

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

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

"LIGHT, MORE LIGHT!"—Goethe.

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## "SPIRITUALISM: ITS CHARACTER AND RESULTS."\*

### I.

This book is an attack on Spiritualism of a most pronounced kind, not from the point of view of its folly, or falsehood, but on the ground of its inherent wickedness. The facts are taken for granted, and Father Clarke, indeed, says that "Anyone who has investigated the subject, either through its literature, or by weighing the evidence of those who have been present at Spiritualistic séances, and bear testimony to what they saw and heard, or by any sort of personal communication direct or indirect, with these invisible agencies, will echo the words of Professor Challis, the late Professor of Astronomy at Cambridge: 'The testimony (to these extraordinary phenomena) has been so abundant and spontaneous that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.'" So far, so good: perhaps, even a little farther, it is still good, for Father Clarke gives a succinct and correct account of the general belief of Spiritualism as to the after-life, namely, that it is a state of progression, and ultimate purification: but then he goes on:—

Such is the plausible and fair-seeming theory of the Spiritualists. We have stated it, as far as possible, in their own words. It is a consistent and uniform theory, and though here and there we meet with some contradictions in the accounts given by the spirits of the world in which they live, yet they are most trivial and unimportant, and only show that the spirits are not infallible. Whatever be the means of communication, whether spirit-rapping, Planchette, Ouija, the guiding of the hand to write mechanically under the influence of some invisible agency, or the impression made upon the mind of the medium, it is always the same. This theory certainly is one flattering and pleasant to human nature. To know that after death our worst possible punishment for our ill-deeds will be to exist in a condition where for a time we shall have the desire to indulge our lower nature without the power is no very terrible retribution. To be certain that the evil in us will gradually fade away and the good increase and strengthen, to be assured that as the years roll on we shall continually increase, and that we shall necessarily be more and more purified from the stains of earth, without any fear of failure or any break in our progress towards perfection, is most gratifying to those who may be haunted by thoughts of ill-deeds unrepented of, and of a never-ending punishment as the consequence of a life of selfishness, and avarice, and vice, and criminal indulgence persevered in to the last. What more happy compromise could be desired between the gross materialism which teaches that death is an eternal sleep, and the doctrine of a life beyond this present life, the character of which is fixed for ever by the character of our

lives during this our state of probation? Spiritualism satisfies at once the craving after immortality, or rather that instinctive conviction that most men possess that we are destined to live for ever, and at the same time releases them from the uncomfortable and disturbing fear of an eternal life of unspeakable agony and remorse.

This, however—especially the last few words—Father Clarke objects to. It would seem, indeed, that any hope of eventual redemption, except under certain conditions, which conditions the Church alone can determine, is abhorrent to this interpreter of Christianity. One feels that the reverend father holds a brief for "eternal damnation." He proceeds, therefore, to inquire as to who these spirits are; whether the doctrine they inculcate is such as to render the intercourse with them unlawful; what comes of such intercourse; and lastly, and this most of all, whether this intercourse is positively forbidden by the Church. Years ago we were accustomed to the assertion that certain things *could* not be, and therefore were not, and that kind of argument is of the same kind as that of Father Clarke in the following passage:—

