

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.

I am afraid that I can give my friends no very consolatory news of my health; the use of the eyes is still forbidden, and I am for all practical purposes a blind man, with some very grave risk to eyesight. This will excuse me for what is now impossible, attention to my correspondence. The healing process, I am told, must be slow, and I must bear it in such patience as I can.

If I were well enough I should like to deal with two things that press upon me at greater length and in more detail than I now can. I allude to Miss Kislinsky's "Spiritualism in Relation to Theosophy" and a brief note of Mrs. Besant's in the current number of "Lucifer." For I am entirely at one with these ladies in their desire to establish a *rapprochement* between those who think with me and those who have arrived at other conclusions on similar subjects of investigation. Mrs. Besant's well-meant attempt to invite discussion has, I regret to see, been abortive. The time has not yet come: and I have been unable to take any part in what I should much desire to promote, the cause of friendly unity. I think I could have contributed something towards it, had my health permitted, for I have made several efforts in the same direction, but always without adequate result. I had the advantage of close association with Madame Blavatsky; before me lies a huge pile of her correspondence with myself, dating from the time when, on the formation of the Theosophical Society, I, in company with Mr. C. C. Massey, was elected an original member. I can recall the interest that I took in these proceedings, and the eager zest with which I followed the correspondence. We had no Mahatmas then, only Brothers who blossomed into Adepts, and finally became Mahatmas. If I had been able to attend the Conference, as Mrs. Besant wished, I should have been able to contribute to the discussion a sketch of the evolution of the Society which would not be without its interest. I am far from saying or thinking that this development has not been orderly, and I have no desire to question the processes by which it has been arrived at: but that the development has taken place is clear from the documents in my possession.

I have never been able to satisfy myself, in the light of my knowledge, of the explanations given by Theosophists of the facts made known to me during the past twenty years. It will require very much more evidence than I have yet received to make me credit that all those with whom I have been in communication are to be classed as beings on the astral plane, spooks, elementals, or elementaries. It would outrage my sense of the possible and defy my

logical faculties if I could come to any such conclusion. And I observe, too, that my Theosophical friends, when pressed, abandon their contention. They tell me I am an exception. Well, the exception proves the rule. That is no all-round theory which must be abandoned to meet a specific case; yet this was what Madame Blavatsky felt it incumbent upon herself to do when I quoted my evidence. If I prove by the ordinary laws of evidence even a single case of the return of the departed, I have presented matter for inquiry. I have established a presumption, and it must be remembered that these cases have multiplied themselves without intermission during twenty years, during which I have given them my best attention and have brought to bear on them the same reasoning powers and capacity for observation that have done me service in my daily life. The story told me has been consistent throughout. My communicators have not told me that they are masquerading spooks of any of the classes which the Theosophical Society affects. Their communications are not confined to the few years during which the shell is alleged to be in process of dissolution. They are so far from being explainable on this hypothesis that my communications directly contradict it. Nor are they to be bounded by the hypothesis of the Society for Psychical Research. They are not to be exclusively classed as apparitions at or about the time of death. They are not to be explained away by Mr. Myers's Subliminal Consciousness, though I am willing to admit that we owe to him a deep debt of obligation for the light that he has thrown on the dark places of the human soul. My contention is that if all these hypotheses be admitted as possible truths, there remains a wide area of phenomena, as thoroughly proven as anything can be in this world, which is not explained by them. I know of no theory short of that which has satisfied my own mind which covers the whole ground, and my faith as a Spiritualist, which is quite untouched by my consideration of the various theories that come before me, remains intact. I thankfully acknowledge the light that I have received from various sources. It has been to me a source of illumination for which I am grateful, but it has left my faith as a Spiritualist without substantial modification.

"Lucifer" contains, besides what I have already referred to, a paper of the late Madame Blavatsky's on "The Kabbalah and the Kabbalists, at the Close of the Nineteenth Century." Also an article by Mr. Judge on Mesmerism, or Hypnotism, as it is now the fashion to call it. He makes interesting allusion to a book published in 1639, a century before Mesmer's time, upon the "Use of Mesmerism in the Cure of Wounds." The title of the work is "The Sympathetical Powder of Edricius Mohynus of Eburo." These cures were said by the author to be effected at a distance from the wound by reason of the virtue or directive faculty between the operator and the patient. Another book to which he refers is that of a monk named "Uldericus Balk," who wrote in 1611. These works are quite on the lines of what we

now know as hypnotism, with a plentiful admixture of superstition and folly. Still the facts are there; and Mesmer, after all, was only a rediscoverer. Mr. Judge's article is well worth the attention of students of the subject. Mr. G. R. S. Mead concludes his dissertation on the World's Soul, a valuable contribution to a very interesting number of my contemporary, the further contents of which considerations of space alone prevent me from further noticing. Especially I should desire to draw attention to an article by the Countess of Caithness on the "Philosophy of Perfect Expression," and one by Mrs. Besant, a continuation of a previous paper on Reincarnation. Mrs. Besant quite rightly laughs at the *post mortem* masquerading under the name of H. P. Blavatsky. The evidence presented is too silly for serious consideration.

Professor Garner, to whose investigations in monkey language I have before drawn attention, contributes to the "Forum" an account similar to that which he contributed to the "New Review," a quotation from which may be acceptable. I am indebted for the quotation to the "Review of Reviews":—

Among the captives of the Simian race who spend their lives in iron prisons merely to gratify the cruelty of man, I have many little friends who are devoted to me, as I am to them, and I must confess that I cannot discern in what intrinsic way the love they have for me differs from human love. I cannot see in what respect it is less divine than my own is.

Another point of resemblance between the monkey and the man has been discovered by the phonograph. Professor Garner says:—

I simply take a record of a monkey laughing, while the cylinder is revolving at the highest rate of speed I can attain, and by reducing it to a very low rate I lengthen the sound-waves and lower the pitch to that of human laughter, and find them to be identical in all respects except volume. Then by taking a record of human laughter at a very low rate of speed and increasing it to a very high one, I simply shorten the sound-waves and raise the pitch to that of the monkey, and find that it is identical except in volume. In this manner I have analysed the voice sounds of man and monkey, and have constructed some devices to imitate the voices of monkeys.

To the same periodical I am indebted for an interesting notice of Mrs. Thackeray Ritchie's article on the Brownings, in the May number of "Harper." Miss Thackeray quotes from her own journal the following girlish notes about the two poets:—

I think Mrs. Browning is the greatest woman I ever saw in all my life. She is very small; she is brown, with dark eyes and dead brown hair; she has white teeth and a low, curious voice; she has a manner full of charm and kindness; she rarely laughs, but is always cheerful and smiling; her eyes are very bright. Her husband is not unlike her. He is short; he is dark, with a frank, open countenance, long hair streaked with grey; he opens his mouth wide when he speaks; he has white teeth.

Mrs. Browning, it seems, believed in Spiritualism. Miss Thackeray says:—

Almost the first time I ever really recall Mr. Browning, he and my father and Mrs. Browning were discussing Spiritualism in a very human and material fashion, each holding to their own point of view, and my sister and I sat by, listening and silent. My father was always immensely interested by the stories thus told, though he certainly did not believe in them. Mrs. Browning believed, and Mr. Browning was always irritated beyond patience by the subject. I can remember her voice, a sort of faint minor chord, as she, lisping the "r" a little, uttered her remonstrating "Robert!" and his loud dominant baritone sweeping away every possible plea she and my father could make.

To the "Fortnightly" Professor McKendrick contributes an article on human electricity, in the course of which he suggests the close connection between all vital phenomena and electrical changes. Vitality he thinks is connected not only with physico-chemical changes, but with the more subtle phenomena which we class under the

general name of electricity. It is certain that we know very little about the mysterious force which is so called, though, thanks to the labours of Mr. Edison and Mr. Crookes, we have increased the bounds of our knowledge considerably during the last few years. I believe I am right in saying that so far the most careful tests have failed to detect any connection between psychic force and electricity. I am disposed, however, to think that more knowledge will lead us to the conclusion that we are dealing with various methods of presentation of one all-pervading force.

The Psychological Science Congress, in connection with the World's Fair at Chicago, under the direction of Colonel Bundy and Professor Elliott Cones, is likely to prove a great success. From the "Journal" I see that the advisory council is being strongly supported. On it are the names of the Rev. Minot Savage, Dr. Robert Collier, Dr. Lyman Abbott, Bishop Phillips Brooks, Professor Henry Wade Rogers, of the North Western University at Evanston, Illinois, Mr. B. F. Underwood, of Chicago; Mr. W. E. Coleman, of San Francisco; the Hon. A. H. Dailey, of Brooklyn; and Mr. Giles Stebbins, of Detroit; also Mr. W. T. Harris, who dates from the Department of the Interior Bureau of Education, Washington.

"THE DOCTRINE OF THE DEAD."

A SERMON BY THE REV. H. R. HAWKES, AT ST. JAMES', MARYLEBONE, SUNDAY MORNING, MAY 22ND, 1892.

