

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT, MORE LIGHT!"—Goethe.

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THE DIALECTICAL SOCIETY.

III.

The communication of Dr. Edmunds was followed by one from Mr. Alfred Russel Wallace, who requested the Editing Committee to place his remarks immediately after those of Dr. Edmunds. The observations of Mr. Wallace were so important that they must be quoted at some length. He said:—

One of the most popular modern objections [to modern miracles] consists of making a supposition and drawing an inference, which looks like a dilemma but which is really none at all.

This argument has been put in several forms. One is: If a man tells me he came from York by the telegraph-wire, I do not believe him. If fifty men tell me they came from York by telegraph-wires, I do not believe them. Therefore, Mr. Home did not float in the air, notwithstanding any amount of testimony you may bring to prove it.

Another argument is: If a man tells me that he saw the lion on Northumberland House descend into Trafalgar-square and drink water from the fountains, I should not believe him. If fifty men, or any number of men, informed me of the same thing, I should still not believe them. Hence it is inferred that there are certain things so absurd and incredible that no amount of testimony could make a sane man believe them. Now, these illustrations look like arguments, and at first sight it is not easy to see the proper way to answer them; but the fact is that they are utter fallacies, because their whole force depends upon an assumed proposition which has never been proved, and which I challenge any one to prove. The proposition is, that a large number of independent, honest, sane and sensible witnesses *can* testify to a plain matter of fact which never occurred at all.

The value of Mr. Russel Wallace's observations cannot be overrated, because it was just the kind of argument which he refutes that was used by Dr. Edmunds. Mr. Wallace went on:—

It must be remembered that we have to consider, not absurd beliefs or false inferences, but plain matters of fact; and it cannot be proved, and never has been proved, that any large amount of cumulative testimony of disinterested and sensible men was ever obtained for an absolute and entire delusion. To put the matter in a simple form, the asserted fact is either possible or not possible. If possible, such evidence as we have been considering would prove it; if not possible, such evidence could not exist. The argument is, therefore, an absolute fallacy, since its fundamental assumption cannot be proved.

These words of Mr. Russel Wallace have lost none of their weight during the twenty years that have gone by since he wrote them. In respect of another argument, Mr. Wallace observed:—

It is said: "These phenomena are so uncertain, you have no control over them, they follow no law; prove to us that they follow definite laws like all other groups of natural phenomena, and we will believe them!" This argument appears to have weight with some persons, and yet it is really an absurdity. The essence of the alleged phenomena (whether they be real or not is of no importance) is that they seem to be the result of the action of independent intelligence, and are, therefore, deemed to be spiritual or

superhuman. If they had been found to follow strict law, and not independent will, no one would ever have supposed them to be spiritual. The argument, therefore, is merely a statement of a foregone conclusion, namely—"As long as your facts go to prove an existence of unknown intelligences, we will not believe them; demonstrate that they follow fixed law, and not intelligence, and then we will believe them." This argument appears to me to be childish, and yet it is used by some persons who claim to be philosophical.

Mr. Wallace concluded with these remarks:—

We have no less than seven eminent medical men, Drs. Elliotson, Gregory, Ashburner, Lee, Herbert Mayo, Esdaile, and Haddock, besides persons of such high ability as Miss Martineau, Mr. H. G. Atkinson, Mr. Charles Bray, and Baron Reichenbach. With the history of previous discoverers before us, is it more likely that these eleven educated persons, knowing all the arguments against the facts, and investigating them carefully, should be all wrong, and those who say *a priori* that the thing is impossible should be all right, or the contrary? If we are to learn anything by history and experience, then we may safely prognosticate that, in this case as in so many others, the disbelievers in other men's observations will be found to be in the wrong.

Again we say that twenty years and more have not diminished the force of Mr. Wallace's argument.

Mr. Grattan Geary followed on the side of Dr. Edmunds, and in giving his individual report had, curiously enough, to be corrected in a matter of fact in a similar way to that in which Dr. Edmunds had been corrected. He said:—

It was well understood at first that after the testimony of Spiritualists had been taken, evidence of an opposite—I may say of a rebutting—character would be gone into. To my surprise, this understanding was never acted upon; the evidence of professed believers in Spiritualism was held to be sufficient, and the inquiry was closed prematurely.

In the editorial foot-note we get:—

These statements are incorrect. All opponents of Spiritualism were asked, through the Press, to contribute evidence, and many were personally solicited by letter; the inquiry being kept open more than twelve months after they had been applied to.

Mr. Geary wrote a short communication of very little value. Serjeant Cox also made a communication as an individual member. His concluding remarks, descriptive of an experiment at Dr. Edmunds's house—it is well to note this—are well worthy of record. The experiment took place in the dining-room, with a dining-table twelve feet long by five feet wide, and unusually heavy.

After several violent motions, while hands were upon it, the experiment was tried of motion without contact. To secure this condition all present turned the backs of their chairs to the table, and knelt upon and placed their hands on the backs of the chairs so turned. Gas was burning brightly above the table. In this position, which made contact by any person impossible without detection by the others, the table lurched *five* times over spaces varying from two inches to six inches, the hands being held further from the table at each experiment, until they were placed three feet from it. The party then stood round the table, all holding hands, and at each trial withdrawing further from it, until they finally stood at a distance of nearly four feet from the table. Again it lurched at each trial over still greater spaces. The extent of these motions will be understood when it is stated that, at the close of them, the table was turned completely round, that is to say, the end that was at the bottom of the room at the beginning of the experiment was at the head of it at its close, a space

of not less than twelve feet having been thus traversed by this unusually ponderous table, in full light, and when no person present could by any possibility have touched it. It is certainly remarkable that the most conclusive evidence myself and the scientific investigators have yet had of motion without contact, should have obtained in that house, where we had, of course, the most perfect assurance that no deception by prior arrangements of mechanical contrivance could be suggested as an explanation of this decisive experiment.

SPIRITUALISM AT NORMANTON.

According to the "Wakefield Free Press," there is considerable excitement among the Normanton people about the truth or untruth of Spiritualistic teaching. The journal in question says:—

Normanton is passing through a religious ferment. Spiritualism is the proximate cause, and sides are being taken on the subject with that thoroughness for which Normanton is so famous. For they are decidedly in earnest when they take anything up—these Normanton folks. It is so in politics, as some people discovered in July last. It is so in social and local affairs, and now we find the same intensity manifested in the discussion on modern Spiritualism. We have already recorded in our columns the fact that meetings have been held by Spiritualists for some time past in Mr. Kimbley's room in Queen-street. The doctrines there enunciated—strange and startling to most people—have evoked a bitter controversy, and recently meetings have been promoted in opposition to the views we have referred to. Those gatherings have taken place in or adjoining a large tent erected in the Market-place, and which is managed by Mr. Grange, of Blackburn. This gentleman has taken a very active part in opposing the "new views," and has combined business with the championship of Orthodoxy. Be that as it may, the discussion has been carried on with considerable spirit, and each side alleges that the other has shirked the arrangements for a regular debate.

Sunday appears to be considered the opportune time for these discussions, and on Sunday, September 25th, three meetings were held, morning and evening meetings by the pro-Spiritualists, and an evening meeting by the anti-Spiritualists. A Mr. Schutt was the speaker at the former, and as he promulgated views of Heaven which the orthodox did not agree with, the anti-Spiritualists, presumably orthodox, were angry, and this in the style of thing indulged in:—

Mr. Woodman was next called upon, and in the course of a short address he said that Spiritualism was a system from which no good could come, but which tended to lower and demoralise those concerned, and he wanted the people of Normanton to fight against such dogmas advanced under the pretence of religion. He looked upon Spiritualism as something which took the name of religion, but was a religion of the lower region. They did not want this, but religion from Heaven, and he was glad they had one to offer to them—the religion of the Christ of the New Testament.

The Chairman spoke, according to the "Wakefield Free Press," in the following terms of Alfred Russel Wallace:—

After reading quotations from the writings of Professor Wallace, whose words, he said, Spiritualists delighted in quoting, the chairman stigmatised these as "arrant nonsense, impudence, cant, and lies."

Then there followed considerable personal abuse, which was received, if the report of the newspaper is correct, with continuous laughter. A truly edifying spectacle!

A CORRECTION.—By an oversight the reply to Mr. Stone's sermon on "Spiritualism: A Warning"—to which we referred—was attributed to Mr. Tindall. The address was really delivered by Mr. F. W. Read, the Chairman of the London Spiritualist Federation. We are glad to learn that the reply has appeared in the "Hampstead Advertiser," "Kensington News," and "Marylebone Independent."

THERE can be nothing great without peace of mind. Where petty passions gnaw a man, he can only accomplish little, fragmentary things. Even where strong passion fluctuates great things there is a kind of stillness in the soul. Everything is directed to one thing, and the mind *epo ses* on this point.—F. H. JACOB.

MATERIALIZATION AND KINDRED PHENOMENA.

The following extracts from an address by Mr. W. J. Colville, will, probably, be of some interest. The address was delivered in the Onset (Mass.) Temple on September 11th, and is reported in the "Banner of Light":—

It is by no means our purpose or desire to advocate one side rather than another in fair and open controversy; therefore we wish it to be distinctly understood that in pleading for equity, it is our intention to steer equally clear of both extremes. There are, doubtless, some Spiritualists whose excessive credulity amounts to folly, but these are certainly out-numbered by the multitudes who judge and condemn, without any proof whatever that the accused and convicted parties are guilty of any misdemeanour. Mediumistic persons are not infallible or impeccable more than the rest of mankind; at the same time it is cruelly false to assert that their delinquencies are greater or more frequent than those of less sensitive members of the community.

Whenever physical phenomena, and particularly materialisation, are up for discussion, heated arguments are advanced *pro* and *con*, till in the warmth of controversy the real issue is apt to be almost forgotten, while personal displays of feeling usurp the ground.

