or face, as you see it on the plate. Sometimes it is made from the thoughts of those present." Much more was said upon this subject, and then Dr. S. said that our experiences in Spiritualism had altered many of our views. Imperator said no person could be brought into direct spirit communion without being better or worse for it. If it was received as a message from God, it must benefit the recipient; if not so received, then it must do harm. We had so received it, therefore had derived benefit from it. He also said that he had no power to influence any but the medium and ourselves through him. Dr. S. then said he often felt at night influences of a spiritual nature about him. "Yes," Imperator said, "you are never alone; a part of my band are appointed to be with you both, and they are always influencing you. They comfort you in all your many troubles, perplexities, and doubts. They enter into your joys, and they will (if their promptings are followed) lead you on till you come to the realms of joy and peace."

DONATIONS TO "LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE.

	£	s.	d.
Donations already acknowledged	203	4	6
"Psyche"	2	2	0
J. B. S.	0	7	0

THE FAITH CURE.—Havre, March 30th.—The trial of Philip Blocke has been finished, and the accused has been fined 10*l.* for practising medicine under illegal conditions. His claim was that he could see through the human body as if it were glass and instantly detect any abnormal or diseased state of any organ. He further claimed that where disease existed his hands were attracted to it by an irresistible force, and the effect of their touch was to instantly work a cure. A Miss Wolf, who had been a chronic sufferer from paralysis, testified that while many regular physicians, Dr. Charcot among the number, had tried in vain to cure her she had obtained no benefit from their efforts, and was as great a sufferer as ever when she came to Havre to consult Blocke. He had cured her completely.—DALZIEL.

"THE RATIONALE OF MESMERISM."*

After so many books on Hypnotism that have been put forward by scientific materialists, giving us merely the dry bones of the matter, it is refreshing to take up a book, such as this now under review, wherein the transcendent side of the subject receives its legitimate prominence. Most authors make their own inability to perceive anything beyond the phenomenon of suggestion a ground for the dogmatic assertion that there is nothing beyond it to be seen; but here is an author who not only sees clearly beyond this himself, but also is not ashamed to discuss as a quite serious and legitimate subject that more mysterious side of Mesmerism which is connected with transcendental psychology.

Mr. Sinnett begins by boldly adopting the old and too-hastily abandoned term, "Mesmerism" instead of its modern alternative, "Hypnotism." "Hypnotism," as a term, he asserts, "though it has become so strangely popular quite recently . . . represents . . . a misconception of the facts . . . coupled with a very unworthy disposition to slander the first important exponent of all this knowledge in modern times, and to cover a cowardly retreat from denials which had become no longer tenable."

Further on in the book he tells us that "operators of the latest school are quite on the wrong track in devoting themselves to the method of hypnotic suggestion" (p. 79). They are wrong, too, in denying the objective characters of the mesmeric force, and explaining all effects as produced in a purely subjective way. He quotes at great length from the experiments of Baron von Reichenbach; showing how sensitive persons declared they could see the emanation of the force from the fingers of the operator, and he does not shrink from using the term "mesmeric fluid" as descriptive of that which was thus seen.

We follow him with entire approval through his chapters on Curative Mesmerism, Anæsthetic Effects and Rigidity, the Nature of Sensitiveness, and Clairvoyance, in which we think lies the main interest of the book. Sensitiveness, he protests, is in no way an indication of weakness or feebleness. We might as well boast that the most perfect music had no effect on us as boast that we are not psychically sensitive (pp. 109-110). He discusses curative mesmerism, insisting (and here our experience is entirely in accord with his dictum) that it is mostly advisable first to endeavour to withdraw the bad magnetism before positively attempting to infuse healthy magnetism (pp. 80, 81, &c.).