"God is not the God of the dead, but the God of the living." Yet I suppose there is nothing more difficult than for scientific people to realise that the dead are living. I see around me this morning a great many people who have come perhaps because it was known that I should refer to the doctrine of the dead. Indeed, I think that of all the Theosophical, Christian, philosophical, and affectional questions which are agitating us to-day, this doctrine of the dead is one of the most important and interesting. I find that there is a great deal of latent sympathy in connection with the open and public treatment of these things. It would be a great deal better if people always spoke out their minds, even if they were wrong. The best way to get at truth is to say out what appears to you to be true, and then at least you have the opportunity of being corrected. In this nineteenth century we seem to be on the verge of attaining something like certainty in connection with the doctrine of the dead. This age has been an age in which certainty has been obtained about a great many things which were previously speculations. The doctrine of the dead has been a matter of speculation, and it has been a matter of faith, but it has not been treated as a matter of evidence. Is there anything strange in supposing that, in the evolutions of time and in the fitness of time, there should come a period when men would attain something like certainty about these things? You know very well that electricity was known for centuries and centuries, and yet it is only the nineteenth century that has given us the telegraph. In the same way steam was known, but it is only the nineteenth century that has given us the steam engine. In the same way acoustics were known, but only the nineteenth century has given us the phonograph. I suppose these things come when they are wanted, and do not come much before. I suppose people did not want to go much more about the world than they could upon their own legs, or by means of horses and carriages; but the time came when they wanted to go faster. I suppose they did not want to communicate rapidly, but the time came when they did want to communicate rapidly. I suppose it was never thought possible that the voices of the dead should actually be recorded, but the time came when invention saw its way to accomplish it, and now we have phonographs of the voices of the dead. I suppose that in times past many devout and good souls have rosted absolutely on the words of Jesus Christ—about the dead living again. I suppose that speculators have satisfied themselves that on the whole there is more to be said in favour of surviving death than against it. And I suppose these things satisfied

past ages, and thanks be to God they satisfy this age to a very great extent. I am in no deep sympathy with those who say that if we honour Christ's words, it is enough; that if we honour the institutions that we have, it is enough. Is not, they say, the consensus of the world, roughly speaking, enough? Yes, it is, no doubt. "Blessed are they that have not seen, and yet have believed." But I find that my Lord had very great sympathy with those who could not believe because they had not seen. He said to Thomas, "Reach hither thy finger, reach hither thy hands and thrust them into My side, and be no longer doubtful but believing." And I know that that was a "blessed" moment. I know that his flash of conviction was something unutterable to that loving, yet doubting man, when he said, "My Lord and my God." I believe that our Lord Jesus Christ has full sympathy with those who are not "blessed" until they have something like certainty of conviction on these matters. Now let it be sufficient for those who are here and who are impatient with this new thought to say God hath created man to be immortal, He has made him in the image of His own eternity. Let that suffice; but believe me that nine out of every ten professing Christians have in these days a very feeble grip of the doctrine of life after death. Believe me that for tens of thousands this doctrine of the dead, this alleged emerging into something like certainty of problems and assertions which have been a matter of speculation and faith, has been an immense comfort and relief. That is one of the reasons why I have thought it not unworthy to speak of these things in the Christian pulpit.

You know that for the last two Sundays I have been speaking on this subject. I am not going to defend the position of the doctrine of the dead now. In past Sundays I laboured to show what evidence there was of the appearance of a man's double whilst he was living. I laboured to show what evidence there was for the appearance of persons at the moment of their death, or long after they have been dead. I distinguished between subjective appearances or hallucinations and what seemed to be objective appearances. I showed that many people had been seen independently or at the same time. I brought roughly before you in a short time the evidence of these things, and I am not going to defend it now. But I will take the doctrine of the dead as assumed, and consider what is its connection with current Christianity—current or orthodox Christianity if you will—whether it is in opposition to current Christianity or whether it is opposed to what Jesus Christ taught, whether we need give up one or the other; either to believe Christianity and give up the doctrine of the dead, or believe the doctrine of the dead and give up Christianity. I will inquire whether we are on the horns of that dilemma.

What I mean by the doctrine of the dead is this: first, that the dead really are alive; secondly, that under exceptional and altogether unknown circumstances they can often manifest themselves to the living; thirdly, that they seem to retain considerable interest in the affairs of the living; fourthly, that they do act upon the living, and, perhaps, are acted upon by the living. For some mysterious reason spirits, both good and evil, are able to have some communication with us on earth, either invisibly through the brain or apparitionally or mediumistically in other ways, and that it is for good and evil. So that the great world of spirits beyond is just like the great world of spirits here: there is good, bad, and indifferent. And the good are trying to do more good, and the bad are floundering about in more badness, and they come into contact with the living just as bad and good people here come in contact for better or for worse. This is, roughly speaking, the doctrine of the dead. It is a doctrine of immense comfort, and it is a doctrine also of immeasurable warning. If there is great blessedness in thinking that the good, who have passed into a further state, can help and defend and succour us who are still upon the earth; if that is a doctrine of infinite comfort and blessing to many, the other doctrine that evil ones too can have an evil influence over us is a doctrine of great warning, and it behoves us not only to find out whether these things are true, but whether there are ways by which we may avail ourselves of good spiritual influences beyond the grave, and get rid of, annihilate, and counteract the evil influences.

But the important question before us is, is this doctrine contrary to anything which Christ taught? How does it stand with reference to current Christianity? Someone may

come to me and say: "This doctrine which you state sounds in our ears a strange and new thing, but when we look into it it turns out to be rather more old than we expected; it existed in other ages, but nevertheless we are not prepared to give up anything of our Christian belief, or swallow or accept these re-statements. We prefer to go cautiously in the old ways. Can you show us that this is in harmony with the old paths? How about what Christ taught? You have stated what is the doctrine of the dead, will you kindly state what you mean by Christianity?" Well, I will state what I mean by Christianity, and then I will put it face to face with the doctrine of the dead. First, I mean by Christianity the doctrine of the reconciliation between God and Man through Christ Jesus. The great succouring power of the humanity of God revealed in Christ Jesus—in time—the doctrine of reconciliation, sometimes called the doctrine of the atonement; then I mean the doctrine of the judgment—the Heaven and hell doctrine, if you will—the great assize doctrine, if you will, the opening of the books, the doctrine of God's inexorable justice. I think when I have said that, I have fastened on the two great points which may be described as the essence of Christianity. Take the doctrine of the atonement. What is it? What is the essence of it? It is the doctrine of reconciliation between God and Man. Somehow or other man has got away from the good, and the true, and the Divine; no doubt he has got away from it; no doubt there is a proclivity to evil; no doubt there is a development of evil in the world. Therefore, if man would be happy, he wants to get back to God. The doctrine of reconciliation between God and Man—we call it the doctrine of the atonement, and we say that it is revealed in Christ Jesus. By the doctrine of the atonement I mean the doctrine of the at-one-ment, the setting at one those who are divided. I do not mean the doctrine of bloody revenge or of bloody avenge. I do not mean that an angry God and despot sees that someone has done wrong, and feels an irresistible necessity to inflict punishment somewhere, it does not much matter where, and that he punishes the innocent in order that the guilty may go free. I think that would conflict very much with the doctrine of the just judgment which is the second point of essential Christianity. But I do mean by the doctrine of the atonement the way whereby man is reconciled to God, and it is this. The doctrine of reconciliation between Man and God is the doctrine of perfect obedience in humanity to the good, the true, and the divine. Jesus Christ came forth and manifested that perfect obedience. The doctrine of perfect obedience means the doctrine of perfect saturation of the human by the divine. If you have a plague in you, you want to be saturated by the health-giving and superior qualities. The sinful body and the sinful soul want to be saturated by the divine purpose, the divine power, and the divine love. That miracle of perfection was wrought out once in time, and in the coming forth of the human side of God to the limitations of humanity in the person of Christ Jesus. That is the Christian religion; that is the doctrine of the atonement; that is the doctrine of reconciliation; that is the doctrine of perfect obedience. Humanity must be saturated with God before it is saved from the downward tendency. The higher must lift up the lower. That is the doctrine of the at-one-ment; only in that way is man reconciled to God. That work took place perfectly in the perfect obedience of Christ Jesus. With us it only takes place imperfectly, and therefore we claim imputed righteousness. Of course you do, you cannot do anything else. You say, "I, the imperfect, adore my own perfect, which is Christ within me, the Hope of Glory. I know I cannot attain to those things, but I claim it. It is the aspiration of my soul. I am accepted, and I am saved because of what I would be, not because of what I am, because of what He was, and what He showed of the infinite possibilities of realising the divine ideal under the limitations of humanity. That ideal I claim; my imperfect struggle is toward it, and God in His infinite mercy accepts me and lifts me up for ever in the abounding and all-powerful human side of His own nature manifested unto the limitations of humanity in Christ Jesus." That is the doctrine of the atonement, that you are saved by being saturated with God. You cannot be saved in any other way. Christ gives you that life, and if you have got it only in a very imperfect measure it shall grow more and more into a perfect day.