If Spiritualism is ever to be *scientifically* investigated, the methods of Crookes, Wallace, and other eminent scientists, may well be followed. The scientific spirit is absolutely impartial; it knows naught of prejudice, and is not swayed by impulse; it examines, observes, compares, and only pronounces verdicts after long and careful investigation. The attitude taken by the various writers in the "Psychical Review" is reasonable and scholarly in the main, and it is to such publications, rather than to sensational news papers, that the inquiring public had better turn for information and theory. . . . In the first place, with regard to the necessary conditions for physical manifestations of any kind, we would remark that as the manifestations are produced by a power unknown to the sitters, and not possessed by them—as they cannot command phenomena, or produce them at their will—it is only reasonable for them either to submit to the conditions imposed by the unseen influence (be it what it may) or else decline to investigate.

Next, we would counsel all mediums to refrain from advertising positively that materialisation or any other phenomenon will transpire, as much depends upon unforeseen circumstances. In a majority of instances, therefore, it is wise and well to be on the safe side of modesty in promise or prediction. Further, we would insist that if there are any search warrants issued, and anybody is submitted to an examination of clothing as well as premises, the rule should be impartially enforced, making the search extend to every member of the circle, as well as to the medium; and if any lady or gentleman objects to such "indignity," then he or she should not seek to impose it on a brother man or sister woman. In defiance of this just rule, it is frequently urged that the medium is in a money-making business, and has a financial interest at stake; that is by no means *exclusively* the case, as there are many newspapers willing and ready to pay large prices for flaming accounts of "exposures" at Spiritualistic circles; therefore, it is quite as likely that unscrupulous persons with mercenary aims should endeavour to work up an *expose*, as that mediums should seek to impose on the credulity of sitters. There no doubt are travelling mountebanks who profess to be mediums at one time, in one place, and then pose as "exposers" at another time in another place; and we should think if respectable religious societies really knew the facts concerning the conjurers they hire to ridicule Spiritualism in church edifices, they would think twice before they consecrated temples of worship by giving them over to the interests of such unholy traffic.

The credulity of the avowedly incredulous is surprisingly great; no persons are so easily deceived as are fraud-hunters; who are themselves so steeped in deception and low cunning that they are totally disqualified from discriminating between things genuine and spurious around them. We know from actual observation that all that passes for materialisation is not so; many times transformations and personations in no sense fraudulent are mistaken for veritable form-manifestations. It is not infrequent for mediums

to be thoroughly entranced, and, while in a totally unconscious state, so controlled by friends of sitters that they assume the appearance, voice, and manners of the individual by whom they are temporarily possessed, and even go so far as to give the most convincing test-messages—thereby quite substantiating the identity of the spirit. This, however, is not materialisation, and were the form to be “grabbed,” of course it would be the medium.

Materialisation *per se* is by no means foreign to the law of nature as revealed by chemistry; thus there is no *a priori* reason why it should be opposed in theory. Chemical experiments prove conclusively that the hardest solids are convertible into gas or vapour, and all palpable gases can disappear in ether—which is, after all, only a term employed for convenience sake to designate the condition of substance after it has vanished from external vision. The theory of materialisation cannot be pronounced scientifically untenable, as it accords perfectly with the known law governing the transformations of matter; and it is surely not incredible that intelligences more widely instructed and experienced than any earthly chemists, should be able (conditions favouring) to extemporise the *facsimile* of a corporeal structure by collecting and condensing the constituent elements necessary to form such an organism. Darkness may be necessary to the incipient stages of form-building, for the same reason that it is demanded by nature during all her occult process beneath the sod; while a “cabinet” may be required in fulfilment of the law which necessitates an egg and a maternal *nidus* for the gestation of offspring. Deception is not even hinted at in nature, because darkness is sometimes needed where forms are not sufficiently mature to bear the light.

Further acquaintance with the needs of the operating intelligences in the production of phenomena will undoubtedly clear away many objections which have long seemed valid, but are at root foundationless. We are assured that it is not impossible to produce the most satisfactory results without the screen of darkness when the force available is sufficiently copious; but, we repeat, the need for darkness is not a cloak for fraud.

We consider it a great mistake to demand twenty or more distinct forms at one sitting as when such unreasonable demands are made it is impossible to present the best conditions for really convincing phenomena. One absolutely satisfactory proof of full-form materialisation is worth more than fifty dubious presentations; and even when perfectly genuine, a great deal of phenomena in promiscuous circles is ambiguous.

In America, more than in England or in Europe, there has been unfortunately an inordinate demand for multiplied appearances at a single sitting; and an evident desire on the part of communicating intelligences to answer the prayer of the sitters has resulted in larger quantity but less convincing quality of phenomena; and it must also be confessed that too frequent sittings are ill-advised, as it appears that no medium can sit daily and obtain really high-class manifestations of a physical order save in very rare instances.

As thoughts are entities, as psychic emanations are far more palpable than any physical effluvia can possibly be, on an occult plane, it behoves all who engage in psychic research to look well to their mental condition ere they allow themselves to unite for the purpose of supplying pabulum to the unseen artificers of extempore forms. A very important law of health is outraged whenever two or more persons whose thoughts discord unite in psychic circles; therefore two individuals often constitute a perfect circle, sufficiently large and powerful to supply the nucleus around which added force, gathered from the common atmosphere, can circle. The two or three mentioned in the New Testament as agreeing touching anything are vastly to be preferred to the larger number whose harmonic state is dubious; though when harmony is possible, between seven and twelve persons (both those numbers being highly significant) may be selected as the complementary numbers of psychic fraternities organised for practical ends.

As the philosophy of materialisation becomes better understood it will be seen to be in perfect accord with the known law of nature in reference to the composition of structural organisms, including the human frame. We have no evidence that spirit is ever incarnate in the strict sense,

but when embodied it uses a form as an instrumental agent of expression exactly as a musician uses an organ. Complaint is often made that the forms presented are not exact counterparts of the earthly bodies of those they are supposed to represent; but granting they are not, there is no argument therein against their being what they purport to be, viz., attempts at perfect manifestation. Forms are always variable and evanescent; there are no bodies of any type which do not incessantly undergo change; still identity is preserved and continuous individuality is maintained by the spirit which builds and animates the fluctuating structure. Body-building is an art governed by science; very few persons have bodies that suit them, but though thought builds the body, the science of thought-generation and thought-direction is but very imperfectly understood save by masters or adepts, “*they who know*,” whose very existence is questioned by the multitude.

THE “REFEREE” AND “THINGS OCCULT.”

It is perhaps not quite just to suppose that the ingenious writers who spin out yards of lugubrious fun in this sporting weekly were a little hard up for material when, in the column called “Our Handbook,” they, or some of them, took to small joking about Spiritualism, Florence Marryat, and so forth; we will suppose, on the contrary, that they were a little frightened, and with that superstition which is a well-known characteristic of “horsey” men, said their say because they did not like to do otherwise. Any way, we are grateful to the “Referee” for the Dr. Heron story, notwithstanding the reference to the delightful, but a little wearisome old friend, “a certain order of mind.”

If the Society for Psychical Research has any spare time on its hands it might do worse than investigate the case of Dr. Heron's ghost, now preoccupying certain minds. Dr. Heron was the gentleman who cut his throat in a Strand hotel last week. His body was found about three in the afternoon, and according to the medical testimony he must then have been dead ten or twelve hours. This opinion tallied with his farewell notes, the last of which was dated twenty-two minutes to three a.m., the hour at which, presumably, morphia having failed, the suicide resorted to the razor. Nevertheless, the hotel porter states on oath that on the fatal morning at a quarter to seven, four hours after the deed must have been done, he saw and spoke to Dr. Heron, who came down stairs fully dressed and looking as if he had not been to bed. Dr. Heron, says the porter, went out, but came back in half an hour, and then went up to his room, giving instructions that he was not to be called till midday. Here, to be sure, is a remarkable contradiction in the evidence. If the porter is right, the doctors are wrong, and vice versa. It is clear that the man could not have committed suicide between seven and eight in the morning and by three o'clock in the afternoon have been dead ten or twelve hours. Most people in these circumstances would be content to observe that there was a mistake somewhere, and to dismiss the matter from their minds. The porter, they would say, might be speaking of some other guest in the hotel, if he did not dream the entire incident, or the doctors might have mistaken the effects of morphia upon the body after death. Either supposition is admissible enough. But if people looked for common-sense explanations of every strange occurrence, there would be no room for the supernatural, and the supernatural in everyday matters is a necessity of some people's lives. So we have the alternative theory gravely put forward that what the porter saw was Dr. Heron's ghost—that this spectre thought it worth while to take half an hour's stroll in the Strand in its clothes and to give a trivial order to a menial before going back to the death chamber. This seems to me a wonderful exemplification of the fondness of certain minds for mystery. The affair interests me because it exhibits that rare phenomenon, a ghost story, in the making. It is for the Psychical Research Society to nail this spurious spectre to the counter before it takes up an established position in our ghost literature, as, in ordinary course, it pretty sure to do. Meanwhile, need we wonder that ghosts should walk, considering that a certain order of minds having a particular fact before them should reject two reasonable explanations of it in order to fly to a wildly improbable and, at bottom, wholly ludicrous one?

"A QUESTION."

The following inspirational communication has been sent to us by Mr. R. J. Lees:—

When spirit communion ceases to be used as a vehicle for gratifying a morbid curiosity, and is allowed to occupy its legitimate position as a teacher of spiritual truth, students will recognise the necessity of carefully investigating its laws and conditions; the subject will be intelligently understood; we from our side will be consulted rather than commanded, respected and considered as well as blamed; and jointly we may be able to raise the question to a standard of certainty and reliability which will command confidence and attention. At present, as we see it, the whole desire is for test in the beginning, test in the middle, and test at the finish; there is nothing more sought after and inquired into, so far as the great majority are concerned, and consequently there is very little that is spiritual in the whole inquiry. Do not misunderstand me. I have not the least desire to step legitimate caution, I do not by any means wish to interfere with your precautions against fraud, or in any way weaken the evidence you would obtain of identification; you have a perfect right to establish this by every way that is possible. The question is, have you at present established the best method of identification? Have you reduced the possibility of personification to a minimum? Have you arrived at the best and most satisfactory method of intercourse? And are you satisfied with the results obtained? From the articles which have been brought to my attention, from inquiries which are frequently being addressed to me by those to whom I am privileged to speak, and from a somewhat extended personal observation, I think I am justified in answering No! This being so, let me state the reason of it as I see it, then suggest a way by which it is possible to escape from the present difficulty and bring about a more satisfactory state of things in our communion.