Now, every Christian is bound to believe that those who die in a state of enmity with God are at once condemned to the eternal prison-house which is the lot of all who deliberately reject Him; on the other hand, that those who die in the grace of God, and have no debt to pay for sin still unatoned, as well as infants who pass away with their baptismal innocence still unimpaired by any venial sin, pass straight into the presence of God. It is therefore impossible that the members of either of these classes should be among these spirits who hold communications with the living. The Catholic, moreover, holds that the intermediate state of Purgatory is essentially a prison-house, and though now and again, on certain rare occasions, God has permitted some suffering soul to appear to a relation or friend still on earth—it may be to beg for prayers or to convey some warning—yet such appearances are exceptional and occur only at long intervals. When therefore the spirits who converse with men by material means declare themselves to be those who have lived the worst of lives and died a death corresponding to their life, it is clear that they are lying spirits, professing to be what they are not, and manifest by their communications that they are still attached to their sins and wickedness, inasmuch as all such are irrevocably bound in the prison-house of Hell. When, again, they proclaim themselves the spirits of children who have died in infancy after baptism, and yet deny that they are in possession of the Beatific Vision, it is equally certain that they are deceivers; and even if they are supposed to be undergoing the necessary purification before their admission into Heaven, and to be locally absent for a time from Purgatory, yet the account they give of their condition stamps them, not as members of that holy but suffering company who are united for ever to the God of truth by the bonds of perfect charity, but as lying spirits whose account of themselves is incompatible with the teaching of the Church and of Holy Scripture. It justifies us in concluding on this ground alone that they are emissaries of the father of lies, whose one and only object in their intercourse with us is to drag down the souls of their dupes to Hell.

"Every Christian is bound to believe." Why? The scientific experts used to say something very similar.

\* "Spiritualism: Its Character and Results." By RICHARD F. CLARKE, S.J. (London: 13, West-square, S.E.)



"Every reasonable man is bound to believe that the laws of nature are inviolable; these phenomena violate the laws of nature, therefore they are not true." Says Father Clarke, "Every Christian is bound to believe that those who die in a state of enmity with God are at once condemned to the eternal prison-house which is the lot of all who deliberately reject Him," therefore the unseen agencies are lying spirits, and come of the devil. Wherein does this kind of argument differ from the other, and yet as to the other Father Clarke quotes the words of Professor Challis as reflecting his own views. But the whole paragraph is of the same nature. How does Father Clarke *know* that baptised children who die in infancy must possess the Beatific Vision? and how does he *know*, again, that the account they give of themselves is false? Only because, as he asserts, this account is "incompatible with the teaching of the Church and of Holy Scripture." So the phenomena were formerly asserted to be incompatible with the teaching of physical science and its sacred text-books.

It is the abolition of Hell which troubles Father Clarke the most. Does Father Clarke, does *anyone*, believe in the possibility of a time of continuous and never-ending torment for *himself*? Madness would surely supervene on such a belief.

Father Clarke is a little puzzled with the attempts frequently made by the unseen communicators to urge people towards good, and he gets out, or thinks he gets out, of the difficulty in this way:—

We dwell on this supposed orthodoxy of the spirits, because it is most important that Catholics should be on their guard against the argument that because the spirits mingle truth with their communications therefore they cannot be of evil origin. We fully admit that they may teach what is true and urge to what is good. This proves nothing, as our readers will see if they turn to the other side of the picture, and look to certain doctrines which the spirits invariably deny, and to the farther development of those suggestions that are in the beginning so apparently pious and holy.

It is a question of Theology after all; the spirits are evil because they are not always orthodox. Especially is their heterodoxy noticeable in their uniform denial of the vicarious sacrifice of Christ:—

The spirits altogether repudiate the *forgiveness* of sins; they are to be *cleansed* from them by an independent process of *development*; they scorn the idea of being *forgiven*, or of being indebted to a Mediator who took their sins upon Himself. In this respect their utterly anti-Christian and diabolical character comes out most clearly. The essence of Christianity is the act of humble submission by which we acknowledge that nothing that we can do is sufficient to atone for our sins, or to satisfy an offended God. The essence of the Spiritualistic doctrine is that no submission is necessary on our part, no redemption from sin by One Who alone can satisfy for us, but that whatever misdeeds we have committed will gradually disappear under the influence of time.

Is it to be diabolical to be anti-Christian in this sense? Is Father Clarke so sure that the essence of Christianity is what he asserts it to be? It is doubtless the essence of *his* Christianity. And is he so sure, also, what *sin* is that he dares assert forgiveness to be superior to purification, forgiveness by a sacrifice to an anthropomorphic God?