Now, if that is the essence of what we call atonement, the reconciliation between God and man, namely, the lifting

up of the lower by the higher, the saving of the lower with the saturation of the higher, is there anything in the doctrine of the dead opposed to it? Nothing. The doctrine of the dead teaches you that the dead are interested in you, that the good would help you, that the evil, alas! are still in a condition in which they desire to hurry you into worse and worse. Is there anything in the doctrine of the atonement opposed to that? Nothing that I can see. It stands outside the doctrine of the dead. It stands a little outside the teaching of Christ; it does not interfere with the great outlines of the doctrine of the atonement, but, as it were, fills in the details. Just as an artist would draw a great outline and afterwards fill in the details, so the doctrine of the dead is a great filling in of details which bring comfort. But the doctrine of the dead is acknowledged and alluded to by Christ. Does he not say He is not the God of the dead but the God of the living? Does He not say to weeping Martha and Mary, "Thy brother shall rise again"? Does He not say, "I am the resurrection and the life." Is not the New Testament ringing with this doctrine of the dead? Does it traverse in any way the doctrine of the reconciliation between God and man? Is there anything opposed to that doctrine? Nothing at all.

Then we come to that other essential part of Christianity, that the world is under a judicial, under a just, government, also under a loving government. That is, in each case all justice, every consideration in favour of the prisoner, will be handsomely obtained. That you should get the utmost credit for all your efforts, that the utmost allowance should be made for all your failures, because you stand in the presence of One Who does not need that anyone should go into the witness-box and testify unto Him concerning man, because He knows what is in man. For the first time you will stand before the Judge of all the earth, before an absolutely perfect and just Judge, not like human judges who make mistakes, not like human magistrates who deal out a rough and ready justice, but a perfect Judge. But you may say, "You speak of this doctrine of the dead, and you speak of the dead as going about appearing at meetings and so on, and communicating in different ways, but we are told in the Bible that they sleep, that 'Blessed are the dead that sleep in the Lord,' that they go on sleeping until the day of judgment and then wake up to be judged once and for ever." With regard to the doctrine of sleep, the early Christians described what they saw. When a man died, certainly there was the sleep of death, and they assumed that this sleep would go on. I do not think that the early Christians in this matter were particularly inspired and infallible. Even the old prophet cried out when he was in the wrong, "O Lord, Thou hast deceived me, and I was deceived," because the prophecy did not come true. That was Jeremiah. I find also that St. Paul says, "Now this speak I, not the Lord. I am writing according to my lights." Now in this matter of sleep I do not think that it necessarily makes it imperative upon us to accept the doctrine that everybody goes into unconscious sleep for millions and millions of years until he wakes up and all the particles of his body, his flesh and his bones, come together again. I do not think that that is binding upon you anyhow. I notice that the dead in the Old Testament could be called up, because Samuel was called up. And I notice that the dead in the New Testament, were brought out of their unconscious sleep, and wandered about the streets at Jerusalem, and were seen by many. There is the calling up in the Old Testament, and there is the appearance of the dead in the New Testament, to deliver you from the incubus and the necessity of believing this absolute, unconscious sleep of the dead until the Day of Judgment. Then there is another thing with reference to the Last Day, Heaven and hell, the Judgment, and the opening of the books—that there is an immense superstructure of details not properly belonging to the sacred records, and containing a great deal of superimposed theology. What you call Christianity is a great deal of it the invention of Dante, or the imaginings of Milton, or even the brutal speculations of Jonathan Edwards. They were powerful and great minds, and they have unfortunately impressed a great deal upon the simple, pure, loving teaching of Jesus, and upon the Biblical utterances of the New Testament, which does not properly belong either to Jesus or the New Testament. Remember the very figurative manner in which the Judgment and the Last Day are described in the Bible. You read of Heaven and hell and the great white throne, and of Him that sitteth

on it, and of all the surroundings for the Day of Judgment, and the New Jerusalem, the white gates of pearl and the streets of gold. These are the imaginings of the Hebrew race. The Jew from the beginning thought that there was nothing like gold, and even now he thinks there is nothing like gold. Therefore, he made the streets of the New Jerusalem of gold. He thinks there is nothing like jewels, and he still hoards them, therefore he made the gates of the New Jerusalem of solid pearls. They are the imaginings of the Hebrew mind, and they are doubly stamped with the conceptions of glory and magnificence which have always saturated the Hebrew genius. But they are parables; they are figures, and we must be delivered from them if we want to ascertain what is the essence of the Day of Judgment, and what we really have to expect. By-and-bye, when you are called up to judgment, you will not see any great white throne; you will not hear an angel blowing a trumpet. It is a parable, a figure. You will not see any sheep, you will not see any goats: it is a parable, a figure. You will not have any brimstone or fire: it is a parable. The angels will not be playing harps. No musician in his senses wants to hear angels or anybody else playing harps for any length of time, far less throughout eternity. It is a parable, a figure. It is a figure of Heavenly bliss, and it is not to be accepted in its literalness. These are the visions—visions of inspired prophets, if you will,—but still visions. The notion that all who are not fit for Heaven shall be cast into hell is an unwarrantable assumption altogether. You speak of day and night; you do not speak of the daylight, you do not speak of the sunrise or of sunset, but you speak roughly of day and night. So Jesus speaks of good and evil, Heaven and hell. He uses these great symbols, and sums them up in powerful images. But do you suppose that all the intermediate lights are necessarily to be left out by anyone who has any common-sense at all? Just as the day fades slowly into night, and just as the night passes slowly into the day, so there is the daylight between good and evil, and this will enter into the new scheme of the Divine judgment. You should recollect these things when you speak of the Divine judgment, of the books, of the day, of the great white throne, of heaven and hell. What is the essence of it? The essence is the inexorable nature of cause and effect—what runs through all the physical universe runs through all the spiritual universe. "God is not mocked." That which a man sows he shall reap—that will be the judgment—what he has made himself. Death is the great winding up of one grand sphere of probation and trial. You realise after death what you have done here. It will be a summing up of all your words, of all your thoughts: the sum total. The result of the forces of all these things will be made manifest. That will be the judgment. You will not want any other. It is the only just judgment. What you sow you shall reap; and "God is not mocked." What does the Revelation tell you in one of those spiritual bursts that so far transcend all the magnificence and splendour of the gates of pearl and the golden streets? "He that is filthy" (when that solemn hour of death comes) "let him be filthy still. He that is unjust let him be unjust still; he that is righteous let him be righteous still." That is the judgment, the recognition and the realisation of what you have done. The words of the eternal Judge will only be the echo of your own conscience, your own heart. No arbitrary inflictor, no arch-vivisectioner, no great inquisitor tormenting you and inflicting upon you sufferings which you do not deserve and cannot bear. What you sow that you shall reap.

Now, if that is really the essence of Christ's teaching, is there anything in the doctrine of the dead contrary to it? When I speak of the dead longing to be fellow-workers with their Lord and Master in helping and saving you, and perhaps manifesting themselves to you, is there any conflict between that and the great white throne, and the Judge upon it, and the open book? Spiritually construed and apprehended, instead of entertained in the spirit of grovelling literalness, there is between these two ranges of ideas and preception absolutely no difference or conflict at all.

I shall speak hereafter of the ministry of spirits, the last great essential of practical Christianity, the last great central teaching, perhaps, of One Who came not to be ministered unto but to minister, and to give His life a ransom for many. I will not deal with that now; but let me ask you to bear in mind these two positions, that the doctrine of the dead is not irreconcilable with anything sane

that you believe about atonement or reconciliation, and that it is not irreconcilable with any sane doctrine about the inexorable justice of God, and the Day of Judgment for man. And, believe me, that any theology of the future, any such reconstruction as is hourly coming together in the very heart and core of almost all Christian communities that have any life in them, must entertain some form of this doctrine of the dead, and must be built upon some form of Spiritualism delivered from superstition or fraud, emancipated from the vagaries of the human mind and the credulous nature of human beings; some form of Spiritualism founded upon evidence, upon science; the doctrine of the dead, the science of the dead. Believe me, this has been the great weakness of the Protestant Churches—that they have swept away so much that is really spiritual and sympathetic and helpful in the great Roman Catholic communion. We were in a great hurry at the time of the Reformation to get rid of all the corruptions of Rome, and it was high time that we did; but in sweeping away those corruptions we have actually ignored and crushed a great deal that was vital. With the doctrine of Masses for the dead, and prayers for the dead, which was so corrupt and so disastrous and so materialistic, we have swept away the ever-abiding and lingering faith of the Christian Church that the dead were alive, that they might manifest themselves and still help those who were living on earth. The Roman Catholic Church has never relaxed its hold on that blessed doctrine. I am sorry to say it has "exploited" it: it has made gain out of it by materialising it, by grovelling Masses for the dead; but when we sweep away all this corruption we sweep away also the precious belief which has never been absent from the Church, or has always come back again upon the consciences and experiences of Christian people, that the dead were alive and might communicate with us, and help and succour and defend us who are here upon earth. And any reformation of Christianity such as is coming in the present day will have to take account of these things. Beware, then, how you deal with the old religions of the world; when you deal with what you call the corruptions of Rome, when you read the lives of the saints, when you consider the abnormal experiences of holy men—beware lest you root up the wheat along with the tares. "Yet," says the Apostle Paul, "I show unto you a more excellent way."