But it is when he comes to the nature of Sensitiveness and to Clairvoyance that we think he reaches the height of interest and value. Our space forbids us to give an exhaustive summary of his views hereon. Suffice it to say that he regards sensitiveness as arising in the attainment of a certain advanced point in the cycle of evolution. Of course, for Mr. Sinnett, as a Theosophist, Re-incarnation is the explanation of this advanced evolution. Personally we prefer "Progressive Experience" to Re-incarnation, as a safer term, explaining everything that needs explaining, and not committing us to a hard and fast dogma which may or may not be true. However, the word matters little; we agree with Mr. Sinnett that highly developed faculty results from a certain quantum of experience undergone in some state or other, though exactly where we will not venture to lay down dogmatically.

The degrees of this perfection of faculty are defined with great clearness in the chapter on Clairvoyance. These are four: First, "Clairvoyance in Space"; that is, ability to read closed books, to see objects in shut boxes, &c., or to cognise what is going on thousands of miles away. Secondly, "Clairvoyance in Time"; that is, ability to see what is going to happen, pre-vision. Thirdly: "Astral Clairvoyance"; that is, ability to cognise planes of existence which are not visible to mortal eyes; and, fourthly, "Spiritual Clairvoyance"; that is, distinguished from the third by being a vision, not of the Astral, but of the Spiritual regions (pp. 132, 133).

Mr. Sinnett laments the great rarity of the most highly-developed sensitives in the present day. As we read the early records of Mesmerism, he says, we are inclined to envy the magnetisers who lived then, for they seem to be able to procure such sensitives quite easily; while in these degenerate days such are rare. We should have wished that Mr. Sinnett had told us whether the degree of sensitiveness

* "The Rationale of Mesmerism." By A. P. Sinnett. (Kegan Paul, Trench, Trübner and Co., 1892. Pp. 163.)

manifested is always entirely independent of the quality of the magnetiser or not. Our experience is too limited in this matter to enable us to speak confidentially, but it is hard to believe that the two things are in no relation.

In his last chapter Mr. Sinnett discusses "mesmeric practice." His views as to manipulation we are not going to transcribe here. We must refer such of our readers as are interested in this practical matter to the book itself.

Lastly, Mr. Sinnett disposes of that false idea—so insidiously propagated by those who are interested in making the practice of hypnotism a subject of legislation—that, when performed by an earnest and high-minded inquirer, there is any real danger to the subject in mesmeric treatment and investigation. There are not lacking indications that the medical faculty are feeling the ground and preparing the way for introducing into Parliament here a proposal similar to that lately introduced into the New York State legislature. The ground asserted will be the danger of the practice when performed by anyone not a qualified physician. On pp. 120 and 121 Mr. Sinnett exposes in the clearest way the absurdity of this proposed restriction. But in view of the threatened action it is highly necessary to have brought together, and readily available, a mass of evidence and testimony tending to rebut the misleading assertions of the interested class.

This, however, by the way. We have now said enough of Mr. Sinnett's book to show the lines it follows and the spirit in which it is conceived. We heartily commend it to the attentive perusal of all who are interested, not merely in that part of the subject which science has at last been driven to recognise, but in that still more profound and most deeply interesting side of it which science ignores, but which the Spiritualist regards as containing the promise of the unfolding of many interesting and important problems of life and consciousness.

A LITTLE SERMON.

FROM THE "ECHO."

"And here we be admonished of our estate and condition, what we be, namely beggars. For we ask bread—of whom? Marry, of God. What are we, then? Marry, beggars: the greatest lords and ladies in England are but beggars afore God. Seeing, then, that we all are but beggars, why should we then disdain and despise poor men? Let us, therefore, consider that we be but beggars; let us put down our stomachs. For, if we consider the matter well, we are like as they be afore God; for St. Paul saith, *Quid habes quod non accepisti?* 'What hast thou that thou hast not received of God?' Thou art but a beggar, whatsoever thou art; and though there be some very rich and have great abundance—of whom have they it? Of God. What saith he, that rich man? He saith, 'Our Father, which art in Heaven, give us this day our daily bread.' Then he is a beggar afore God as well as the poorest man. Further, How continueth the rich man in his riches? Who made him rich? Marry, God. For it is written, *Benedictio Dei facit divitem*: 'The blessing of God maketh rich.' Except God bless, it standeth to no effect; for it is written, *Comedent et non saturabuntur*: 'They shall eat, but yet never be satisfied.' Eat as much as you will, except God feed you, you shall never be full. So likewise, as rich as a man is, yet he cannot augment his riches, nor keep that he hath, except God be with him; except He bless him. Therefore, let us not be proud, for we be beggars, the best of us."