The question of the possibility of intercourse there is no need to discuss; that has already been satisfactorily demonstrated. Here is the problem which demands our attention—With such a communication established, why should it not be as intelligent and as reliable as your intercourse with America? To this I reply there is no reason why it should not; and if you only gave the same consideration and attention to the one as to the other, the results would be equally conclusive. In telegraphy you have the best instruments, constantly inspected and regularly charged at both ends of the wire; all that science and genius have been able to complete in that direction are made available for the transmission of the message. Well, you will say, and have not we done the same? Perhaps so! For my argument's sake I will grant you so much. But there is another requisite in telegraphy; you must have an equally intelligent operator at each end of the wire to despatch and receive the message, or it will be of no avail that the apparatus is perfect. The reliability of the communication is not secured by the machinery; it is due entirely to the intellect which controls it. Now, I ask candidly, do you give us this necessity? Suppose all your telegraphic instruments in England were placed at the street corners, free and open, and that every person was allowed to rush up and despatch his own message, only having printed instructions to direct him in the operation, what do you think would be the result? Imagine such an individual trying to read the inquiry as to what was the matter, asked from the operator at the other end. Who would have confidence in such an intercourse? Could you govern your commerce under such conditions? Yet such is to a great extent the state of things in our communication, and we are blamed for that which we have no power to obviate.

Such is the aspect of affairs to-day. What is the remedy? First, careful attention in the development of mediums. When it is discovered that a person has any mediumistic gift he should be educated to know that it is not advisable, it is not conducive or safe to his reputation, to yield himself to the control of any or every influence which seeks to communicate through him. It is absolutely essential that the operator who aspires to use the instrument should be intelligent and reliable, and for this purpose the medium should demand that such a person has been long enough on the higher side of life to be able to speak truthfully and with some weight of authority on such matters as are likely to be brought before him. To this end a temporary arrangement

may be made with such an influence as may for the time being seem desirable, during which he should be subjected to such tests and investigation—always privately conducted—as will substantiate his veracity. Here I would advise the most stringent and positive tests again and again applied to establish truthfulness and trustworthiness. I do not lay any stress upon identity at this stage—for this reason; any friend who has been on our side of life for a few centuries, and has reached a point of progression which will render him truthful and competent to take charge of a medium, will for a time prefer to work under an assumed name, and establish a reputation for what he is rather than what he *was*. Further, while he is being tested and tried he will also be engaged in a similar course of inquiry as to the suitability of his medium, therefore the question of identity may be reserved until confidence has been established. I feel much tempted to give some hints for easy and safe development of mediumship at this point, but I must not trespass too far.

These preliminaries being mutually arranged, it now becomes essential that an agreement of a more permanent nature should be entered into, in which the medium consents to co-operate with him for the purpose of an extended intercourse, and the control undertakes to preserve the medium from all undesirable influences. This will give the control the right to say who shall or who shall not use his medium, and the onus of responsibility for the communications will rest entirely with our side.

Now comes the question of personation, the recall of friends who have but recently passed over, and identity. Of the first I may say that by such an arrangement personation is reduced almost to an impossibility, because the reputation of the control will be immediately affected if such is allowed to take place. The medium would be constantly guarded, and no influence be permitted without first obtaining the consent of the control in authority. Secondly: Such a control would but very seldom, if ever, allow his medium to be influenced by persons who had but recently passed from earth life. There are many cogent reasons why this should not be permitted. They cannot intelligently control; are not able to express their wishes coherently, not understanding the laws of communication; they are made to witness the grief of friends; become entangled again with earth influences, sometimes being positively prevented from returning to a state of repose; they are questioned about matters respecting which they have had no opportunity of gaining information; are expected to unravel all the mystery of spirit life; and generally create an amount of confusion which from its nature throws discredit upon spirit, medium, and cause alike. Would I, then, entirely break off the communion between friends? Not by any means. I only wish to enter the strongest possible protest against the practice of thinking it is right and legitimate to ask for persons to return and say they have controlled, almost—sometimes quite—before the body is buried. I have been asked more than once my opinion of séances where within a week of an execution two mediums have sat for the purpose of recalling murderer and victim and trying to effect a reconciliation; such exhibitions are too disgusting for words, and I am at a loss to understand how a sacred cause can be degraded to the level of such a disgraceful imposture. By no means would I stop the communion of loving hearts. I would do all in my power to render it more complete and sure, and to this end I would lay before you a more excellent way by which identity can be completely established.

My new method would be to place an intermediary between the friends: in other words, I would replace the operator at the instrument. The control under whose direction the medium is working would stand between the parties communicating, acting as receiver from the one and transmitter to the other. By this means every difficulty would be overcome; on our side the friend would not be brought into any disturbing influences, and so would be able to answer any inquiry which might be made, while the control would be enabled to correct any inaccuracy which might arise from ignorance respecting the condition in which the friend was located. This is a method which I have frequently adopted; whenever such a request has been made I have asked for time to be enabled to find the friend desired, then, having made his or her acquaintance, I have mentioned the matter of communication and have posted myself in regard to such details as I know will be asked for, and made such arrangements as I deemed necessary for further inquiries

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when the opportunity arrives for me to transmit the information. Sometimes at first I am not able to get all I need, but in many cases I can render such help as will overcome the difficulty; but if not I can always prevent confusion, pain, or other disturbing or contradictory influences; and I can push my test questions to a far greater and more satisfactory extent than otherwise, while at the same time I obviate all undesirable results to the medium. Full, free, and positive inquiry may thus be opened; communion need have but very slight interruption in the process of the change; identity be established beyond the shadow of dispute; and the cause become an impregnable rock of demonstration; while at the same time we shall have but trifling difficulty in eliminating from our company a class of persons whose sciences are as reprehensible as their fraud is patent.

CUSHNA.

A MESSAGE FROM READING.

Mr. J. D. Radcliff writes from The Limes, Caversham, Reading:—

I think it rather curious that in a large and important town such as Reading, there is not any society for Spiritualists or any hall where such a society from other towns come for the purpose of holding meetings or sances. If you will kindly publish this letter, and it should be of any service to residents in this town, I should be pleased to allow my own drawing-room to be used as a place where such meetings might be held. I shall be glad if you will publish the names of any who may write to you from Reading on this subject with a view to forming a circle. The room I can offer is, I think, about 20ft. by 12ft., and it would at least, at present, be at the disposal of investigators on any evenings which might be convenient to them, and should the use of the room at any time have to be discontinued, I would, if it were possible, give a short notice. I hope this may bring forward some response.

"THERE IS NO DEATH."

The "Tocsin" which has just commenced a new life under a different form as to size, type, and so forth, devotes as usual a chapter to Occult matters, under the heading of "Nekia." With evidently no ill-will to the subjects treated of under this heading, the "Tocsin" is hardly up to date in some things. This is how Florence Marryat's much reviewed book is treated of:—

In this book we have a clear and intelligent account of various Spiritualistic phenomena. Story after story is given of what are popularly called "supernatural" occurrences that took place under circumstances which apparently rendered trickery impossible. Nevertheless, in "The Supernatural" and in the "Confessions of a Medium" we are told how some of these phenomena may be produced through trickery, and others may be similarly explicable, although they have not yet been explained. In any case, the senses are liable to delusion, as any one who has witnessed clever conjuring tricks will grant. In the second place, supposing that "supernatural" phenomena occur under circumstances which must be independent of trickery, we have still to determine whether they are objective or subjective.

Disease produces states of mind to which common objects, such as furniture or shadows on the wall, appear to be something widely different. If sick people merely saw things we cannot see, they might, owing to their hyper-sensitive condition, be said to have reached a higher plane of consciousness than ourselves. But we know that they frequently mistake what they see, they will often fail to recognise a relative, and yet fancy that their nurse or doctor is some old friend who has died years before. Now, if these obvious delusions can be produced by disease, why may not similar delusions be produced by a highly excited state of mind or by over-wrought nerves? We do not say for one moment that there is no truth in Spiritualism, on the contrary, we hold that it would (if proved) account for some facts which materialism and positive science cannot account for; but as yet it has not passed through that ordeal of strictly scientific investigation which would entitle it to be regarded as an established truth.

LIKE the body, the virtuous mind grows sound and strong more by labour than by good nourishment.—J. P. RICHTER.

THE MINISTRY OF ANGELS.

FROM THE "RELIGIO-PHILOSOPHICAL JOURNAL."

The "Christian at Work" asks, "What are angels and what their offices?" This "Christian at Work" then proceeds to answer its own question—in the following orthodox fashion:—"Angels are a superior order of beings, spiritual in nature, surrounding the Divine throne, and capable of acting, as their name angel, a messenger, indicates, as swift and efficient agents in the execution of the Almighty's purposes and plans. They are mentioned in this relation over one hundred times in the Old Testament, and nearly two hundred times in the New Testament. They were the sons of God who were present when the earth was created, and who shouted for joy over such an exhibition of infinite power, wisdom and goodness. Assuming the forms of men, sometimes with nothing especially remarkable in their appearance, at other times clad in shining garments, they flashed out of the sky bearing wonderful communications from Jehovah for the guidance and protection of His servants."

Thus theologians go on muttering sounds without intelligible meaning; they ignore facts patent to every sense and reasonable requirement; they seem bent only on holding the purse strings through pen and pulpit, that they may live in this life on the fat of the laud—while humanity perishes for want of spiritual truth. A day of reckoning is coming. They, like all others who put forward theory without fact, must give a reason for their faith. Science is now God's fan of fire—burning the chaff that the kernels of truth may remain to feed the hungry millions who are starving. Religion, so-called, will have to pass the ordeal and unless it, like all the new discoveries of the age, can rest upon fact and not fancy, it too must go like the ancient Egyptian, the Roman, and the lesser religions—which have first enlightened, then debased the human heart and mind.