One feature of this morning's service is that I have in my vestry certain so-called spirit photographs, and I will say a few words upon them. Those who wish to see them can pass up the aisle and through the vestry. This collection of photographs must pass for what it is worth. The theory is that the intelligences arrange and collect certain psychical emanations and present themselves in temporary forms which shall remind the living of their presence and their identity. That is the theory of the Spiritualists. The Theosophical theory is another; but I will not allude to it now. There is an enormous mass of fraud in connection with spirit photography. Nothing is easier than to produce these artificial ghosts; when they are produced nothing is more difficult than to separate between what is artificial and what is *bonâ fide*. I will not waste your time by going over the tests I brought before you some Sundays ago, and the precautions that ought to be taken in investigating this matter. Mr. Maskelyne, the famous conjurer, has done great service to the cause of Spiritualism, to the cause of all that is true in Spiritualism, by exposing all the frauds that are connected with it. Alas! the lying mediums and the fraudulent mediums, and the disgraceful, corrupt, and lying photographs stand in the way of those who wish honestly to investigate these questions. Mr. Maskelyne ought to be a standing institution in the country so long as there are any sincere and impartial inquirers after the truth of Spiritualism. He says he can produce all these phenomena at the Egyptian Hall. I have not the least doubt about it; but he never pretends that he will come to you in your room and allow himself to be searched, and under test conditions will produce the phenomena which commonly occur in the presence of mediums. Alas! for human nature. So many mediums are not only really gifted with abnormal powers, but they are also imposters. Alas! for spirit photographs. Whilst in one in every twenty cases you may have something which is *bonâ fide*, most of them are illusion and imposture. Seeing that you have paid your money, it is thought that you expect something in return; and as this cannot be had at command, and as you may go again and again and get nothing, and so the trade be imperilled,

the temptation becomes irresistible, and most of them, I regret to say, keep a well-supplied cupboard full of ghost-plates which can be brought out so as to satisfy all comers. All this is lamentably true. Amongst the photographs displayed in the vestry you will find at least two fraudulent ones. I am myself the sitter, and I have every reason to believe that these are gross frauds, because I have seen precisely the same things in connection with another sitter. I believe they are prepared plates. But there is one thing that I should like to direct attention to. Many of you in this congregation are readers of "LIGHT," which is about the best Spiritualist newspaper going. The Editor has been making headway amongst publishers, who at first neglected him and despised his efforts. He happens to be a very old friend of mine, Mr. W. Stainton-Moses. I knew him when he was beginning to attend to Spiritualistic phenomena. He was at first violently opposed to them. He was a Classical and English master at University College School, London, and he found that he was irresistibly impelled to write, that he used to write automatically things which astonished him very much when he read them. With Aristotle occupying his conscious mind, he found that the hand automatically wrote messages, some of which are known through his book, "Spirit Teachings." The normal exercise of the brain in the most abstruse matters did not prevent these abnormal writings. He has devoted his life to the subject, and some of the most remarkable and reliable spiritual photographs are in connection with Mr. Stainton-Moses, who has given me some specimens that I have exhibited. One series of plates where lights appear I call special attention to. They were taken in a dark room, no one but the operator being present. Then there are four others that are very remarkable, where he himself is a sitter, taken under strict test conditions. It is impossible to bring forward evidence in the pulpit about these matters, but you must take my word for it that these pictures with lights on them were taken in total darkness, and that the other four were taken under tests, Mr. Stainton-Moses himself appearing as the sitter. There is another of Comte de Bullet, a French nobleman, who has been fortunate in investigating these things, and has got some remarkable results. Perhaps the most remarkable photograph is one given me by a gentleman who called last week. He was the cashier of a Glasgow firm, and he is now the owner of a great many vegetarian restaurants in London. He called upon me in consequence of what he had seen in the papers, and he told me that twenty years ago his attention was called to Spiritualism by the curious motions of the furniture and the pictures in his room, that he had a glass house at the back, and experimented with photography, never having a professional photographer or medium present, but only himself with two friends, a cabinet maker and a mechanical engineer. One of his photographs was so extraordinary and beautiful that he thought it worth while enlarging it, and he has brought it to me. It was taken under what he conceived to be test conditions, with his own plates, and in the presence of his own friends. They are hard-headed business men, engaged in active life, and have no motive for taking me in, or anybody else. After what you have heard during the last two or three Sundays, you must take these photographs for what they are worth. If they have called your attention to a question of deep and absorbing interest, if they have quickened your interest in the life after death, and made you feel that it is at all events possible that the great blow which shatters so many hopes and disperses so many loves is after all remediable, and that the great chasm may be bridged—if these reflections have given you something like a new life and a new interest in the life beyond the grave, amidst much which you may think questionable, amidst more which you may think doubtful, I believe there may be some grains of gold to be gathered up by those whose hearts are prepared from the addresses of the last three Sundays.

MR. BEVAN HARRIS.—We are asked to state that Mr. Bevan Harris is taking his summer holiday, and intends to visit Hull, Tunbridge Wells, Brighton, Birmingham, and Nottingham, where he will be glad to meet spiritual friends.—Address: Bevan Harris, Newcastle-on-Tyne.

EXPERIENCE of the world may be looked upon as a kind of text to which reflection and knowledge form the commentary. Where there is a great deal of reflection and intellectual knowledge, and very little experience, the result is like books which have on each page two lines of text to forty lines of commentary. A great deal of experience, with little reflection and scanty knowledge, gives us books like those of the *editio Bipontina*, where there are no notes, and much that is unintelligible.—SCHOPENHAUER.

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

NOTICE TO SUBSCRIBERS.

The Annual Subscription for "LIGHT," post-free to any address, is 10s. 10d. per annum, forwarded to our office in advance. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed "Cash & Co." All orders for papers and for advertisements, and all remittances, should be addressed to "The Manager" and not to the Editor.

ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 5s. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light:

EDITED BY W. STANTON-MOSES.

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

SATURDAY, MAY 28th, 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.

RE-INCARNATION, DEVACHAN AND CONSCIOUSNESS.

In attempting a reply to my friend "C.C.M.," may I say at once that I did not use the argument of the continuity rather than the intermittency of experience as a sufficient demonstration of the fallacy of Re-incarnation, but as a general consideration which, in the unavoidable absence of definite proof of the truth of that theory, avails to cause me to refrain from committing myself to it in all its definiteness of detail? Moreover, I did not use it quite in the way in which "C.C.M." seems to understand my words, though that is probably more my fault than his. He takes me to intend to say that the self-consciousness, the one personality, must be continuously conscious of itself as itself; and he brings against this, fairly enough, the analogy that at night, in sleep, this phenomenal self-consciousness is laid by, and its consciousness therefore is intermittent. Quite so; but what I meant was, that all existence is consciousness on some plane or other, and that if we were ever really unconscious (no side of us conscious on some plane or other), that would involve that we *were not*, had ceased to exist. In deep sleep, as "C.C.M." admits, we are conscious, only in another part of our being (to use an awkward, but perhaps, sufficiently intelligible term). So that in advocating the continuity of consciousness, I meant to urge that during all our entire existence we are conscious either on one plane or on another. What then I want to know is—Does the doctrine of the alternation of periods in Devachan with periods of personal consciousness on earth permit of the acceptance of a belief that in Devachan the experience, while being (as in deep sleep) that of a subliminal part of the Ego, is yet an actively conscious state in which that part of us which is conscious is doing things and experiencing their consequences, and so learning; or is it a mere passive subjective state (to itself) in which it is merely sinking into forgetfulness of its past experiences?

Again, I should like to be sure that I have caught rightly "C.C.M.'s" meaning as to attachment being the determining cause of our return to Earth. Attachment! Whose attachment? For we are speaking of ourselves as comprising different levels of consciousness, and have admitted that *that which experiences* in working life on the one hand and in dreamless sleep on the other, while one as to Individuality, are not one as to Personality—

(the bad grammar is unavoidable and even luminous) Which of these two feels the attachment? The *a priori* answer would be—the Personality, the consciousness in which I am at the period of my waking life which is on earth. But this cannot be the true answer, because this personal external consciousness is to become "thoroughly and wholesomely dead." But if I have forgotten a thing (and *a fortiori* if that part of me which once knew it has ceased to exist) how can any delight I may have known when I knew it operate to draw me to the place where I knew the delight, if not only the recollection, but the very agent that recollected, has ceased to be? Therefore the "attachment" must reside in the transcendent consciousness. I cannot prove that it doesn't, but I can say I do not see how it can: and "C.C.M." is too sound and logical to urge, "Well, something brings you back, and it is not in your personal consciousness it must be in the higher," which is, of course, a gross "*petitio principii*."