HUGH LATIMER.

[The above is taken from a sermon preached about three hundred and fifty years ago. About fifteen years afterwards the distinguished preacher was burnt to ashes at Smithfield.]

"GOD IN THE STREETS OF LONDON."—A discourse by John Pogo Hopps will be given at a quarter to seven, to-morrow, Sunday evening, at the Free Christian Church, Clarence-road, Kentish Town-road, in connection with *Our Father's Church*. A special welcome is offered to those who feel the need of something more rational, spiritual, and modern than the conventional Christianity of the sects. The church is close to Kentish Town-road, and to Camden Town and Kentish Town stations. Trams and omnibuses from many parts of London pass quite near. All seats free. Books containing the hymns to be sung will be provided. Voluntary offerings at the doors, to cover expenses and to help on the work of *Our Father's Church*.—ADVT.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

Dr. Carl du Prel and Spiritualism.

SIR,—I am very much pleased to find that Dr. Carl du Prel now avows himself almost as much a Spiritualist as any of us. I have thought that some of his recent writings indicate this; but as I have read none of his works but Mr. Massey's translation of his "Philosophy of Mysticism" I could not be sure how far his opinions had changed. That work is a storehouse of valuable facts for the Spiritualist, but all are set forth as illustrative of the theory of "double consciousness," or "the transcendental Ego." The standpoint of the whole book may be illustrated by the author's remark as to the alleged "guides" and "guardian spirits" of mediums: "The third possibility, that the guides are actual third persons, that is, other subjects, must remain excluded until they exhibit characteristics not to be explained by even the double nature of man. But as we do not know the faculties of our second Ego, nor, therefore, how much they will explain, this is a case which cannot easily occur." (Vol. I., p. 137.) Nowhere in the entire work is it alleged that there are any phenomena which the theory of the second Ego will not explain. Now, if I understand Dr. du Prel's letter aright, he does admit that there are phenomena which imply the agency of "other subjects"—that is, of what we term 'spirits.' It is to be wished that the later works, to which Dr. du Prel refers in his letter, could be translated into English for the benefit of those Spiritualists who, like myself, are unable to read them in the original.

ALFRED R. WALLACE.

A Question about Mediumistic Phenomena.

SIR,—There is a curious question in connection with Spiritualistic phenomena, mediumship—fraudulent or genuine—&c., which I should like very much to have cleared up.

It seems to be generally accepted even among Spiritualists, that all—or almost all—professional mediums who have ever engaged public attention have, at one time or another, been detected in fraud. We have, *e.g.*, the positive statements of such well-known and highly-respected Spiritualists as Colonel Bundy and Mr. C. C. Massey, who both say that the celebrated American medium, Dr. Henry Slade, "often cheats with almost infantile audacity and naïveté," or "will cheat whenever opportunity offers or inclination seizes him"—and yet both these gentlemen are fully convinced that this same Dr. Slade exhibits at times genuine and remarkable mediumistic powers. In this case, therefore, we have more than one isolated instance of fraud and detection; we have a whole series of fraudulent phenomena interspersed with genuine ones in such a way that it is more than usually difficult to make out which is which. And note that I have quoted but one instance—that of Slade, and that such instances might be indefinitely multiplied. Now, I am fully aware that there does exist very good evidence tending to prove the reality of at least some of the phenomena of Spiritualism; I am quite ready to believe that inanimate objects can be moved without contact; that there are not only spurious, but also genuine, "spirit-rappings"; that writing can be produced on slates without human agency; perhaps, even—who knows?—that a genuine case of "materialisation may take place now and then." All this seems to me more or less probable or possible; and as to the other side of the problem, the explanation of these phenomena—granting that our consciousness does survive death in some form or other, and that what remains of us then can communicate with "spirits" still in the flesh (for I know there is some evidence pointing both ways)—why not admit that the phenomena mentioned above may be originated directly or indirectly by extra-human intelligences?