If to the long mysterious trance of death  
There be immortal waking, he who lifts  
His head from the clay pillow, and doth stretch  
Eternal life thro' all his quickening limbs,  
And conscious in his opening orbs receives  
Remembered light, and rises to be sure  
He hath revived indeed, tastes in that first  
Best moment what the infinite beyond  
Can never give again. SYDNEY DOBELL.

In the great, glorious life to come we shall see the golden chain of love as it binds together all created things. We shall understand the hidden secrets that have been to us like "sealed books." We wait patiently until the "scales fall from our eyes."—"Northern Advocate."

## A REPORTER'S WORK.

There is a publication called "Society," beloved of the servants' hall and the small hangers-on of that "society" which it takes for its name. To make fun (I) of what it does not understand is naturally part of the business of such a print, and we hardly like referring to it here, but that sometimes, as witness Mr. Crookes's researches on the rare earths, the genesis of reports may be got even from the most unlikely of origins. It must be noted, for the benefit of those who may not know, that Mrs. Besant's meeting took place on Tuesday, October 25th, and the meeting of the London Spiritualist Alliance on Wednesday, October 26th:—

The banqueting-room at St. James's Hall presented rather a remarkable scene on Wednesday night, the 25th ult. The occasion was a *Conversazione* of the London Spiritualist Alliance to belaud the late President, and the Rev. John Page Hopps was among the speakers. Several of the papers got mixed up over the proceedings, which is not to be wondered at among so many Spiritualists. One of them ascribed the editorship of a paper called "LIGHT" to the deceased leader; but Mr. Page Hopps was manifestly present in the flesh, and if he was not the founder of "LIGHT," he was, at all events, the Editor of that journal in its provincial shape.

Now, I know Mr. John Page Hopps very well—he is, or was, the leader of the Liberal Five Hundred at Leicester, and he was bold enough, once upon a time, to contest Paddington against Lord Randolph Churchill, being ignominiously beaten by some thousands for his pains.

The evening did not pass without some very amusing incidents. One was the appearance on the platform of two individuals in evening garb, one of whom, giving his name as a Mr. Beauclerk, lectured Mrs. Besant on her shocking ignorance of Jesuits, their methods and their virtues. He was, as he kindly informed the audience, "a Roman Catholic, an Englishman, and a gentleman," so it was evident that he was a person to be listened to. Roars of laughter greeted his frank announcement that if Mrs. Besant, or anybody else, would only take the trouble to call at the Presbytery of the Catholic Church in Farm-street (the entrance to the Presbytery is in Mount-street), and ask for Father This or Father That, the whole of the secrets of the prison-house would be revealed.

While this young gentleman delivered himself of his platitudes, his "pal" complacently caressed his beautiful auburn moustache; and when these nicely attired Arcadians descended from the platform there appeared a nervous gentleman, who was apparently anxious to let off his superfluous steam concerning Spiritualism, but Mr. Herbert Burrows (who made an admirable President) promptly stopped him, and he beat a not particularly dignified retreat. A giggling young damsel next essayed to address the audience, and provoked screams of merriment when she declared that before very long they hoped to enlist Mrs. Besant under the banner of "Rome's Recruits!" Finally came Mrs. Besant's crushing reply to all these criticisms, and her exit from the scene of her triumph amid a hurricane of applause.