If all the "Christians at Work" would study, they would find something to enlighten them. They would find no angels "loafing around the throne"—no special creation of God as "swift and efficient agents in the execution of the Almighty's purposes and plans"; but simply glorified men and women, born on some earth in the universe where, under the law of evolution and development they have laid the foundation for that exalted state which they are now revealing to humanity.

What Swedenborg says is of interest in this connection: "An angel is one who possesses the human principle and who descended through many spheres until the atom of life found itself upon the earth-plane, and there it built up for itself a tenement from materials supplied by that earth. Having done its work and accomplished the mission for which it was ultimated in the human organism, it discarded its external clothing and the tenement was dissolved—not destroyed—and then it commenced its upward career in the ascending scale of life, and having arrived at a certain altitude in the ascension, it gathers up the 'remains' of every state through which it has passed in the descent. Entering therein it becomes the man-woman made perfect, and thus an angel or the human form divine."

This definition of the "angel" is unique. It shows the angel to be one of us—in touch with human sorrow, sin and selfishness—worker or workers for the weal of the race. We are encompassed by a mighty host of these sympathisers with human suffering in all of its forms. They come as angel fathers and mothers; as helpers for the uplifting of humanity. They come to give light in this universal darkness by imparting the knowledge of who and what we are; from whence we came and to whence we are travelling. In sleepless vigil they watch and guide and guard our steps that we may realise that this is not our home, but that we are born into time that we may by experience and thence knowledge, inherit the glories of eternity!

THERE are things and there are faces which, when felt or seen for the first time, stamp themselves upon the mind like a sun image on a sensitised plate and there remain unalterably fixed. To take the instance of a face—we may never see it again, or it may become the companion of our life, but there the picture is just as we first knew it, the same smile or frown, the same look, unvarying and unvariable, reminding us in the midst of change of the indestructible nature of every experience, act, and aspect of our days. For that which has been, is, since the past knows no corruption, but lives eternally in its frozen and completed self.—RIDER HAGGARD.

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

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Light:

EDITED BY "M. A., LOND."

SATURDAY, OCTOBER 15th, 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.

TENNYSON.

Just as the leaves are beginning to redden at Aldworth, as the October wind rushes up the valley, the spirit of Tennyson has passed away. Something has gone from us, that has been with us, most of us, for all our lives. No more will come of that pure music which delighted our youth, no more of that lofty imagining which purified our maturer age. Tennyson is dead.

There are spiritual men who are not professed Spiritualists, as there are Spiritualists who are not spiritual men. Tennyson was a spiritual man, and even if he did not publicly profess a belief in Spiritualism, his interest in it was great, and one of the most pleasant acts of his later life was to desire and receive a visit a few years ago from Mr. Stainton Moses, to whom he gave his autographically signed portrait.

But that he was a spiritual man is evident right through his poetry. No invidious comparisons need be made between his work and that of some where beauty of form, and of form alone, is predominant, whose pleasing jingle charms the ear, while the under-meaning, if any, is not easily found. That Tennyson was the singer of singers is seen at once in the outburst of small echoes that come from all quarters in the public Press.

How truly Tennyson saw beyond the veil is evident continually. In "Aylmer's Field," in a passage of surpassing beauty, he writes thus:—

Star to star vibrates light; may soul to soul
Strike thro' a finer element of her own?
So, from afar, touch us at once! or why
That night, that moment when she named his name,
Did the keen shriek "Yes, love, yes, Edith, yes"—
Shrill, till the comrade of his chamber woke,
And came upon him half-arisen from sleep,
With a weird, bright eye, sweating and trembling—
His hair, as it were, crackling into flames,
His body half flung forward in pursuit,
And his long arms stretch'd as to grasp a flyer,
Nor knew he wherefore he had made the cry.

"In Memoriam" is full of it:—

Behold, we know not anything;
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring.
So runs my dream; but what am I?
An infant crying in the night;
An infant crying for the light;
And with no language but a cry.

And again:—

I wage not any feud with Death
For changes wrought on form and face;
No lower life that earth's embrace
May breed with him, can fight my faith.

Eternal process moving on,
From state to state the spirit walks;
And these are but the shattered stalks,
Or ruin'd chrysalis of one.

Nor blame I Death, because he bare
The use of virtue out of earth;
I know transplanted human worth
Will bloom to profit elsewhere.

In "Geraint and Enid":—

O purblind race of miserable men,
How many among us at this very hour
Do forge a life-long trouble for ourselves,
By taking true for false, or false for true;
Here, through the feeble twilight of this world
Groping, how many, until we pass and reach
That other, where we see as we are seen!

In the Arthurian legend the spiritual element is pre-dominant; not so much, perhaps, in scattered places as in the "In Memoriam" and other poems, but rather as a sustained background for the whole noble structure. And the last words of the King in the "Passing of Arthur" may well be echoed as the last words of the poet as he passes on:—

I have lived my life, and that which I have done
May He within Himself make pure! but thou,
If thou shouldst never see my face again,
Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands in prayer,
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.
But now farewell. I am going a long way
With these thou seest—if indeed I go
(For all my mind is clouded with a doubt)—
To the island-valley of Avilion;
Where falls not rain, or hail, or any snow,
Nor ever wind blows loudly; but it lies
Deep-meadow'd, happy, fair with orchard lawns
And bowery hollows crown'd with summer sea.

LONDON SPIRITUALIST ALLIANCE.

We call attention to the fact that a conversazione of the above, as advertised in another column, will be held at St. James's Hall, on Wednesday, October 26th, at 7 p.m. The President, Mr. Dawson Rogers, and Mr. A. A. Watts, will both give addresses. It should be remembered that this will be the first meeting of the Alliance since the death of its distinguished and lamented Founder.

THE STAINTON MOSES MEMORIAL NUMBER.

The Editor is very anxious that there should not be any unreasonable delay in the production of the Memorial Number of "LIGHT." He would, therefore, be glad if all communications as to facts in the life of Mr. W. Stainton Moses, letters, and anything which is of interest, were forwarded to the office of "LIGHT," 2, Duke-street, Adelphi, on or before Saturday, October 22nd.

A STRANGE PRESENTIMENT.

The following is from the "Register" of Adelaide:—

Constable J. C. H. Williams has reported to head-quarters that he had an unpleasant experience at about midnight on Monday. He was on duty at the Government Offices in King William-street, and while standing at the main entrance he had a presentiment that he was in danger, and walked away a few steps. Scarcely had he moved from the spot when a portion of the cornice work at the top of the building fell with a crash on the place where he had been standing. The piece of plaster must have weighed fully a stone, and had it struck Williams the result would doubtless have been fatal. A passer-by saw the constable a few minutes after, and his scared looks and agitated manner clearly showed that his story was true.

TENNYSON AND SPIRITUALISM.

Some of the papers are exercising themselves about the late Laureate and his interest in the Unseen, as witness the following. Says the "Morning Leader":—

Was Lord Tennyson a Spiritualist? Many of those who read his "Demeter" volume, especially its concluding poem, "Crossing the Bar," thought that this must be the case; and one such reader wrote an article on the internal evidence furnished by the book. The Rev. Stainton Moses, the late Editor of "LIGHT," to whom he forwarded it, begged him not to publish the article. He himself, he said, had recently been staying with Lord Tennyson, and had brought the subject of modern Spiritualism before him, with the result that the Laureate was "converted," but did not wish the fact to be made public. Now that both of those concerned are dead there seems no reason for reserve. The writer of the article at once withdrew it in deference to the editor's desire. Mr. Stainton Moses was an intelligent man, formerly one of the masters at University College School, and died only a few weeks ago.

And the "Evening News":—

It is not at all improbable that a revelation of what may be called the inner life of Lord Tennyson, which sooner or later must be made, will yield some curious evidence of his inquiries into the truth of the higher cult of Spiritualism. For the lower—the trafficking in materialistic displays at sensational séances—he had a wholesome contempt. The late Elizabeth Barrett Browning had, it is now known, extraordinary sympathy with the work of the Howitts, and with that of other investigators in the same field, past and present. There is a letter of hers extant which shows how intensely at variance she and her husband were with regard to the pretensions of the more intellectual of the Spiritists. Some years ago Lord Tennyson, not then a peer, showed extraordinary interest in the Spiritualistic movement. On the occasion of his meeting with a well-known poet, who was a declared believer in and preacher of the occult doctrine, nearly the whole of their conversation, which, by-the-way, took place in the Laureate's bed-room, he being at the time temporarily indisposed, took the shape of a grave discussion of the genuineness of certain phenomena which were then matters of public comment. Ever since the time in question the Spiritualists, in speech and in prints, have, without intermission, claimed Lord Tennyson as one of their order. And it is a singular matter of fact, to be taken, of course, for just what it is worth, that that claim has never once been disputed.

TWO MAGAZINES.

The "New Review" for October contains a remarkable article by Olive Schreiner, in which the altruistic teaching of the gifted lady reaches a loftier height, perhaps, than in any of her works. Later we propose to say more about this article, which is entitled "Was It Right?—Was It Wrong?" but for proper consideration it must be taken with her preceding writings of the same kind. One quotation we give. It must be remembered that Olive Schreiner is still young, and yet she can put such language into the mouth of one woman who is addressing a younger one. Is Olive Schreiner more philosophic than her fellows, or is it another note of the sadness of the age, finding its true place in Olive Schreiner's brain?—

There are times, in life, when everything seems dark, when the brain reels, and we cannot see that there is anything but death. But, if we wait long enough, after long, long years, calm comes. It may be we cannot say it was well; but we are contented, we accept the past. The struggle is ended. That day may come for you, perhaps sooner than you think.