But if so a perplexing question arises; if it be true, as Spiritualists assert, that the same medium may do nothing but cheat at one seance or series of seances, and exhibit nothing but genuine phenomena at another; it may be asked, What relation do the medium's "spirits" bear to such behaviour on his part? and how can they allow him to pass off conjuror's tricks as genuine phenomena produced by themselves? If we were to discard the Spiritualist hypothesis as applied to physical phenomena, the explanation should, I think, offer no difficulty. We should say then that

there is in the medium some peculiar "force" or "power" capable of moving inanimate matter without contact; that this "power" or "force" is directed in some mysterious manner by the medium's unconscious self; and when the medium feels that this power has left him, he is obliged to resort to trickery. But Spiritualists say that the agency at work is not the medium's "unconscious secondary self," but an external intelligence—the disembodied spirit of a departed human individual. If so how are we to explain this strange connivance—for it is such—at the medium's trickery? What are we to think of the degree of morality which these "spirits" possess? And consequently what are we to think of the "elevating" and "benevolent" influence of Spiritualism generally?

These are the questions I should like very much to see answered satisfactorily, and trust they will be so. It seems to me very strange that so little attention has as yet apparently been paid by Spiritualists to them.

St. Petersburg.

MICHAEL PETROVO-SOLOVOVO,
(Member of the London Society for
Psychical Research).

Humility.

SIR,—Mrs. Penny in an article entitled "Form," Part II, in your issue of March 26th, says of the Wisdom Religion, "That Humility is not inculcated," and justly adds, "nor does it seem possible that a religion excluding any idea of a Personal God should admit humility to a list of its duties." Will you allow me to explain briefly what I believe to be the reason for this apparent absence of the "throne of Love" from a religion whose teaching is based on altruism?

Humility or lowliness of mind implies a recognition of the relation which one person bears to another; and the more consciously humble the mind, the more distinct and intense becomes the realisation of its own separateness from the rest. Thus a self-consciously humble mind mixing with others is constantly thrown back upon itself by the resulting contrasts; and the contemplation of its own imperfections, contrasted with the perfections of a Personal God, raises an intellectual barrier of separateness and personal individuality which is the more intense the greater the humility. Theosophy teaches that the ideal which man must ultimately reach is the merging of self in the universe when, losing the limited interests of personal aims, he gains an infinite power of Love and Wisdom. Therefore in his earlier efforts at approaching this stupendous consummation he endeavours to realise his oneness with Humanity and the Divine Spirit within him; and his desire is to obliterate all consciousness of self. So that not only is there no place for a doctrine of humility "in the list of his duties," but the distinctions on which it is based are held illusive. Nevertheless unconscious humility is evidently the accompaniment of endeavours towards selflessness, so that though impossible of conscious acquisition it is an ever present factor in right action.

THOMAS WILLIAMS, F.T.S.

Neo-Blavatskyism.

SIR,—I was sorry to see in your liberal-minded journal a revival of old personalities relating to Madame Blavatsky. Is it not time to let her rest in peace, or at least to apply the maxim, *De mortuis nil nisi bonum*? Why cannot the theories which Madame Blavatsky made it her life-work to put forward, and for which she struggled, suffered, and may be said to have died, be discussed in a philosophical spirit worthy of the great issues involved?

Theosophists are willing to admit that much of the acrimony of debate on Spiritualistic matters has been owing to the tone they have themselves assumed in their treatment of them, but a good deal of this was consequent on the position they were forced to take up in defending their teacher from unjust and shameful attacks from various quarters. But the time has come when these should be forgotten and forgiven and attention concentrated on the truths of which Spiritualists first and Theosophists afterwards are the champions, as against the school of Materialism.