Lord Tennyson's name was mixed up with this Spiritualistic gathering. It was said that the Laureate read "LIGHT," and also read his poetry, and gave his photograph to the late President, who visited the poet, presumably in the flesh. I cannot credit any such statements, and I never heard that Lord Tennyson was a Spiritualist. But the Rev. John Page Hopps is a leader among the Spiritualists, as well as a spiritual adviser, a political parson, and a Liberal leader at Leicester, where he established and edited "LIGHT" a few years ago. The Leicester "LIGHT" was to throw a sidelight and a skylight (for so it stated) upon all things spiritual and temporal; but it was a "light that failed," whether in a Spiritualistic sense or not I do not know. It had a brief existence, and I have not heard of its revival or existence until the other night. At that time the Rev. John Page Hopps was the pastor of Great Meeting House Chapel at Leicester, a sort of local Spurgeon, and a poet, and he may have visited Lord Tennyson, but I doubt it. Anyhow the Rev. John was a local "light" in Leicester, and a friend of John Dillon, the "two Johnnies" going to Ireland together as ardent Home Rulers during the Tipperary riots.

Surely vulgarity and ignorance could not go much farther.



## THE PHILISTINES AND THE UNSEEN.

In various parts of England the *moribund* condition of Spiritualism is manifested by the most heated discussions and wildest arguments. Even the county parsons, Conformist or Nonconformist alike, cannot keep out of the thing. A certain Rev. W. Leicester, of Central Chapel, Cleckheaton, has been preaching on the subject. Among other things—it will be observed that Mr. Leicester likes adjectives—he said, as reported in the “Spen Valley Times”—

Both in the Old and New Testaments the saints were occasionally permitted to behold wondrous spiritual manifestations. How far these revelations were removed from the childish follies of modern Spiritualism was open to any calm, earnest judgment to see at a glance. On the one hand, grandeur, majesty, and celestial glory were revealed, while on the other, that which was paltry, sordid, and contemptible only appeared. Genuine Spiritualism had about it all that was natural to itself, while the spurious was merely manufactured ludicrousness. The Divine thing would instruct, awe, enrapture, and inspire its adherents, while the Satanic merely hoodwinked, befooled, and degraded its victims. The spurious Spiritualism which was becoming so rife in the large towns was no new delusion. It was the servant of evil which existed centuries ago. Before the time of Christ the Brahmins went through all the infamous table-rappings and furniture excitement which was heard of nowadays. In almost every age there had been those who professed to hold converse with the spirits of the dead, and, all along the line, this accursed hallucination had been marked with the most blood-freezing tragedies, and had written a history black as the Inferno itself. Many of its victims, like King Saul, had been driven into a premature grave, had been allured into the madhouse by its ominous and sepulchral tokens.

Nevertheless, Mr. Leicester went on to assert what most Spiritualists would agree with. He had taken for his text 2 Kings vi. 17: “And Elisha prayed, and said, ‘Lord, I pray Thee, open his eyes that he may see.’ And the Lord opened the eyes of the young man and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha.”—

But they must not forget that a rooted belief in the spiritual was a sure belief, and what they had to do was to carefully sift out and reject the chaff of delusion, reverently retaining the wholesome wheat of Divine revelation. The text gave them a brief glance into spiritual wonderland, which would teach them many useful lessons. The real existence of a spiritual wonderland was a doctrine which was highly Scriptural and greatly human. They could no more rest satisfied with a teaching that excluded spiritual being than they could content themselves with the theory that denied a great First Cause, who created and sustained all things. So strong was the bond that united man to another world, that if he did not link himself to that world in the true and legitimate fashion, it was almost sure to avenge itself upon him by leading him into all manner of low and abject superstition.

If, amid all earthly din and clamour and confusion, they could only listen with a sufficiently quick ear, and sensitive to their silent thoughts, the air would be full of heavenly music. If their sense of music were only sufficiently refined, the cloud which now hid the spiritual from the sight would be lifted or pierced through and the mystery would become clear. Angelic ministration was part, not merely of the heavenly state, but of the universal condition of men. And all pride and passion, which created so much pain down here, would be uprooted and weeded out, and those who guarded them would be fairer plants than earth's soil could yield. What strength and inspiration did this thought infuse into their troubled souls! There had been moments in the lives of men when they had fancied themselves forsaken by all, when the wretchedness of mind had drawn great silent tears from the hidden fount of living pain, but in such times of infinite grief there had been one ray of light, one golden sunbeam, which had taken all the bitterness out of the trial and filled them with rapturous sweetness, by showing to their blinded vision the armies of the living God, and whispering “Fear not, for those that be with thee are more than they that be against thee.” They might depend upon it that God's ministering spirits would ever be to them just