And as to the "attachment" how did it arise in the first case? These theories work beautifully when you have once got them started, but they are all utterly powerless to account for that first start. If I am here because I have got attached to earth what brought me here the first time, when I had never been here before, and had therefore no attachment whatever, having had no previous experience to base it on? I don't say for a moment that there can be no satisfactory answer to the question; but I confess I do not as yet see it, and shall be most grateful to "C.C.M." if he can make it clear to me.

It is much simpler, to my mind, to conceive that we come here (and shall return here, if it turns out that we do return) for just the same reason that a boy goes to school (to use "C.C.M.'s" own figure), that is, not because he is personally attached to it, but because his parents see that it is requisite for him to go, and send him. When the boy goes back a second time he goes with the full conscious recollection of the term preceding, and with joyful or gloomy anticipations formed therefrom: and he goes back just as surely when they are gloomy, and there is repulsion rather than attachment as a personal feeling. No human analogy will completely fit all the conditions, except perhaps that of our falling asleep, which is not from a conscious attachment to the state we then enter upon, based upon recollection of its experiences—for we know nothing about it, and, as far as conscious motive goes, we submit to sleep more for what it is not than for what it is—but the real reason is (in my view) the will of One, uncognised personally (*i.e.*, not known as a boy knows his parents), which we experience only as a necessity of nature, against which we have no ultimate power to contend. In every such case of unconsciousness of the real determinant, we seem to ourselves to be acting voluntarily and for a reason; but this is only the dramatising instinct of our mind which as Du Prel has shown is characteristic of the mind in dream.

To sum up:—

I admit that consciousness is intermittent as to my personality; deep, (so-called) unconscious sleep intermits it.

I assert, nevertheless, that in this—to my earth-waking consciousness—unconscious state I am not really unconscious, but am in another state of consciousness, no recollection of which can pass over into my earth-waking consciousness. Consciousness, as to consciousness, and apart from the phenomenal self who is conscious, is not intermittent but continuous.

I assert that if my Ego's life has been up to this point, and for long ages yet will continue to be, a series of incarnations then there must have been a first incarnation whence the series started; and that while it may be conceivable that some sort of attachment may recall me to incarnation at any point after the first, it is not conceivable

that it should in the first instance have been the determining cause thereof.

I assert that if the earth-consciousness ever becomes "thoroughly and wholesomely dead" the attachment cannot arise from that which has now passed away as if it never had been. And my difficulty is this—the transcendent Ego, the true self, did not experience the experiences of my earth-conscious personality; else the two would not be two but one; for things which are equal to the same things are equal to one another. When the earth-consciousness was subject to the illusions of sense, the transcendent, subliminal consciousness could not be subject to the same illusion, else it was not transcendent but equal. The earth-consciousness has become "thoroughly and wholesomely dead." So how can its desires, being illusive and ended, have power to attract the true Ego once more to incarnate? I am a little bit doubtful of this argument. It is too pretty, and, therefore, probably weak. I use it simply to afford "C.C.M." an opportunity of giving us a little more definite statement of his views as to exactly how the thing is done. I beg him to particularise (1) How the experience of "C.C.M." or of "G.W.A."—arising from a divine spirit (the transcendent Ego) temporarily incarnating in matter, being (all through) illusion though thought to be real, can be transferred from "C.C.M." or "G.W.A." to the transcendent Ego or individuality behind each, *and yet not be at once discerned by that Ego to be illusive*; thereby losing all power to attract. (2) If a thing is going to be *as if it had never been, why ever was it* "Past! a stupid word! If *past*, then *why*?" asks Mephistopheles. (3) If a consciousness has been passed on from a "person" to anything else whatever, can the person, whose experience and feelings thus continue, be said to be "thoroughly and wholesomely dead?" I am sure my friend will understand that in arguing the question with him thus I am actuated (and I am sure he is) by a desire to thrash out an abstruse question and find the likeliest solution, and not to merely appear to score points while really "darkening counsel by words without wisdom."

G.W.A.

RECEPTION BY MR. AND MRS. HAWEIS.

I wish to draw special attention to the Two Dramatic and Musical Reception Fêtes which Mr. and Mrs. Haweis are to hold at Portman Rooms, Baker-street, on June 14th and 15th. Mr. Haweis has earned the thanks of all Spiritualists by his brave and outspoken utterances in our favour—in favour of the cause of truth, which only needs a hearing that is impartial to win its way to acceptance. I should be very glad to know that my friends reciprocated the kindness shown to us. There will be special attractions in the form of spirit drawings and spirit photographs. Mr. Haweis's broad-minded sympathy with us, his signal services to us, entitle him—if one must put it on the lowest basis—to our aid. But on higher grounds, what a blessing it is to have a man who dares to say what his soul is whispering. Most men stifle the whisper, and attend strictly to business.—"M.A. (Oxon.)"

AUTOMATIC SPIRIT-DRAWING.

In our issue of April 30th we gave a reproduction of a drawing produced through the hand of a lady, automatically; that is to say, the sketch was produced by movements of the pencil over which the medium exercised no control. We give this week another drawing received by the same lady in a similar way.

A MAN who desires to make up the book of his life and determine where the balance of happiness lies must put down in his accounts, not the pleasures which he has enjoyed, but the evils which he has escaped.—SCHOPENHAUER.

INTERNATIONAL CONGRESS OF EXPERIMENTAL PSYCHOLOGY.

[FROM THE "JOURNAL OF THE SOCIETY FOR PSYCHICAL RESEARCH."]

A Provisional Programme has just been issued by the Honorary Secretaries, Mr. F. W. H. Myers and Mr. James Sully, from which we extract the following:—

The Second Session of the above Congress will be held in London on Monday, August 1st, 1892, and the three following days, under the presidency of Professor H. Sidgwick. The Congress will assemble in the rooms of University College, Gower street, kindly lent for the purpose.

Arrangements have already been made by which the main branches of contemporary psychological research will be represented. In addition to the chief lines of investigation comprising the general experimental study of psychical phenomena in the normal human mind, it is intended to bring into prominence such kindred departments of research as the neurological consideration of the cerebral conditions of mental processes; the study of the lower forms of mind in the infant, in the lower races of mankind, and in animals; the laws of heredity, and at least some aspects of the pathology of mind. Reports will be given in of the results of the census of hallucinations which it was decided to carry out at the first Session of the Congress (Paris, 1889).

It is proposed to form a special section for the discussion of hypnotism and of phenomena cognate to those of hypnotism.

As a specimen of the work that will be done, it may be said that Professor Bain will deal with "The Respective Spheres and the Mutual Aids of Introspection and Experiment in Psychology"; Professor Baldwin, with "The Physiological Basis of Impulse, Desire, and Volition"; Professor Beaunis, with "Psychological Questioning" (Des Questionnaires Psychologiques); Dr. Berillon, with "The Applications of Hypnotic Suggestion to Education"; Professor Bernheim, with "The Psychical Character of Hysterical Amblyopia"; M. Binet, with some aspects of "The Psychology of Insects"; Professor Delbœuf, with "The Appreciation of Time by Somnambulists"; Dr. Donaldson, with "Laura Bridgman"; Professor Stanley Hall, with "Recent Researches in the Psychology of the Skin"; Professor Horsley, with "The Degree of Localisation of Movements and Correlative Sensations"; Professor Pierre Janet, with "Loss of Volitional Power (L'Aboulie)"; Professor N. Lange, with "A Law of Perception"; Professor Lehmann, with "Experimental Inquiry into the Relation of Respiration to Attention"; Professor Lombroso, with "The Sensibility of Women, Normal, Insane, and Criminal"; Professor Müller, with "The Experimental Investigation of Memory"; Dr. Münsterberg, with "Complex Feelings of Pleasure and Pain"; Professor Preyer, with "The Origin of Numbers"; Professor Richet, with "The Future of Psychology"; Dr. Romanes, with "Facts of Instinct in Relation to Theories of Heredity"; Professor Schäfer, with the "Anatomical and Physiological Relations of the Frontal Lobes"; and Dr. Baron von Schrenck-Notzing, with "A Statistical Study of Susceptibility to Hypnotism."

The fee for attendance at the Congress is ten shillings.

Members or Associates of the Society for Psychical Research wishing to attend should communicate with Mr. Myers, Leckhampton House, Cambridge.

OUR esteemed co-worker in journalism, W. Stainton-Moses, M.A. (Oxon.), Editor of "LIGHT," and President of the London Spiritualist Alliance, writes with his wonted courtesy and never-failing friendliness of the coming Psychical Science Congress. Responding heartily to the invitation to act as a member of the Advisory Council, Mr. Stainton-Moses writes to Dr. Cones: "Whatever I can do to make known what you are engaged on shall be cordially done. . . . You honour me by the desire to associate me with any work that you and Colonel Bundy are engaged in. . . . As long as I live I shall work and so long am yours to command. After that you must catch me!"—"Religio-Philosophical Journal."

I CONFESS I am much disposed to assert the existence of immaterial natures in the world, and to place my own soul in the class of these beings. It will hereafter, I know not where, or when, yet be proved that the human soul stands ever in this life in indissoluble connection with all immaterial natures in the spirit-world, that it reciprocally acts upon these and receives impressions from them.—IMMANUEL KANT.