In a paper read before the Blavatsky Lodge of the Theosophical Society last Thursday, entitled "Spiritualism in its Relation to Theosophy," an attempt was made to reconcile some of our differences, and to show where we agree, and where we may agree to differ. Of course the subject was

too wide to be disposed of in one evening, and the paper will be printed by the Theosophical Publication Society, in order that it may be more widely circulated and may reach those who were not able to be present at the reading. After this it is proposed to open a debate, or kind of symposium, in the pages of "Lucifer," with a view to eliciting a consensus of opinion on these most important topics.

There is now before the world such a mass of testimony on every species and phase of psychic manifestation that it ought to be possible now to build up a body of doctrine, a philosophy; in such manner, for example, as Auguste Comte built up his Positive Philosophy for the guidance and training of his followers.

You, sir, I am sure, will do your part towards bringing about such a result, as you have always done both in collecting facts and chronicling opinions, and in promoting harmony in the face of the greatest difficulties.

The "Old Diary Leaves," begun in the latest number of the "Theosophist," in which Colonel Olcott tells the story of the early days of the Theosophic movement, will be a great help to many in understanding the bearings of the subject, and I recommend their perusal to all who wish to grasp the whole situation.

E. KISLINGBURY, F.T.S.

Another Spirit-Painting Seance.

SIR,—On reading the account by "Edina" of Mr. Duguid's seance in LIGHT, I was reminded of a similar exhibition of spirit-power I witnessed at one of the American camp meetings, which, it has occurred to me, it might be of interest to mention. Mrs. Blair, a one-armed, middle-aged lady, was the medium. There were about five hundred spectators present, out of which a committee was appointed, of whom I was one, to go on the platform and watch the proceedings. The lady, having been effectively blindfolded by the committee, seated herself at a table on which were placed the necessary materials for painting in water colours. She at once proceeded to draw on cardboard a bouquet of flowers about the natural size, which, although not of high artistic merit, were fairly good representations of the flowers painted. Four of these pictures, differing in design, were produced, each occupying about twenty minutes. These had a spiritual meaning, the interpretation of which was given by the medium in writing. The seance took place in the day time, in the open air.

Eastbourne.

ROBERT COOPER.

Occult Healing.

SIR,—Perhaps the following quaint bit of occult healing from the records of the past century may be of interest. It was related to me by an old aunt, who heard of it from an ancient Highland lady. It is somewhat fragmentary, but of course at this date I cannot supplement the details.

An old woman had the gift of healing epilepsy. She could change the fits from night to day, or *vice versa*, or effect a permanent cure in certain cases. I do not know if she used any magical formula or not, but to make a complete cure she always called in the aid of two disinterested individuals, who were to take in hand to fulfil some simple vow propounded by herself. One day an epileptic patient came to her for cure. In this case my great, or great-great grandfather—I am rather hazy as to the exact degree of affinity—assented to take the vow with a neighbour. This vow was both simple and curious. Both men were prohibited from breaking their fast on Sabbath mornings till after midday.

The patient recovered, and all went well for a time; till one day he arrived at my great-grandparents' house in a state of great excitement, accusing the latter of having broken his vow, as he said the fits had returned. My relative denied this accusation, and proposed that they should go to the other man's house to inquire if perchance he had been less faithful to his promise. This they did. On putting the question to their neighbour he shamefacedly confessed that, feeling very faint that Sabbath morning, he had eaten simply a crust of bread before the given hour had elapsed.

The old woman when near her death offered to communicate her gift to the wife of my relative, but the latter refused it, suggesting that she ought rather to leave it to her daughter, but the old woman declined, saying that her daughter was quite unworthy of it.

"In psychic work the power of united endeavour has often been emphasised, and it is easy to see that the power is

developed, whether consciously or unconsciously exercised. Thus with thousands thinking unitedly in one direction . . . they all help each other, lending strength to each other's will whether they are aware of it or not."*

M. E. G.

Simultaneous Writing.