Another striking article is that by Professor R. L. Garner, on "Jim the Orang and his Cousins," but from that we have already quoted.

The "Idler" opens with a paper by Mr. Hall Caine, whose works are full of spiritual insight, as this may well be when one thinks of the Cumberland fells and lakes the legends about which first gave him inspiration. A pleasant number, but not so interesting for the readers of "LIGHT" as the "Idler" sometimes is.

THE just man alone lives without trouble and without disorder; the unjust is forever perturbed.—EPICURUS.

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

No. XXVIII.

FROM THE RECORDS OF MRS. S.

[It will be observed that this record though numbered XXVIII. should have preceded the one numbered XXVII. The explanation is that the manuscript had been put away among other papers by Mr. Stainton Moses during his last illness, and has only recently been found. This paper was arranged for the press by his own hand, and is indeed almost "A last Note by the Way."—ED. of "LIGHT."]

October 5th. This evening Mr. H. joined our circle. We were not allowed to sit in the usual séance-room, as Imperator wished it kept sacred for the inner circle only. Consequently we met in the dining-room. We commenced with a little light, and Dr. Speer played on the piano "Waft her Angels." Raps came on the table, beating time to the music, and when it was finished, "thanks" was rapped out. G. then manifested, making harp and tambourine sounds, and answered questions. I then saw a bright column of light standing by Dr. S. At that moment he called out that scent was around him. The light then moved to Mr. H., who also said he perceived perfume around him. It then came and fanned me with perfumed air, and passed on to the medium. Many sounds were heard all over the room; at last they congregated round the medium, and two or three lights appeared, not as bright as usual. Mentor controlled, and said they were bad, but he could make better if we would go upstairs, and put the medium into a cabinet. He then added, "I go; Chief coming. Good-night." In a few moments we heard Imperator's gentle voice saying "Good evening, friends." (Mentor's was quite different.) "We invoke the blessing of the Supreme." He welcomed Mr. H. Raps then came in the front of the medium on the table. Imperator called our attention to them, saying, "Our friend's guardian had come to say she still slept, but had given signs of awakening. The birth of a spirit into the spheres is very like the birth of an infant into this world. The new-born spirit requires care and guidance. Every spirit is cared for upon entering into spirit-life." Imperator then spoke of the importance of the subject brought before us, dwelt upon our doubts and difficulties, and the solemnity of the mission, and how we could assist or retard it. He promised rules for our daily life, and dwelt much upon the danger to the medium from sitting in mixed circles. He spoke of the importance of prayer, as it was a ladder between us and Heaven, bringing angelic influence around, to help and soothe in all our sorrows and difficulties. "Pray, pray, pray," was again and again reiterated. Imperator implored the Divine blessing, and bidding us farewell, departed. After he had left we went upstairs, the medium going into a small room, while we sat in a larger one communicating with it. A curtain was placed across the door, and a large square hole was cut in the upper part of it, through which aperture Mentor showed us some very large and bright lights. They sailed into the room in which we were sitting, floating about in all directions, and were the finest we had seen. Before bidding us good-night he deluged the circle with wet scent.

October 10th. The circle met under the usual conditions in the séance-room, but no manifestation occurred.

October 14th. This evening we met for a short time. Three things were brought from different rooms in the house. We asked for G. He came at our request. Dr. Speer had been reading an account of his earth-life, and wished to question him concerning it. He did so, but accidentally gave some of the facts and names wrong. This made the spirit very indignant; he corrected Dr. S.'s mistakes, and answered all his questions quickly, evidently much annoyed with Dr. S. I suppose he thought he was testing him, but the mistakes were merely accidentally made. None the less, they were promptly put right.

October 16th. This evening we met in the dining-room, as Mr. Percival joined our circle. On coming into the room we at once perceived that it was already perfumed with delicious spirit-scent. Dr. Speer played for some time on the piano, and then joined the circle at the table. Perfumed air was

waved over us, and G. manifested, making most beautiful musical sounds. Imperator controlled with great difficulty; during the control the spirit came that had attached himself to the medium at Kersal Green Cemetery. He disturbed the control so much that the Chief suddenly said, "I go; I go! Farewell." He left without giving us the usual blessing.

December 1st. This evening our circle renewed its meetings after seven weeks' cessation. The conditions were as usual. Owing to the long break the manifestations were retarded, and we waited twenty minutes before rapping commenced. Raps came on the book-case, then on the medium's chair and table, in front of him. Abundant scent was thrown over us, and the medium became much convulsed. We then heard Imperator's welcome voice saying, "Good evening, friends. We are very glad to meet you again, and should not have left for so long a time, but judged it wise to give opportunity for reflection and retrospection. The Band will now have many changes made in it, and as this circle has been formed for religious teaching, in the future D---I and H---I will be associated with myself in giving information to it. I shall still retain command of the Band, and as occasion serves, evidence will from time to time be given in the circle, of spirit-power. Also higher, nobler, and purer truth concerning God, the religion of the future, and the hereafter. The séance-room must be used by the original circle only. It is sacred, fraught with many memories, and we wish it kept free from all external influence. When fresh influences are added to the circle, it is better to isolate the medium." Imperator solemnly assured us the mission was divine, and sent for receptive minds; he was thankful that so far we had been able to receive the teaching, and that it had borne fruit. The age was becoming more enlightened, but the instruction he now gave could be only received by the few advanced spirits who were yearning for the truth. The next generation would hail it with delight. Thousands leave the world in error, and it is difficult to imagine how such errors had been taught. They will have to be unlearned before the soul can progress; happy for those who have unlearned them in this life. In answer to a question regarding progress, Imperator said, "Teach men, especially the young, that their duty to God, their own bodies, and their fellow-men, well done, will ensure happiness, and the contrary lead to dismay and misery."

December 5th. This evening Mr. Percival joined our circle; we sat in the dining-room under the usual conditions. Very soon after sitting down we had a wonderful display of raps; the sounds seemed everywhere, and came round each member of the circle. Catharine rapped near Dr. S. and others near me and Mr. P. The medium was surrounded by them. We were informed afterwards that the noise emanated from our spirit-guides, using up the power to keep off evil influences G. also made many musical sounds. Imperator controlled, and answered many questions, saying the conditions were not as good as on the previous evening. He spoke on the subject of Re-incarnation, but unfortunately no notes were taken. Scent very abundant.

December 6th. This evening we sat alone in the séance-room. Raps were soon heard in all directions. Scent came abundantly. G. manifested, and the room was filled with spirit-light. After several convulsive movements, Mr. S.M. became entranced. Imperator spoke in a very clear voice, saying that the control was good. He prayed the blessing of the Supreme might be with us always. We then held a long and interesting conversation. He informed us the control had been imperfect on the previous evening, as the room had been full of spirits anxious to communicate, and our spirit-guides had been obliged to use up the power. Imperator described the earth as the seventh sphere, as there were six spheres below it, and seven above, and seven beyond—spheres of contemplation. The seven beyond the earth were spheres of work and probation—progressive spheres. Spirit influence had more to do with our lives than we imagined. We were judged of by the spirits surrounding us. Before we knew this medium, influence of a spiritual character had been brought to bear upon us preparatory to forming this circle. After much more conversation Imperator bade us farewell, saying he was not sure whether he would be able to control again; would do so if possible. Mr. S.M. then became greatly convulsed, and when quiet we were startled by hearing a deep solemn voice saying: "God guard you, friends. Through the mercy of the Most High and kindness of the Chief, I am come to you through my dear and valued

friend." We asked who was speaking to us, and the answer given was "S.W." * "You have wished for evidence of the departed. I died. I have come back. I live the same as the same spirit. It is strange, very strange, to come back again, and I find it difficult to speak; another time it will be easier." He described his passage into life as instantaneous, without pain, a sudden awaking into life. With all his lifetimes, and they were many, he could look back upon his earth-life as a life of useful work, honestly done. In answering questions, he gave us a solemn blessing, and departed. The voice was unlike any other we had ever heard in the circle, and was very like the deep, beautiful voice of the late Bishop. It made a deep impression upon us, and we felt we were in the presence of the spirit so lately departed from earth. In a few moments the voice changed, and Imperator again spoke to us. He said he was rejoiced that the Bishop had been able to talk to us; hoped it would have been easier on account of the perfect rapport between him and the medium. We then spoke of the pleasure it had given us to welcome G. again. "Yes, he is standing by me now." Imperator then said to G., "Come here." Instantly the light that was standing by me moved to the medium's side, and G.'s sounds were heard very distinct and sweet. Imperator conversed for some time, said the conditions were very good, and that in time, if we were patient, much evidence would be given to us. We were not to admit other influences, as it increased the difficulty of communication. Even now the manifestations often gave great trouble, and it took them many hours to prepare for a séance, as one thoughtless act might completely disarrange their plans. Imperator then said he would not keep the control longer for fear of injuring the medium. He prayed earnestly for the circle, and then departed. We remained very quiet. Presently we heard Mr. S. M. saying: "I see a beautiful spirit. It is G. There is the Bishop, with his own familiar face and expression. And there is Catharine." I saw bright clouds of light in the direction he pointed. Catharine was standing between me and Dr. S., who said: "If my little sister is here, will she rap?" She instantly did so, close to him. I asked her to manifest near me. She rapped gently between my hands, which were resting on the table. The beautiful spirit-light seemed then to vanish, and Mr. S. M. still in trance, said in a most mournful tone of voice: "They are all gone, and now it is dark, dark, so dark, and cold; the reality was there, the shadow was left." The control had been so perfect that when the medium came out of it he knew nothing that had occurred during the séance, not even any control. All was to him an absolute blank.

DREAMS.