THE SPIRITUALIST NATIONAL FEDERATION.

CONFERENCE BUSINESS, 1892.

1. To add to Article VI.: "That no society shall have more than one member on the General Executive Committee, and not more than one person of a household be eligible from the associated members at one time."—Moved by James Swindlehurst, seconded by James Knight.

2. Amendment to Article III. Last sentence of clause from the word "thereof" to read as follows, instead of as now printed: "Said delegates, in conjunction with the associated members, shall elect the officers and conduct the business of the Conference."—Moved by J. J. Morse, seconded by J. Swindlehurst.

3. Article VII., Finance: "That the last words of second clause, viz., 'of five shillings' be left out and the words 'half-a-crown' be substituted." Article VIII., Debate: "That the words 'three clear months' in the last clause be left out, and the words 'fourteen days' take their place."—Moved by James W. Hemingway, seconded by James Swindlehurst.

4. "That an open council be instituted as part of the order of Conference business."—Moved by J. J. Morse, seconded by Ed. Raynor.

5. "That the secretary of the Federation be paid in future a fixed salary for his work."—Moved by Henry Boardman.

6. "That the present secretary of the Federation receive some remuneration for his past services."—Moved by James Swindlehurst.

7. "That the Conference shall elect a speaker or speakers for the evening meeting on Conference day for each ensuing annual Conference, and pay them their usual fee and expenses."—Recommended by Executive Committee.

8. "That the Federation shall hold a tea-party and social evening on the Saturday preceding the Conference each year, and auditors, sub-committees, &c., perform as much of their duties as possible on that day so as to expedite the business on Sunday."—Moved by Frank Hepworth.

9. "That in order to further extend the usefulness of the Federation, a committee from this Conference be appointed to formulate some plan for dividing the United Kingdom into districts, under the supervision of sub-committees appointed by Conference annually, who shall work in unison with the General Executive Committee. That the said committee shall open correspondence with the various societies and obtain, if possible, their opinions upon the subject, and that the said committee meet the General Executive Committee at half-yearly Conferences, to be held at some suitable place, to draw up a report to be submitted to the next Conference for adoption or otherwise. That such report be sent for publication in the spiritual Press at least twenty-one days before the next Conference."—Moved by W. Johnson.

10. "That in the opinion of this National Conference of Spiritualists, the time has come when more strenuous and united efforts should be made by our spiritual societies to improve the social condition of the people. That we publicly identify ourselves with all movements that tend to elevate the physical and social conditions of the people; and that from our public mediums and spiritual teachers be oftener heard the gospel of social redemption for the industrial toilers of our country."—Moved by James Swindlehurst.

11. "Seeing that mediumship is the foundation-stone of modern Spiritualism, and that at the present time the growth of the movement is hampered because of the scarcity of mediums, especially physical and test mediums, that this Conference recommends the establishment of developing circles in private homes on week-nights. While deprecating the practice of holding seances at the same time as the public services (which should be supported by all lovers of the truth and improved in every possible way), Spiritualists, who have had experience in circle holding, are hereby urged to undertake the important and pressing duty of helping to form and direct developing circles, of wisely counselling and protecting young mediums, and giving assistance to inquirers."—Moved by E. W. Wallis.

12. "That it is desirable some suitable means of recognition should be adopted by Spiritualists which might be nationally and internationally applicable and acknowledged by them."—Moved by H. A. Kersey, probably.

13. "That a new hymn book be compiled for our Sunday services, and Mr. Kersey be asked to co-operate and agree to have the words of his Songster incorporated therein. That

a publishing committee be formed, and Mr. Kersey be requested to become one of that body."—Notice of motion by E. W. Wallis.

14. "That mediums and speakers desiring to have their names and addresses entered on the Federation roll of speakers shall supply the secretary (if desired) with references to well-known Spiritualists as to their capabilities."—Moved by ———.

EXECUTIVE COMMITTEE.—Mrs. Wallis, Mrs. Craven, Messrs. Brown, *Lee, *Simkin, *Raynor, *Wallis, *Boardman, *Gibson, *Swindlehurst, Johnson, Hepworth, Kitson, Fitton and Morse.

Those having a star before them retire this year, but are eligible for re-election. Messrs. Wallis and Simkin do not seek re-nomination. Nomination papers for Executive should reach the secretary not later than May 31st.

Friends, now is the time. The future lies in your hands. This Federation is yours, and it is for you to make it a success or a failure. Make it THOROUGHLY DEMOCRATIC.

140, Fitzwarren-street, Pendleton. JAMES B. TETLOW.

"NATURE'S UNVEILING."

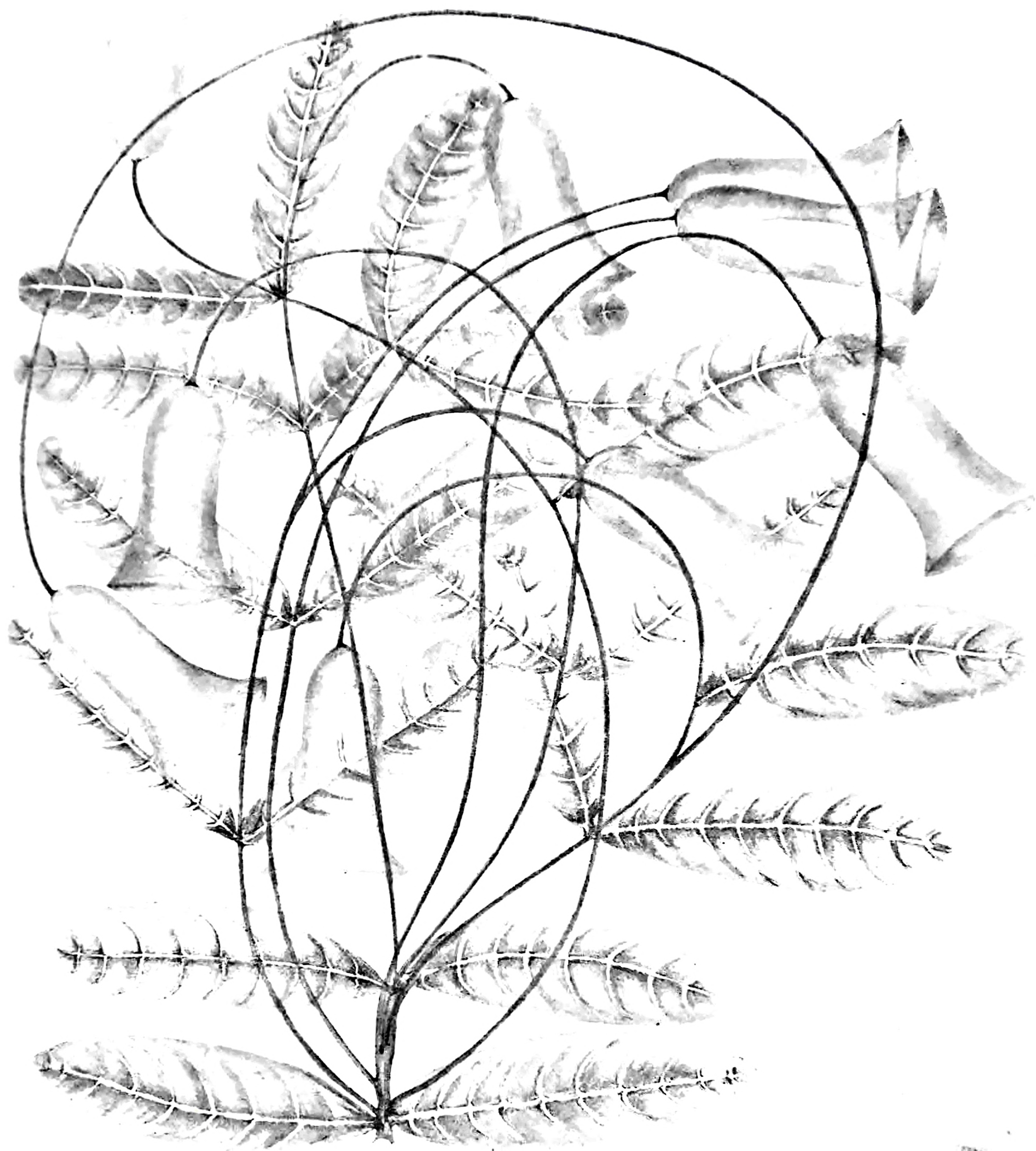
This is a booklet of some fifty pages of aphorisms that is offered "without price." The writer says they came to him chiefly during two busy months. He is not, he says, a medium, as the term is usually understood; these aphorisms are, however, of the spirit. Copies can be obtained free of charge, or continuation in future issues supplied, or any questions in reference to the contents gladly answered in the same generous terms on writing to Jos. M. Wade, Columbia-street, Dorchester, Mass., U.S.A.