SIR,—With reference to your article entitled "Simultaneous Writing," in a recent number of "LIGHT," may I be permitted to suggest an explanation of the phenomenon that does not need the presumption in Madame Sinibaldi of any Spiritualistic power? We are told that "Sister Rose" wrote her message first—"God is good," and forthwith flung her pencil aside. Madame S., seated opposite to her, followed, after a period not stated, and succeeded in writing her message thus: "dog si doog." The two writings plainly, then, were *not* simultaneous. Now, if anyone will write down "Sister Rose's" message in a bold, plain hand, and leaving it on the table, cross to the other side, he will perceive that each word can with ease be spelled backwards; so that he has only to set down each reversed word in the order in which it was written to get a replica of Madame Sinibaldi's seeming doggerel. Bearing in mind her natural flurry at the moment, and the fact that being a French woman her familiarity with our tongue would not be perhaps very ready, this curious message from the spirit world may be, simply enough, accounted for by supposing her to cast a hurried glance or two at "Sister Rose's" message lying before her on the opposite side of the table! I need hardly say I attribute no conscious dishonesty in the matter to Madame Sinibaldi, who not improbably had but a hazy idea of the nature of the performance required of her.

H. HUMPHRIES.

Body, Soul, and Spirit.

SIR,—In your issue of March 26th, under the above heading, your correspondent, J. G. Tatters, for some reason that is not very apparent, writes you to reiterate the substance of two paragraphs which had appeared in his previous communication to you in your number of the 5th ult. In his latter letter he represents the theory he has arrived at as "a strange theory," whilst in his former article he dubs it a "strange metaphysical theory" which presented itself to him "whilst lying on a bed of sickness weary in body and spirit." The "theory" bears on the relationship of the soul and spirit of man to his body, and is the old and commonly received one amongst Spiritualists, as your readers will see at once. It was the theory believed in by the poets of ancient Greece, and is as old as Homer and the writings of the Old Testament as has been made evident by numerous authors, Spiritualists and others.

But allow me to point out that there are high authorities for the opposite opinion to that which is advocated by Mr. Tatters, and they are such as have apparently paid special attention to this very question by investigation and inquiry amongst their spirits, and are not mere theorists such as Mr. Tatters professes to be.

Allow me to lay before you what Mr. Tatters teaches on the subject, followed by what an eminent living American Spiritualist writes respecting it:—

Recognising this theory, it follows when we see a man with only one leg or arm, as the case may be, we shall be quite justified in supposing that the spirit's leg or arm is there in its proper position, unsevered from the rest of the spirit.—(J. G. Tatters.)

Contrary to my former belief, I find that spiritual limbs do not project from the stumps of amputated limbs. It appears that they are retracted into the portions of the limbs remaining, or where these are entirely deficient into the body itself. At my request, my instructors and other of my spirit friends noticed all the crippled persons that came under their observation, and even intentionally sought them, and the result was that in no single instance were they able to perceive any portion of a spiritual limb where the physical limb was wanting, &c., &c.—("The Spirit World: Its Inhabitants, Nature, and Philosophy," p. 13. By Eugene Crowell, M.D.)

Further authorities might be quoted, but for the sake of brevity let this single one suffice.

I have given both extracts as it is well to hear both sides. The topic is certainly an interesting one.

W. J. WOODING.

WE have received from Munich a parcel of various German pamphlets by Dr. Carl du Prel, for which we beg to tender our best thanks. These have been placed in the Library of the London Spiritualist Alliance.

SOCIETY WORK.

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

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—Service every Sunday, at 7 p.m. Speaker for next Sunday, Mr. J. Allen.—J. A.

16, QUEEN'S PARADE, CLAPHAM JUNCTION, S.W.—Mr. W. O. Drake took "Three Chapters of His Life" as his subject on Sunday evening, and spoke in his usual instructive and entertaining manner.—G. D. W.

PECKHAM SOCIETY OF SPIRITUALISTS, WINCHESTER HALL, 33, HIGH-STREET.—On Sunday evening last Mr. Veitch gave an excellent address on "Trance," which was well appreciated by a good audience. Monday, at 8 p.m., "Bible Study"; Thursday, at 8 p.m., psychometry; Sunday next, Mr. Butcher.—J. T. AUDY.