The "Evening Standard" of October 5th quotes from, and remarks on, the article on Dreams in "Temple Bar" as follows:—

It chances that in England and America, during the last few days, some most amazing stories have been published of dreams which came true. No sort of explanation is suggested; the facts are simply narrated and remain to puzzle the thoughtful. One of these anecdotes is of the late Bishop Wilberforce, of Oxford, and it is told in "Temple Bar" by Mrs. Andrew Crosse, the distinguished widow of the famous electrician. The Bishop was writing a dry business letter one day, when a feeling of acute mental agony overcame him, and he felt that some evil had befallen his favourite son, a midshipman in the navy. The impression was correct. On that very day the lad, who was with his ship in the Pacific, had been wounded, and nearly bled to death. When this was told to Hallam, the historian, he replied that a very similar thing had happened to himself. Across the Atlantic, a week before Dr. Cronin was barbarously murdered by some of the more active friends of the present rulers of Ireland, the victim dreamed that he was being killed; and what adds to the wonder of the story is that a Mrs. Donan, wife of the livery-stable keeper from whom Dr. Cronin hired his horse, likewise saw the murder in a vision. This is the most amazing of a number of somewhat similar dreams that were fulfilled which are related in a recent issue of the "New York World." Readers can only fall back on Hamlet's often-quoted reflection to Horatius as to the limits of our philosophy:

*A well-known man, well known to me.—W. S. M.

THE PRESENT AND THE LARGER LIFE.

FROM THE "RELIGIO-PHILOSOPHICAL JOURNAL."

In the past theological and ecclesiastical systems have been the nurseries of despotism in rulers and of slavishness in the masses. They have been foes of manliness and liberty, and of an erect attitude, so to speak, of both body and mind. In the presence of the mystery which surrounds and overshadows him, man, in his vividly conscious inability to cope with it and to solve it, naturally enough feels a sentiment of awe; but in the intelligent, free modern man, this is expressed itself not in superstitious rites and the abject prostration of himself before the mystery of the universe, but in a rational endeavour to investigate his own nature and destiny and the entire world to the extent of his ability. The contemplation of the universe, in the modern man, leads to rational knowledge, to science; in the case of the primitive man it produced pompous ritualisms and abject forms of worship to propitiate an imaginary, omnipotent despot. Superstition is founded on fear and servility; science on reason and an aspiration for enlargement, for "more light," to borrow Goethe's final words. Up to within a century theology has had the past almost exclusively to itself, and except among the most advanced intellectually it still reigns as of old, although in a modified form.

Under theological systems men are exhorted to do right, not in accordance with their own high nature, but because of some revelation or miraculously given decalogue of which some old prophet was the medium, who had alleged direct communication with the source of knowledge. As long as men continued to be grossly ignorant of their own nature and of the phenomenal world which they found given in their consciousness they of course continued in the theological mood. They were governed not by reason, but by fear, as the majority of the race are still governed. But the era of reason and truth has dawned, and the old, abject, degrading theological mood is sooner or later to be succeeded by a nobler, more unselfish and higher mood. We have a Sinai within ourselves—for man is a spirit and not merely a collection of material atoms—and we need not go to any hoary traditions or mouldy parchments to ascertain what our duty is to ourselves or to others. Then again *natura rerum*, the investigation of which theology denounced, is infinite in extent and duration, a boundless realm for the development and discipline of conscious spirit, and no dead, inert materialism, but an everlasting play of eternal forces.

The era of rational knowledge and of spirituality means spontaneity and popular liberty, and the truly, broadly scientific stage of human development will be an immense advance on that theological stage which began in the shades of pre-historic years and has lasted so long. But it will be asked in the absence of dogmatic theology and its soothing syrups for bereavements and bodily decay, what provision will the higher reason make for sorrow and death? "Cosmic emotion" affords no direct consolation for our bereavement and the pangs of death-stricken love. The intellectually full-statured man of the future cannot be appeased, so far as the laceration of the heart by death is concerned, by the stock assurances and celestial condiments of primitive mythology which are now understood to be but the mirage of the imaginative faculty and that ideal hunger for ideal felicity which dominates human nature and is a guarantee of its grandeur and final triumph. If the bereaved man were immortal here on this bank and shoal of time, and did not quickly follow his loved and lost into the higher life, he might be inconsolable; but a common fate quickly overwhelms us who have survived friends and kindred almost dearer than life. The consolatory dreams of bliss and reunion beyond the grave, wherewith the much-enduring and sorrow-stricken generation of men have in all ages and climes endeavoured to lighten the load of mortal existence are inadequate adumbrations of unspeakable realities not describable in terms of this present life. "Hope springs eternal in the human breast," and peers confidently through the cloud of dust and ashes into which our organs are finally dissolved for gleams of a better life, the assurance of which Spiritualism brings. They who imagine that they can form conceptions of life in the spirit-world just as it actually is will probably find themselves in error. The limitations imposed by the organs of sense and by the material conditions of earthly life give a sensuous and material cast and colour to all our

conceptions. The thoughtful and wise man knows that there is much in the Beyond which cannot be comprehended, here and now, and he is content with the abiding conviction that his intellectual and moral nature will endure, and that the great truths in regard to the conditions of spirit-life will be known to him when he shall have passed through the door of death to the realities of a larger life.

THE IGNORANCE OF CONTEMPT.

BY MRS. A. J. PENNY.

II.

The allurements of Spiritualism is the promise of new treasure; I hope to show that it has not been unfulfilled. Before I do so I should like to turn upon Spiritualists who seek for guidance heavenward from such spirits as are at the beck and call of experimenters, a remonstrance made of old by a great philosopher to people who said that "some even by standing on indented marks" (what they were is not explained) "divine, as though they had been filled from an insinuation of spiritual influx." Of whom Iamblichos says, "They hold in contempt the order of religious observance, and the most holy encountering of prolonged trials; and renouncing the sacred laws and ordinances, and the other holy rites, they consider the standing on indented marks to be enough alone. They believe that at a single time when they do this a spiritual influence is evolved. Yet how can anything excellent or perfect take place from these things? How may the eternal and real essence of Divinity be combined in sacred acts with temporary performances? These inconsiderate men, therefore, go entirely astray by means of these things, nor are they worthy to be enumerated among the diviners." (Iamblichos "On the Mysteries." Part iii. Sect. 13.)

Must it not be allowed that to conclude against orthodoxy, because none of the spirits are orthodox who inform equally unprepared men in our day, is very inconsiderate? Such people often hold in contempt religious observances, and think themselves more spiritual for discarding them. Yet had they any regard to the law of correspondence they would hesitate to do so. Swedenborg (whom not to learn from is as if a so-called Bible Christian should not read the Bible) would teach them that even the rites of Levitical worship—the favourite butt of modern contempt—were of great efficiency, attracting angelic influx by this acted language of correspondence. I believe we may fairly say that Spiritualists have as much misjudged the faith of orthodox believers as these last have ignorantly condemned *them*. If we could but induce their prejudiced despisers to accept William Howitt's definition of Spiritualism, leaving its follies as much out of thought as they leave hypocrisy and worldly interest in their own estimates of ecclesiastical decorum, there would be gain on both sides. "When I speak of Spiritualism, I mean by it the manifestation and operation of spiritual natures, from the highest Spirit—God, to the lowest spirit—angel, disembodied man and devil. All these are, and clearly have, from the hour of the creation of man, been operating around, upon, and through him. (W. Howitt "On the Supernatural." Vol. I. p. 124.)

It is time to mention some of the boons derived from it, which seem to me undeniably great. One is so evident that it hardly needs notice here—the check upon materialism when its dupes were rapidly increasing and "faith buried in sciences" * seemed likely to be classed among obsolete theories. Spiritualism alone met the dementia on its own low level of spiritual life, and proved to the most thoughtless and godless, as well as to the sincere seeker for truth, that this world is only one stage in human existence, that the next is quite as real, and has to be prepared for as carefully, to say the least, as emigrants prepare for going to a new country.

On another point Spiritualism has most beneficially neutralised an error often gaining ground among a large class of religionists, that salvation by Jesus Christ extirpates sin and effaces acquired character in those who die forgiven and at peace with God. If communication with the deceased had taught nothing more than the persistence of character and possibility of sin after death, we should have reason to be thankful for it. Previous conceptions of post-mortem existence had been, both with regard to holy and unholy souls, so far removed from the facts of human nature in this life that they had no stringency for the busy living creature

* S. D., 690½.

(October 15, 1899)

For instance, an incorrigible grumbler might be warned against the sin of discontent year after year, yet feel no alarm; could any *pains of hell* be expected to follow for such a venial transgression? But once convince the man-peace that death cannot alter a habit of finding chagrin and defect in every circumstance, and the prospect of missing pleasure even in Paradise will begin, I think, to tell. If anyone asked, for what *new* truth are we indebted to Spiritualism, my answer would be, it has made us feel the solidarity of the human race to a degree we never did or could before. By the help of reason we have recognised the solidarity of all now on earth, but of our oneness with and inter-active nearness to past generations, neither reason nor religion—Protestant religion—have given the faintest sense: both have studiously ignored what is out of the body's sight being any longer in touch with this world. Indeed, what we have no means of imagining in any way we cannot long hold in thought, and so far as any present bearings of the yet alive on the departed go, there has been no least guess. A dense wall of unsympathising ignorance, only now and then disturbed by real or imagined ghosts. Indirect, but strong proof of this I find in the following passage from James Hinton's "Mystery of Pain," p. 31. "These uses of pain which concern the one who suffers only, must fail and be found insufficient; for they do not embrace that which is unseen." He tried to reason out *how* pain is to help by unseen benefit, and his theory was excellent—by unconscious sacrifice for others; but little he dreamed of what is now opening more and more to our conception, that through the embodied human being disembodied (out of the flesh) spirits are being taught, led, rescued, and healed. That appears to me the greatest of modern discoveries, and to Spiritualists we owe it. For though implied in some of Swedenborg's reports, he might have written them in Arabic for any effect they have had on the heavy English mind. In his "Spiritual Diary," 821 and 2,153, the influence of man upon spirits is spoken of, but nowhere, so far as I can recollect, does he tell of the craving for the prayers of the living which is now so frequently brought under the notice of experienced Spiritualists. Among these, of course, I class Jung Stilling; those who have read his books will not forget the demand made upon the Seeress of Prevorst for her prayers by unhappy spirits. The beneficent result of such prayers has been abundantly proved by our contemporary, the Baroness Von Vay. Of Oetinger, in the first part of the century, it is known that he used to preach to the dead at midnight in his own church; and private circles for united prayer with the dead have long been kept up both in America and England. I have heard too many first hand accounts of these, too many touching details of the distressed spirits who gather to these prayer meetings, ever to doubt of their efficacy.