what they needed—not as a man craved, but often the very opposite. As long as God willed that His children should live they were protected by the invisible watchers, but as soon as He willed that they should die, horses and chariots of fire were sent to bear them upward to the golden city. God's ministering spirits would come just when they were required most. For their part they had to work and trust, and they might rest assured, if they did their part faithfully and well, God would be with them every day and all the day, and the usual round of prosaic duties would be the sphere in which these helpful agents would come to men on earth.

At Plymouth, too, at the Plymouth Institution, there has been a discussion on “Psychical Research and Ghosts.” The Rev. W. Binns spoke, and, according to the “Western Morning News,” said:—

As to the phenomena associated with the supposed appearance of spirits and ghosts, rough and ready dogmatists promptly denounced them as impostures or delusions. But fairer minded people preferred to suspend their judgment. There was no *a priori* objection to spirits existing either different to themselves or in connection with them. To talk of the impossibility of such a thing was to talk nonsense.

Much of the phenomena recorded by Spiritualists and other investigators in the realm of psychical research might be explained on the ground of imposture, unconscious cerebration, happy coincidence, “expectant attention,” or “objective projection.” But there remained a residuum of phenomena which could not be explained on any of those grounds, and the question was whether they were caused by a cosmic force working in ways with which they were unfamiliar, or by the action of intelligent beings witnessing in various ways to the life of man after death.

On the other hand the “Brighton Herald,” in speaking of the late meeting of the Alliance, says:—

It appears that there are still some people who like to call themselves Spiritualists—though, so far as the outer world goes, it seems to be on a very slight basis.

But, then, the “Brighton Herald” is perhaps *not* the exponent of even the “outer world.”

### ALL SAINTS' DAY ABROAD.

The following is to be found in the letter of the Paris correspondent of the “Daily Chronicle,” for November 2nd. It will a little astonish those who assert that Spiritualism is either dead or dying:—

One noticeable feature of the “cultus” for the dead on the Continent is its parallel increase with the advance of Spiritualism. The craving for the occult was never so great as at this hour; and Paris is undoubtedly one of the capitals where the new school of thought has taken root. The Paris Spiritualists are of a higher flight than those of England. They believe in Re-incarnation, and they are not given up to the practices of petty witchcraft which delight certain London salons. There was not a preacher in Paris to-day who did not speak of the unseen world as if it were almost tangible, and whose passages of whose discourse would not be accepted as part of the Spiritualistic gospel. Strangely enough, the meetings of Paris occultists are more frequent and better attended during the month of November, which in the Catholic Church is devoted to a series of requiems and dirges for every section of the “Fidelium Animæ.”

It would be difficult, as I send these impressions, to say whether the new Spiritualism or the old is likely to benefit humanity most. I have made a round of churches, and of acres of tombs, and I have before my mind a vision of illumined catafalques, tearful faces, and of a murmur of prayer mingling with clouds of incense and an infinity of honest sentiment. The worshippers go forth into the seething life of Paris, that strangest of cities. Forty thousand pounds' worth of wreaths will be sold before to-morrow afternoon. There is not a family that will not have a Mass said for the relatives and loved ones that have passed away. Rich, poor, and sinful stick to this ancient practice. During Hallowtide every Roman Catholic can have his chaplain, for the tariff of a Mass varies between 2*fr.* and 3*fr.* Those who serve the altar must live by the altar; and, after all, this is only another way of “making a collection.”