14, ORCHARD-ROAD, SHEPHERD'S BUSH, W.—On Sunday last Mr. Wyatt gave an instructive reading upon "Universal Order." Mr. Ware's guides discoursed upon "Spirit and Matter," also answering a number of questions at the close. Mr. May gave some excellent clairvoyance. Sunday, at 7 p.m., Mr. Horatio Hunt's special seance; tickets only. Tuesday, at 8 p.m., seance, Mr. H. Hunt.—J. H. B., Hon. Sec.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE.—On Sunday last Mrs. Stanley gave a good inspirational address on "Woman's Rights." On Sunday next, at 11 a.m., friendly spiritual meeting; at 7 p.m., Mr. R. J. Lees: Tuesday, at 7.45 p.m., lecture, Mr. T. B. Dale; Thursday, at 7.45 p.m., seance, Mrs. Wilkins; Saturday, at 7.45 p.m., seance, Mrs. Hawkins. On Good Friday, a tea meeting, with brief address, music, &c; tickets 9d.—C. H.

CARDIFF.—At the Psychological Hall on Sunday last Mr. F. B. Chadwick, anticipating the approaching fast and feast days of Eastertide, gave an interesting paper entitled "Christ is Risen," in which he pointed out the fallacy entertained by so many in regarding this period as being chronologically connected with the death and resurrection of Jesus, its true significance being of much more antique date, and as symbolising the death of winter, the birth of spring, the reversion of the sun to its full power and influence, and the consequent re-vivification of all nature.—E. B.

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CANNELL NEW-ROAD, S.E.—A floral "In Memoriam" service will be held on Sunday next, at 7 p.m. Contributions of flowers will be gratefully received. On Friday, April 19th, a social soirée will be held at 7.30 p.m. All friends welcome. Seance on Wednesday at 8.30 p.m. prompt. On Sunday evening last Mr. A. J. Ward gave an interesting address on "The Two Revelations," which was followed by some appropriate questions.—W. G. COOTE, Assistant Sec.

THE SPIRITUALISTS' CORRESPONDING SOCIETY will assist inquirers. Copies of "LIGHT," leaflets on Spiritualism, and list of members sent on receipt of stamped envelope. Address, J. Allen, hon. sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, 166, Rye Hill, Newcastle-on-Tyne. The Manor Park branch will hold the following meetings at 14, Berkley-terrace: On Sunday, at 11.30 a.m., for students and inquirers; on Friday, at 8.15 p.m., for Spiritualists only, the study of mediumship; also, at 1, Winifred-road, White Post-lane, on Tuesday, at 8.15 p.m., experimental seance.—J. A.

PECKHAM RYE.—The open-air work on Peckham Rye, which has been carried on entirely by Mr. R. J. Lees, was re-commenced last Sunday, a fortnight earlier than had been intended. The warm and bright day brought a large crowd upon the common, and when Mr. Lees was discovered leisurely taking a walk a very unanimous request was made that he would not let the opportunity pass without his improving the occasion. Gratified at the interest in Spiritualism which such a request indicated, Mr. Lees sent for his platform and opened his campaign, the audience showing by their attention and questions afterwards, that the necessary interval of the winter had by no means uprooted the seed already sown. The meetings will be continued every Sunday afternoon (weather permitting) near the band-stand, at 3.15.

IMMORTALITY.—There is no law in science more fundamental, no law which has been supported by a greater variety of experiences, or tested by more searching experiments, than the law of the conservation of energy. The sum of all the energies in the universe is a constant quantity; in other words, forces are never destroyed. If we may extend this law to the psychical sphere—and there is nothing to show that we may not—the soul, with its power of volition, cannot be annihilated. Were the soul to go out of existence on the dissolution of the body a force would have been lost, the sum of the energies in the universe would be a changing quantity, the law of the conservation of energy would be false.—DR. MOMERIE.