There are some five hundred of these aphorisms, the results of keen observation and long experience, and to the truths contained in them our own spirit cordially responds. The writer is of ripe years. "My fifty-ninth year," he says, "brought contentment. I then wanted nothing that man could give." He is a lover of knowledge and of nature. "The writer of this little booklet is one of the most temperate of men in the search for knowledge." "I started life with an intense love of external Nature, and everything, no matter what came, has lifted me up spiritually." He is no lover of conventional religion. "New York officers caught a man with a load of tracts and Prayer-books which he had stolen from churches. They did not arrest him, saying he must be insane." "The choice lots in the suburbs of Boston are still being covered with churches, showing that the people must yet be entertained. They cannot live within themselves."

He will have nothing to do with fear as an element in religion. Truth must come from within: it is the finding of God within the soul. "The higher spirit of man is God, but few men have made this discovery." "We cannot teach a person anything, but we can develop that thing in a person. We could not do this did it not lie dormant within them." He is a thorough Universalist, seeing God and the devil to be one principle, and manifesting itself ever in the alternating aspects of "Repose" and "Activity." "There is a condition or principle in nature manifest in 'unity' and 'repose' . . . there is a principle of 'activity' within nature, and comes from unity and repose: hence 'creation,' all returning to unity and repose. This principle shorn of its creative power gave rise to the church myth known as 'Devil.'" "Man could not know what it was to be truly good until he had been bad or had badness thrust upon him." "We must taste of the fruit of the tree of good and evil before we can choose the fruit from the tree of life." We value the little book because of its Universalist standpoint, to which experience, wisdom, and thought must surely bring all in due time.

A few further extracts out of many we have marked will probably form the best recommendation of the booklet. "We see only the bright side of what we have missed, and the dull side of what is given us." "Enthusiasm and self-preservation do not travel the same road." "A Christian is one in whom the living Christ has manifested: one who desires nothing except what the living Christ within Him desires; one in whom the soul has awakened." "It concerns only yourself what you believe or disbelieve. If you say, 'I don't believe there is a future state' you admit there is a shadow, but deny the substance by which the shadow is caused."

* "Nature's Unveiling." By JOSEPH M. WADE. (Boston, 1892.)



AUTOMATIC SPIRIT DRAWING.

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.]

A Vision.

SIR,—The seer of the following vision had previously seen several precious stones, notably a diamond and an amethyst. Finally a scene was presented, at first sight somewhat resembling a famous picture of Fra Angelico's. Our Lord appeared, clothed in glittering white robes, in the act of crowning a kneeling figure shrouded in a long mantle of amethystine hue. The penitential violet and the long golden hair of the woman evidently denoted that she was the Magdalen, but an intuition informed the seer that the ultimate meaning betokened the final reconciliation of the earth to God.

LEO.

Instruction in Mesmerism.

SIR,—As one of Professor Redman's pupils (whose advertisement in *LIGHT* I have just seen) will you kindly afford me space to testify to the conscientious and thorough manner in which he instructed me in mesmerism?

His lessons are given in a most interesting and intelligible manner, with an absence of wearisome and unnecessary technicalities. I have only to add that I have through his instrumentality become a proficient mesmerist, and have succeeded in effecting several cures among my own friends.

60, Craster-road, Elm Park,
Brixton, S.W.

H. FITCH.

Prophetic Dream Vision.

SIR,—On the night of May 14th one seemed to call me to come and see a great flood of water. Then looking south-east I saw a flood of waters covering a valley. It seemed the colour of sea water, and flowed seawards in a westerly direction. I saw then a great crowd of persons gathered higher up the valley at a narrower place; they appeared to be stopped on the near shore by the flood. I noticed amongst the people some camels, showing that they were Orientals. The direction also pointed to the Orient. There seemed also a great wind-storm in the air to the east. The season looked about the fall of the year, and troubles may be expected to arise south-east about this time.

W.S.

Schopenhauer's Fatalism.

SIR,—When "*LIGHT*" for May 7th came into my hands, with "Alif's" article on Schopenhauer's "*Dialogue on Religion*," I happened to be studying the volume "*Religion and Schicksal*," which contains it. The work itself may be had at Mudie's library, in the original German, but as many of your readers may not have the time to become fully acquainted with the thought of the great Pessimist directly, perhaps a few gleanings may be acceptable.

It is curious to note that he claims Brahminism, Buddhism, and Christianity as idealistic and pessimistic, and Judaism as realistic and optimistic, in their fundamental philosophy. But albeit we may be unwilling, as Spiritualists, to accept his cold and comfortless metaphysic, it is a pleasure to note how much weight his conclusions of fifty years ago lend to a spiritual explanation of the universe. The following extracts are from his "*Transcendental Speculation on the Apparent Design in the Fate of Individuals*":—

"If we have taken the well-known similarity of the individual life to a dream, we must on the other hand remark the difference, viz., that in dream the relation is one-sided. Only 'I' wills and feels, while the rest are only phantoms. In the great dream of life, on the contrary, a reciprocal relation takes place, so that by the power of a pre-established harmony, each one only dreams that which agrees with his metaphysical inclination, and all life-dreams are so artfully interwoven that each dreams what is agreeable to him and produces as well what others need, through which a great world-event fits the fate of many thousands. . . . All occurrences in life stand accordingly in two radically different kinds of connection: firstly, in the objective, causal connection of the course of nature; secondly, in a subjective connection which is only related to the individual experiencing them, and as subjective as his own dreams, in which truly the succession and contents are called necessary—but in the way that the succession of scenes in a drama are so through the plan of the author. Now, that

the two sorts of connection equally subsist, making each event a link in two quite different chains—for both equally fit, in consequence of which the fate of one suits the fate of the other, and everyone is at the same time the hero of his own and the actor in another's drama—is certainly something which surpasses our comprehension and only can be thought possible through the most wonderful pre-established harmony. Our surprise at this colossal thought will be lessened if we remember that in a certain sense the subject of the great dream of life is only One—the will to live—and that all the variety of phenomena in time and space is conditioned. It is a great dream which one Being dreams, but so that all his persons dream it with him. Thereby the Whole grasps each part and fits each part. . . .

"So one must extend this to the whole of nature, even to animals and unconscious beings. This opens out, however, a view of the possibility of omens, presages, and portents, in that that which becomes necessary in the course of nature may on the other hand be regarded as a simple representation existing and happening in me—as the scaffolding of my life-dream and also as the simple reflexion and echo of my doing and experience. . . . We see with the belief in omens the door opened to Astrology, as the simplest occurrence of an ominous character—the flight of a bird, the meeting a man, &c.—is conditioned by an equally long and equally necessary chain of occurrences as the calculable position of the stars at a given time. . . . If one wishes to make the possibility of omens clearer through a simile, one can liken him who, at an important step in his life, the consequences of which are still hidden in the future, is warned or strengthened by a bad or good omen, to a musical string which when struck does not hear itself, but hears another string which is set vibrating at the same time by its vibration."

Schopenhauer also cites the "no longer to be doubted fact" of second sight in Somnambulism, and in some dreams, as supporting his theory of design in fate. He also refers to the transcendental ego, the "spirit which dwells outside of us, and has its seat in the stars above."

I send these extracts as a contribution to the promised discussion of a philosophy of the "coincidences" recorded in "*LIGHT*" last year.

LIBRA.

The Physiology of Dreams.

SIR,—Dr. B. W. Richardson's recent lecture, which tended to show that every dream was to be accounted for upon a physiological basis, was certainly very interesting, but I once had a dream which seems somewhat unaccountable, when its sequel is studied, even by the light of the doctor's teaching. I will relate it in as few words as possible.

Up late one Saturday night, tired the next afternoon, fell asleep for the limited duration of about two minutes. Awoke trembling from head to foot, for I had seen in my momentary dream my little girl of eight months drowned in her bath. So vivid was the dream and such an effect had its apparent reality had upon me, that I astounded my husband and young lady secretary, Miss Simpson, by going off into a fit of screaming hysterics.

Monday morning a friend called, and I left my bedroom to see him, leaving Miss Simpson in the room with my just bathed and dressed little girl.

Miss Simpson was shortly after called downstairs, but when half-way down she remembered my dream, and returned hurriedly to the bedroom, there to find that our little one had fallen in the bath.

Hearing Miss Simpson exclaim, "Oh, my God!" and her quick step across the room, I left my visitor without ceremony and joined her. At that moment she had the child in her arms, already black in the face, and dripping wet.

I have need to be grateful to physiology for granting me that dream, for if Miss Simpson had not remembered it just exactly when she did, our little one would have been drowned.

Perhaps it was only co-incidental. Then I am grateful to the inventor of coincidences, for by their machinery I have saved both my own life and that of others on more than one occasion.

27, Regent's Park-road, N.W. C. LEIGH HUNT WALLACE.

ALMOST everyone in his turn has lamented over something which afterwards turned out to be the very best thing for him that could have happened—or rejoiced at an event which became the source of his greatest sufferings.—SCHOPENHAUER.

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. Intention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

CARDIFF.—On Sunday last the service was conducted by Mr. E. Adams, after which the seance (for members only) was held, when Mrs. Billingsley gave several interesting and successful clairvoyant descriptions. We are pleased to observe indications of renewed interest in the work of the society, which we sincerely hope will henceforth be permanently progressive. E.A.