## SPIRITISM AMONG SAVAGES.

We commend the following, which the "Literary Digest" gets from Otto Gaupp of Bergen, to the careful consideration of the readers of "LIGHT." The conclusions drawn are as pleasing as they are *not* new:—

What is the soul? Where is it? Where does it go after death? Is it a bodily function, or is the body only a vessel containing it? These questions arise in every brain and many heads have troubled themselves with them—

Heads in hieroglyphic caps,  
Heads in turban and baret,  
Heads in wigs, and thousand other  
Poor sweating human heads.

The modern scientific spirit rightly declared these problems unsolvable; and yet it cannot be denied that the questions themselves prove a high mental development. It is not until man recognises the orderly sequence of phenomena that these problems rise in his mind. He must have come to self-reflection to make a distinction between the objective and the subjective elements in his mental life; even his language must have proceeded beyond the stage in which it merely consists of words for the concrete, sensuous objects around him. This being so it would seem futile to look for any psychic phenomena among the savages. When we *a priori* look upon primitive man's intellectual grasp we find him lacking those mental traits which we think necessary preliminaries for such a complicated notion as the soul. The savage is like a child, having no desire nor ability for continued mental effort. He uses his senses in his interpretation of his environment, not his mind. He cannot distinguish between the act of observing and the thing observed. He perceives and thinks, but does not know that he perceives and thinks. His language is destitute of abstract notions; he is often incapable of counting beyond five, and knows nothing about "feelings," "perceptions," "conceptions," or "notions."

But all these *a priori* reflections and this judgment about mental incapacity for psychic ideas are entirely upset by the experiences of travellers. All observers agree absolutely, that nothing is more certain than a belief in a soul among savages; though they may not believe in the soul's immortality, they nevertheless believe that it survives the body. How, then, are our notions about the intellect of the savages false? Have we been unjust? Is perhaps this widespread belief the remains of a pre-historic civilisation, a reminiscence from better times, lost now on account of degeneration? Surely not. This last idea is absolutely contrary to modern scientific notions. Neither do we need to reverse our conceptions of savage mental abilities. We can solve the apparent contradiction, we can prove that even on account of his low mental development, his inability to distinguish between subjective and objective phenomena, he must necessarily arrive at a belief in a soul, the way he does. But the source of his belief does not lie in reflection or self-knowledge, but in certain natural phenomena, with which he is very familiar, in sleep, in dreams, and in death.

As he is ignorant about mental processes, he is not able to recognise his dreams and visions as such, but he takes them objectively, and declares them to be realities, realities as actual as the everyday life. Such method of thinking is a proof to him that there is something in him which can leave his body while it lies in sleep, and make strange experiences. This seems to be the only rational explanation of the savage's interpretation of his dreams, however senseless it may appear to us, who approach such phenomena with ready-made notions about a spirit, whose spontaneous activity we explain to be dreams.

Such a theory of the soul we do find among various savages. The New Zealander is certain that the soul leaves the body while he sleeps, and that his dreams represent actual scenes lived through while away from the body. The Greenlander believes that the soul at night leaves the body and hunts, dances, and makes calls. An Indian of Guiana gave one of his slaves a solid thrashing in the morning because he dreamt the slave had offended him in his sleep. Many savages are afraid of calling anyone who sleeps, because they fear a sudden awakening might not give the soul sufficient time to return to the body. Even the Japanese believe that.

Not only does the savage believe his soul leaves the body while he sleeps, but that it receives visits from other souls, similarly away from their bodies, not only in sleep, but permanently separated by death. This belief is only an enlarge-

ment of the first, and a very rational one too. It is modern Spiritism exactly.

And these are the conclusions:—

The modern Spiritists are people upon the same mental standpoint as the savages. They are unable to discriminate between subjective impressions and objective realities. To the unsubstantial imaginings of their sleeping and waking dreams they give the form of reality. They are not conscious of the deceit, but unable, for lack of mental criticism, to see the delusion. Spiritism is the savage's theory of soul in a new dress.