In conclusion, it remains to trace the connection between Divine mercy desiring to reveal more and more of celestial truths, and intricacies of baffling untruth being allowed to simulate revelation.

Influx being always conditional by the state of the recipients it is surely a safeguard against perilous credulity that until we are on higher levels, moral and spiritual, much that is obviously false should awaken distrust; for with many people the mere fact of words coming from an unseen presence gives them spurious value. Unless hearers are incurably silly, concomitant absurdities must put caution on the alert. And thus, as I suppose, the malignity of man's foe is both gratified and foiled. With fools the snares laid are successful; though even those who deserve that title may be gradually disabused of believing every whisper from another world: and after much perplexity, failure and disappointment to wiser people, the conviction has been secured that to keep the door open for heavenly messengers, by a humble belief that they *still can* and *do* come, is a very different process from accepting all who approach as heaven-sent, or *inviting any to come*. For my own part I so much fear being duped by false credentials that if I was pressed to join any séance whatever I should answer in the words of St. Martin, "that I wish to remain constantly and exclusively in the hands of the unknown God, who draws near to us secretly, and so sustains us that one is able to pass safely over abysses, thus filling one with more joy and consolation than if all the treasures of the heavens were opened to view." ("Le Nouvel Homme." P. 52.)

It was not a Christian who on this key sounded a note higher, I fear, than many modern Spiritualists can reach. "He, approaching himself to the supreme God who is estab-

lished in the inward parts of himself, receives from the precepts of eternal life, tending thither by a confiding whole of himself, and instead of a diviner praying that he may become a confabulator of the mighty Zeus." Yet in the immediate context he added, "if such a one is impelled by some necessary circumstance, there are good demons, who, the man living after this manner, and who is a domestic of the Divinity, will indicate and prevent, through dreams and symbols and omens, what is to come to pass, and what is necessary to be avoided."* I wish such fairness of judgment ruled among Christians now! The prejudice which repudiates any regard to divine agents from fearing to disturb God is causing at the present time, I am persuaded, great loss to the Kingdom of Christ.

SPIRITUALISM IN PALACES.

The following is from the "Harbinger of Light," I, a striking instance of that recklessness of assertion without proof which does so much harm. The things may be to certain extent true, but where is the evidence? Know something of the English aristocracy, we greatly doubt the truth of the last paragraph but one. One swallow does not make a summer of Spiritualism any more than of anything else:—

Under the title of "Politics and Spiritualism," a *Déluvio*, a journal hostile to the latter, publishes an article from which we make the following extracts:—

"In Russia all the Court affects Spiritualism. The Imperial family frequently gives itself up to the experiments of mediums. The Czar declares himself completely convinced. In Court circles table-turning is resorted to, and spirits are questioned by a great variety of methods. It is an open secret that the Czar himself and the Grand Duke submit themselves to the counsels and directions of spirits in serious political emergencies. It further appears that the Czar is favoured with frequent and characteristic communications, the elevated character of which has arrested his serious attention, and inspired him with a great interest in the subject.

"During the reign of the Emperor William in Germany he was much occupied with Spiritualism, both in Potsdam and Berlin. It will be remembered that the Emperor believed himself to be in continual communication with the tutelary genii of the German nation. During the short reign of the Emperor Frederick, Spiritualism still continued to be much in vogue.

"The whole of the English aristocracy is manifestly inclined towards psychical investigations; and to cite one prominent example, it is well known that Lord Lytton, the British Ambassador in Paris, who died recently, was a confirmed Spiritualist."

We need scarcely add that his father, the famous novelist and poet, was also an ardent Spiritualist at a time when a belief in communion with the inhabitants of the unseen world was much less generally entertained than it is at present.

CURIOS CALCULATIONS.—A correspondent of the "Gaulois" has furnished that paper with some curious calculations about the dates of events in France. Louis XVI. ascended the throne in 1774; the sum of the numbers making up 1774 (1, 7, 7, and 4) is 19, which, added to 1774, makes 1793, the year of his murder. The French Revolution dates from 1789, the sum of which is 25, which, added to 1789, makes 1814, the year of the Restoration. The Restoration was finally accomplished in 1815, the sum of which is 15, bringing us to 1830, when Louis Philippe seized upon the throne. He was born in 1773, the sum of which, 18, added to 1830, makes 1848, the year of the second Republic. Louis Napoleon was born in 1808, and his wife in 1826, and they were married in 1853; each of these three years gives a total of 17, which, added to his wedding year, gives 1870, the date of his *débâcle*. The practical question then comes to deduce the end of the present régime in France. If we date it from President Grévy's election to the Presidency in 1879 we add 25, which brings us to 1904, but if we take the birth of Republicanism as 1789, and add its sum 25 to the year 1870, the third Republic can only survive until the year 1895.—"Daily Graphic."

THERE is a power that acts within us without consulting us.—VOLTAIRE.

* "Porphyrios on Abstinence." End of Section 47 and beginning of 48.

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.]

The Resurrection Body.

SIR,—In Mrs. Penny's interesting paper on "The Ignorance of Contempt," begun in last week's issue of "LIGHT," there occurs this paragraph: "To such judges of doctrine, assurance is quickly given by familiar spirits that there is no resurrection body other, or more subsequently formed, than the spiritual body in which all human beings find themselves after death." Now this seems to imply a knowledge on Mrs. Penny's part of some source of information on this subject, which would surely be of great interest to your readers if she would kindly share it with them.

As a subscriber to and appreciative reader of "LIGHT" almost since its commencement, may I add my testimony to that of many others in the feeling of personal loss sustained by the removal of our late Editor?

October 9th, 1892.

E. S. W.

A Plea for Spiritual Action.

SIR,—The Apostles, who were near to the Spiritual outpouring that came after, and about the time of the death of Christ, and were among it all, knew that they wrestled, not with flesh and blood, but with spiritual wickedness in high places—with opposition marshalled by intelligences not bound as we are." I have just read this in your article "Spiritualism—A Social Factor," and it touches me pleasantly. More than thirty years' reflective experiment assures me of the reality you set forth. And at this moment I have borne in unto me a kindred expression of the truth of the action of the invisible world which seems to me to use us as its agents; and indeed we are not much more. For now, as has often happened to me, I find the dominant idea thrust upon me. Your article lingering in my mind I read three pages further on in "LIGHT" Mr. Stead's opinion—"And it seems to me in connection with the question of Spiritualism very odd, very peculiar, that so many good, devout, excellent people who accept and uphold the literal inspiration of the Bible, should entirely ignore the existence of good and bad spirits, but I can assure you this is an undoubted fact."

I desire to add to this affirmation of belief—that for ages past it has been known that the minds of men are more open to the working of the spirits, bad and good, when many men are gathered together than when we are alone. Lord Bacon wrote that this was one of the greatest of the secrets of Nature; and all churches act in accordance with it; that is, so far as gathering together is concerned. But few of them rely, as they ought to, on the moving of the spirit so as to permit of its manifesting where it listeth; and in making this remark I am hopeful that when Spiritualists are gathered together, the meetings may not end in the reading of set papers, but may also encourage such a genial intercourse amongst the congregation as I am persuaded would certainly happen if the individual wishes of the mass found unrestricted expression. There should be no social restraint whatever.

October 8th, 1892.

GILBERT ELLIOT.

Bilocation, or the Double.

SIR,—The Church of Rome teaches "that the appearance of the double is occasionally permitted by special grace, as in the case of well-known saints, or sometimes for other inscrutable reasons which are less advantageous to the recipients."

Modern Spiritualists have shown, throughout their reign, that the double is a far more catholic entity than that which has been formulated as above by the Catholic Church; while Theosophy hangs the pivot of its faith on the assumption that while the bodies of Guru and other Mahatmas are living in inaccessible quarters of Thibet, their souls, travelling long distances and speaking excellent English, are the chief sources of the knowledge of their initiates.

The Christmas number of the "Review of Reviews," for 1891, did much to demonstrate the Spiritualists' view of bilocation, or the phenomenon of the double, by calling photography to its aid, and by showing that quite common-place sort of people, instead of saints only and Mahatmas, have this gift, probably unknown to the normal consciousness at the time. Perhaps one of the best authenticated tales—a double known is one told in the "Review of Reviews," of

a young man's double who came to a photographer's, "clothed and in his right mind," and asked for his portrait, for which he had sat a short time before, on the morning before his death, while his body was still alive and in bed a few miles off. And perhaps, in many cases, a near approach of death may give the double a power of emancipating itself, as a foretaste of what is quickly coming.

I copy the following from a letter I wrote to the "Spiritualist" newspaper on April 11th, 1879: "Let me repeat what I heard from the lips of an undergraduate of Oxford, last autumn. He said there is a clergyman, the incumbent of a parish near where he lives, who always knows when a parishioner is going to die, for he sees his apparition passing through the churchyard some time before the decease. My friend, the undergraduate, added that this clergyman never disguises the fact, but tells it all round." MIRROR.

Clairvoyance, &c.

SIR,—In your issue of October 8th you inserted a letter of mine on the question, "Are séances and intercourse with the class of spirits supposed to be present lawful?"

And immediately following, you insert a letter, in one sense far more important, though written by a mere girl of seventeen, on the same subject.

Important. For the letter contains the very essence of the question, and indicates the very influences that have to be combated, or the contrary, and, as you say in your remarks, "bears evidence of good faith."

Quoting from "Mystic": "It is remarkable a young girl only beginning to go to séances should see as clearly as a medium of more than twenty years' standing."

"We consulted several priests on the subject, and they with one voice told us to give it up at once, as the knowledge we had obtained could not possibly come from a good source."