PECKHAM SOCIETY OF SPIRITUALISTS, WINCHESTER HALL, 33, HIGH-STREET. On Sunday morning Dr. Bliss's discourse on "The Phenomena of Death" led to a profitable discussion. He kindly complimented the society as to their free platform. In the evening Mr. Dale gave an address upon "Seducing Spirits." Sunday morning next, discussion; evening, Mrs. Bliss, address and clairvoyance. Monday, at 8 p.m., "Study." Thursday, "Healing."—J. T. ADY.

KING'S CROSS SOCIETY, COPENHAGEN HALL. On Sunday last, owing to the illness of Art. Ellendi, the meeting was disappointed, but Mr. S. T. Rodger gave an interesting speech upon Spiritual Religion. Messrs. A. M. Rodger, Pitcher, and Wallace also addressed the meeting. The society closes for the summer season for open air work. Members and friends are invited to the meeting in Regent's Park next Sunday at 6 p.m.—T. REYNOLDS, Sec.

SOUTH LONDON SPIRITUALIST SOCIETY, 311, CAMBERWELL NEW-ROAD, S.E. Sunday next, at 11.30 a.m., seance; Lyceum at 3 p.m.; tea meeting at 5 o'clock, tickets 6d. each; and at 7 p.m., several speakers and mediums. On Sunday last we had a good meeting when the guides of Mr. A. J. Butcher gave us an address on "What is God?" Next Sunday, at 5 p.m., the quarterly tea meeting of the society will be held, when all friends will be welcomed.—W. G. COOTE, Assist. Sec.

MR. TOWNS IN SHEFFIELD.—Last week Mr. Towns, of London, paid us his annual visit to Sheffield, and has been as successful as on former occasions. The meetings have been well attended, and he has been kept at work during the day. His membership is still improving, and many of the friends in this district have reason to thank him for coming. Many very interesting incidents have transpired, which to relate would take up too much space.—W. HARDY.

FOREST HILL, 23, DEVONSHIRE-ROAD.—On Sunday Mr. Horatio Hunt gave an able discourse on "The Redemption of Man" to a large audience, who thoroughly enjoyed the spiritual food he gave. We are pleased to announce that Mr. Hunt will be with us again next Sunday, when we hope to have another profitable evening. On Thursday last we had again a treat from Mrs. Bliss, who always draws a large and select company. On Sunday, May 26th, Mr. H. Hunt, at 7 p.m.; Thursday, seance, Mrs. Bliss.—W. H. BLACKMAN.

SHEPHERD'S BUSH, 14, ORCHARD-ROAD.—On Sunday last, to a very full meeting, our friend Mrs. Treadwell gave an instructive and amusing address on her twenty years' experience in Spiritualism. Mr. Hector Bangs gave particulars of a case of magnetic healing and cure of rheumatic gout by Mr. Mason. Mrs. Treadwell's guide gave an inspirational poem on the power of prayer. Tuesday's seance, Mrs. Mason; tickets only to be obtained of the secretary. May 29th, address, Mr. Ashbury; June 5th, Mrs. Whittaker; June 12th, Mr. Cable.—J. H. B., Hon. Sec.

132, ST. JOHN'S HILL, CLAPHAM JUNCTION, WANDSWORTH SPIRITUAL HALL.—Mrs. Mason has given some valuable tests, and will close her seances at the above hall on the 29th inst. Mr. Moody, secretary of the Bishops-street Society, Leicester, visited us. Mrs. Ashton Bingham and company will hold the first series of monthly sacred recitals on Sunday next, to commence at 7 o'clock. On Wednesday, June 1st, Mr. J. Dale will lecture on "Things That Are Not." Thursday, Mrs. Whittaker; Saturday, seance, Mrs. Mason medium.—J. H. B., Hon. 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.

86, HIGH-STREET, MARYLEBONE, SPIRITUAL HALL.—On Sunday last Miss Rowan Vincent lectured on "Spiritualism: Its Facts and Faiths" to a full audience, in her usual fluent and effective manner. Speaking of the revealed truths of Spiritualism as they are amongst us to-day, she urged on her hearers the necessity of communicating their knowledge to the many who are asking with saddened hearts, "Is this life

all?" Sunday next, at 11 a.m., friendly meeting; at 7 p.m., Dr. J. Watmore; at 7.15 p.m., Mrs. Spring, seance; at 7.30 p.m., Mrs. Hawkins, seance. O. J. HUNT.

CLAPHAM JUNCTION, 16, QUEEN'S PARADE. On Sunday the 15th inst., Mrs. Dover Sumner read a very interesting paper, giving an account of her mediumistic experiences, and some of the phenomena which occurred, mostly when the family were alone. Astonishing results have been obtained with only her mother and self in the house, showing that it is the "good conditions" offered by those who try to live according to spiritual teaching which enable our medium friends to operate in such a marvellous manner. We are forming a developing circle on Wednesday evenings at 8, and should be glad of two or three regular sitters. UTRER W. GODDARD.

LONDON SPIRITUALIST FEDERATION: OPEN AIR WORK, HYDE PARK. Last Sunday we held our usual meeting near the Marble Arch. Mr. Darby addressed the listeners upon "Spiritualism and Spirituality," showing how Spiritualism appears usually to outsiders, and also what is to be gained from a knowledge, sustained by facts, of the philosophy. Mr. Percy Smyth also spoke upon Spiritualism, showing that "Brotherhood" is what we all ought to strive to create amongst us. We have a large quantity of literature for free distribution. Will some friend come forward and undertake the work of dissemination? Next Sunday at 3.30, Messrs. A. M. Rodger and Percy Smyth. Next Sunday evening, at 6 o'clock, Regent's Park will be opened by the Federation with Messrs. Emma and Rodger as speakers. Friends' sympathy and support is requested.—PERCY SMYTH, Organiser of Open Air Work to L.S.F., 123, Lancaster-road, Notting Hill.

TUNBRIDGE WELLS is one of the "regions beyond" the radius of modern Spiritualism—a charming spot with flock of visitors, yet this latest grandest revelation has not taken root here. Only a few appear to have "even heard of it." The writer found congenial employment in tract distribution to hundreds drawn to the hill-side on a grassy slope, who sat or lay about in the neighbourhood of a Salvation Army band. The tracts conveying spiritual truths were courteously received, and opened the way for a "talk," singly, or in groups, and some expressed the utmost astonishment on hearing of our experience in spiritual phenomena. Suffering from cold, no attempt was made at a meeting, but numerous "seed corn" tracts given away may be heard of again. Let all Spiritualists when on holiday take plenty of tracts, (especially those of the S.C.A.) with them, and distribute them, and where possible conduct an out-door meeting. For tracts, apply to Mr. Allen, White Post-lane, Manor Park. BEVAN HARRIS.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAME-LANE, E. Service every Sunday, at 7 p.m. Speaker for Sunday next Dr. Reynolds on "Magnetism and its Conditions." A meeting of the society was held on Sunday, May 15th, after the usual service, to elect officers and working committee. A harmonious feeling prevailed, the result of our past work being satisfactory. The following officers were elected for the ensuing year: President, Mr. John Allen; vice-presidents, Mr. G. Brounley, Mr. Spruce; treasurer and librarian, Mr. Denson; hon. secretary, Mr. J. Rainbow; general committee, Mrs. Spruce, Mrs. Denson, Mrs. Rainbow; these with Messrs. Brown, Seymour, Atkinson, and Dr. Reynolds constitute our working committee. Receipts from November 19th, 1891, to May 15th, 1892, £13 1s. 8d., expenditure £10 16s. 6d., balance in hand £2 8s. 1½d. Examined and found correct by Messrs. McCullam and Reynolds.—J. RAINBOW, Hon. Sec., 1, Winifred-road, Manor Park, Essex.

PECKHAM RYE. On Sunday, Mr. R. J. Lees, following up the theory of miracles, dealt with creation, using an opponent's words, viz., "The Miracle of Creation" as a peg to hang his ideas on. Mr. Lees' discourse was a purely scientific one, tracing the evolution of elements from their most ethereal form into nebulae, and on through the world-forming forces, as laid down by the most advanced thought of modern science. The lecture was delivered in an eloquent and simple style, and very interesting, but was in a great measure spoiled by unseasonably interruptions from an evidently organised opposition. It had been Mr. Lees' intention to allow the usual privilege of questions and discussion, but the necessity of stamping out this gross interference with him during the delivery of his lecture leaves him no alternative but to use the only power he has, to close his meeting when he has finished his delivery and decline to answer either questions or admit discussion. He took this course, which led to a wild seance, Mr. Lees being followed all the way down the Rye by a threatening crowd.—J. C.

WORSHIP is man's highest end, for it is the employment of his highest faculties and affections on the sublimest object.—DR. CHANNING.

THE spirit sleeps in the stone, dreams in the animal, and wakes in man. A gradual advance, then a sudden unfolding, and in this way all revelation comes.—EDNA LYALL.