What do they know about it? and from what source do their miracles come?

Take my assertions as many call them, though I deny they are mine.

The Bible does not teach the Heavens and Hells these priests teach. It tells of the real visible Heavens, which astronomers are now studying. The Heavens God, not the priests, made.

If this is true—and is there one who honestly thinks it is really only my assertion?—then the Higher Intellects, who visited our forefathers as the Bible relates, came from these visible heavens, and did not come from the Heavens and Hells of the priests.

Now three hundred years ago or so, no one knew the meaning of our visible Heavens. None knew there were any worlds than this that could possibly be inhabited. Consequently, if the Bible, or any other set of traditions were really derived from visitors of Space, none would quite have understood what they were talking about.

Now, any can see for themselves the Bible is talking of the real Heavens in which are the Sun, Moon, and Stars, and is not describing the Heavens and Hells of the Priests.

But it does not follow because it describes visitors from the real Heavens, Space as I call it, that Space is inhabited. The description may be romance, like Dante's, or Milton's. Is it romance or not? That is our problem.

And this problem we all know the Priests consider it as wrong to discuss, as any question of clairvoyance.

The Bible seems to me to command the study of the real Heavens and of all the works of the Creator; and it apparently forbids some other studies. What? It forbids us to form our own Heavens and Hells, or make our own imagery of anything therein. Or forbids the very thing the priests do.

But what authority has the Bible to forbid? And if we accept its authority, what does it really forbid?

Now, I hope readers do not fancy I am dictating what the book affirms and does not affirm, or want any to accept my authority. I am only pointing out what all educated people are equally qualified to judge for themselves, that if the Book is talking of the real Heavens and the inhabitants thereof, and not of the old Religious Heavens and Hells, all its descriptions may have been misunderstood, and all its allegories, &c., may need new interpretation; and that this key is new, for it is only in the last century or two we knew of its existence.

Now has not everyone who has followed the history of the great revival of Science in recent times also observed that

our self-appointed religious guides have constantly opposed such progress?

Were they not furious with the telescope?

I remember the first microscope I ever looked through. A clergyman allowed it to be shown to us, but evidently doubting whether he was letting us see the works of God, or of the Devil.

I remember similar doubts about the steam engine; and much later, anaesthetics, used for stopping pain—was it not wicked to do so? In every such case, when the question is settled by universal consent, in no one instance does any Church come forward and confess error. On the contrary, as a rule, they quietly pass as promoters of progress in the past, whilst similarly opposing any present step forward.

But I fear this is getting too long. I will write again if your readers seem interested. REJECTED.

Captain Pfoundes.

SIR,—Kindly do me the favour, and our friends the secretaries of societies the service, in the saving of fruitless correspondence, of allowing me to state that my health precludes my acceptance of invitations to lecture at night, involving the risk of late journeys home by rail, tram, and bus, and, perhaps, from a hot atmosphere to the inclement weather that obtains here so often during the winter.

29, Doughty-street, W.C.

C. PFOUNDDES.

October 10th, 1892.

SOCIETY WORK.

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

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—Spiritual service each Sunday at 7 p.m. Speaker for next Sunday Mrs. Wilmot. A solo will be sung previous to the address by Mr. Bradley.—J. RAINBOW, Hon. Sec.

23 DEVONSHIRE-ROAD, FOREST HILL.—On the 6th inst. a séance was given by Mr. Coote, and some good tests were afforded. On Sunday Mrs. Stanley gave an excellent address for which the society return their best thanks and hope she will visit them again at an early date. Sunday next, Mr. Blackman. Thursday, October 20th, Mrs. Bliss.—J. E.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE.—On Sunday last Mr. Horatio Hunt gave an instructive discourse on "The Book of Life." The great questions involved in his subject were practically dealt with. Sunday next, at 11 a.m., address by Mr. A. J. Sutton; at 7 p.m., Mr. J. J. Morse on "Spiritual Revelations: their Accords and Discords." Mr. T. Everitt in the chair. Thursday, at 7.45 p.m., Mrs. Spring, séance. Saturday, at 7.45 p.m., séance, Mrs. Mason.—C. H.

LONDON SPIRITUALIST FEDERATION, 359, EDGWARE-ROAD, W.—Next Sunday, at 7 p.m., Mr. Wyndoe will lecture on "Federation," and afterwards give clairvoyant descriptions. Several Séance Committees are now sitting during the week. Persons wishing to join the séances must first become members. Applications should be made by letter to the above address. Every Tuesday at 8 p.m. the hall is open to inquirers.—A. F. TINDALL, A.T.C.L., Hon. Sec.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—We had a full meeting on Sunday last, Mr. Hankin in the chair, when Mr. Mason delivered a stirring address upon "The Spiritualism of the Bible." Mr. Cable, of Pendleton, followed with excellent psychometrical delineations, nearly all being recognised. Sunday next, at 7 p.m., Mr. Bowen, of Bradford. Tuesday, at 8 p.m., séance, Mrs. Mason. October 23rd, Mr. Portman. October 30th, Rev. Dr. Rowland Young.—J. H. B., Hon. Sec.

PECKHAM SOCIETY OF SPIRITUALISTS, 33, HIGH-STREET.—On Sunday last the Rev. Dr. F. R. Young addressed a large audience, who expressed approval of his rational views and solid arguments upon "Everlasting Punishment." Sunday next, at 7 p.m., Mr. R. J. Lees on "Life." On the 23rd, Mrs. Smith, of Leeds, clairvoyant and inspirational medium. Friends desiring to avail themselves of the opportunity of Mrs. Smith's visit, which will extend to October 31st, should write to J. T. Audy, Duncannon-street, W.C. Thursday, healing, at 8.30 p.m.—J. T. AUDY.

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW-ROAD, S.E.—Sunday, at 11.30 a.m. and 7 p.m., spiritual service. Wednesday, at 8.30 p.m., spirit circle. Our last Wednesday and Sunday meetings were excellent, and several strangers were present and seemed much interested. In future our Wednesday evening meeting will take the same course of service as on Sundays—viz., our

members will assemble and will speak as the spirit gives them utterance, and not, as hitherto, with one special medium. Mr. W. E. Long will not for a few weeks occupy his position as chairman, owing to a throat affection, which necessitates complete rest, but we trust he will be with us again shortly.—W. G. COOTE, Hon. Sec.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. Palmer, 310, North Broad-street, Philadelphia; Australia, Mr. Webster, Pockville-street, North Melbourne; Canada, Mr. Woodcock, "Waterville," Brookville; France, P. G. Laymarie, Rue Chabanaise, Paris; Holland, F. W. H. Van Straaten, Apeldoorn, Middelland, 682; India, Mr. Thomas Hatt, Ahmedabad; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Ade, Christiania; England, J. Allen, Hon. Sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French Correspondent, 106, Rye Hill, Newcastle-on-Tyne. The Manor Park branch will hold the following meetings at 14, Berkley-terrace: the last Sunday in each month at 7.15 p.m., reception for inquirers. Friday, at 8.15 p.m., for Spiritualists only, The Study of Mediumship. And at 1, Winifred-road, the first Sunday in each month at 7.15 p.m., for reception of inquirers. Tuesday, at 8.15 p.m., inquirers' meeting.—J. A.

PECKHAM RYE.—Although the weather was anything but inviting, Mr. Lees was pressed to hold a meeting on Sunday. A new departure took place in the appointment of a chairman. To meet a wish that had been expressed to him during the week, Mr. Lees undertook to answer two questions which had been put to him—first, "Why he had abandoned his belief in the Atonement" and "Why he accepted certain portions of Scripture and rejected others." The discourse was an able one, and was listened to in almost absolute silence; in fact, the meeting was very orderly, even at question and short discussion time. At the close Mr. Lees expressed a hope that he would be able to hold a few more meetings before the inclement weather set in, and informed his audience that for the remainder of the season, he would address them on the Triangle, where there was better and dryer standing ground. I notice in this week's "Light" that the secretary of the Christian Evidence Society disclaims any connection with the disturbances on the Rye, and denies that they were caused by accredited agents of theirs. I am pleased with his disclaimer, but at the same time I must state the fact that the placard bore on its face prominently printed, the words, "Christian Evidence Society," and on the back written slanders on Spiritualism.—J. C.

THEOSOPHY AND ROMAN CATHOLICISM.—A correspondent writes: Theosophists are a peaceful body, but when attacked they are quite capable of taking care of themselves, and thus it happens that a certain Jesuit priest, Father Clarke, of Manchester, having recently delivered two sermons in that city, presenting a very aggressive attitude and winding up his peroration by assigning all the members of the Society and the movement included to "the devil," the gage thus thrown down has been accepted by Mrs. Annie Besant, who has decided to give her reply in the form of a public lecture, at St. James's Hall, on Tuesday, the 25th inst., on "Theosophy and Roman Catholicism." It is understood that an invitation has been sent to Father Clarke, who will thus have an opportunity of replying; and an animated discussion may be anticipated.

A THOUGHTFUL and considerate sobriety of mind, so that one always knows what he is about and what he means to do and what he means not to do, as contrasted with a headlong, impetuous, and reckless mode of acting, is a cardinal quality in living a successful and a virtuous life. Men must think, and do so seasonably, if they would make the journey of life wisely. Every young man needs to learn this lesson.

LONDON SPIRITUALIST ALLIANCE

2, DUKE STREET, ADELPHI, W.C.

A CONVERSAZIONE

WILL BE HELD IN THE

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

ON

WEDNESDAY, OCTOBER 26th, at 7 p.m.

OPENING ADDRESS by the PRESIDENT, followed by MR. A. A. WATTS with AN ADDRESS, entitled "A VOICE IN THE AIR."

MUSIC AND REFRESHMENTS DURING THE EVENING.

Tickets of Admission may be had on application (with stamped addressed envelope) to the Secretary and Librarian, Mr. E. D. GODFREY, 2, PRINCE STREET, ADELPHI, W.C.