## In Memoriam.

W. STANTON MOSES.

Mr. Stainton Moses carried on a regular correspondence with Mrs. Penny, to whom he opened his mind very freely. Mrs. Penny has sent several very valuable letters, from which the following extracts are made:—

## DISLIKE OF SELF-EXPOSURE.

I am putting in order for immediate publication the "Spirit Teachings." The work recalls that stormy period in my life when my spiritual regeneration began. I was indeed reborn in conflict. It was a remarkable experience, one that indelibly stamps one's whole life. Of what was then given to me much will be useless and even repugnant to many minds. But "broken lights" again, to be judged as such. I fancy I can make the book autobiographically interesting in some degree. But if people knew how cordially and utterly I detest laying bare my secret soul as I must do in a sort! I am impelled, and must act, it being in a case where I cannot allege any objection but my own feelings.

## RELIGIOUS OPINIONS.

I have no sort of hope that I can by searching find out God. I do not vainly expect that my finite Reason can grasp the Infinite. . . . I do not employ my reason to discover God. But since everybody who thinks, or who dogmatizes, has his God ready for me, I am in the habit of employing my Reason, my Logic, my scientific method if you will, on analysing *that conception*. And I find that they all have done the same thing. They have made themselves idols, and there is little that is God-like about them. I hold it to be a very legitimate exercise of my reason to apply it to that which most closely concerns my hereafter, as well as to that which indifferently concerns me here. Yes; the Bible contains a Revelation, though it is not one. That Revelation is, like "the tongues," in need of an Inspired Interpreter. When some humble member of an Irvingite Church speaks in a tongue unintelligible to all, the Angel arises and reads the riddle. Who can tell whether he reads it aright! whether another Angel would not read it otherwise? Whether, indeed, there be anything to read? So from that which hides the revelation of God we may each gather what we can, and none can surely say that anyone is wrong, nor that he is undoubtedly right. Only the inner conviction of the heart that knows its own wants and is nourished by what it has got can tell that.

## COMMUNICATIONS WITH "IMPERATOR."

If I could get at "Imperator's" ideas I should find them, I believe, consonant with what I dimly think or think that I think out for myself. But I cannot elaborate or make them clear to others, at least, not now. I communicated with "Imperator" originally through automatic writing. All the messages you have seen were so given. I communicate now by the voice. I hear the voice as of a distant person borne on a breeze: always calm and passionless as of one not stirred by human gusts. I can, in special moods, "sense" him and his thoughts, and am conscious of a transference of them direct.

A CORRECTION.—In the Stainton Moses Memorial Number, Mr. Charlton T. Speer was spoken of as "late" Professor at the Royal Academy of Music. He still holds a chair at that Institution.—[ED. "LIGHT."]

A MAN should have before him either great men or great objects; otherwise he loses his powers, like the magnet when it has not been turned for a long period towards the right point of the compass.—J. P. RICHTER.



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The modern scientific spirit rightly declared these problems unsolvable; and yet it cannot be denied that the questions themselves prove a high mental development. It is not until man recognises the orderly sequence of phenomena that these problems rise in his mind. He must have come to self-reflection to make a distinction between the objective and the subjective elements in his mental life; even his language must have proceeded beyond the stage in which it merely consists of words for the concrete, sensuous objects around him. This being so it would seem futile to look for any psychic phenomena among the savages. When we *a priori* look upon primitive man's intellectual grasp we find him lacking those mental traits which we think necessary preliminaries for such a complicated notion as the soul. The savage is like a child, having no desire nor ability for continued mental effort. He uses his senses in his interpretation of his environment, not his mind. He cannot distinguish between the act of observing and the thing observed. He perceives and thinks, but does not know that he perceives and thinks. His language is destitute of abstract notions; he is often incapable of counting beyond five, and knows nothing about "feelings," "perceptions," "conceptions," or "notions."

But all these *a priori* reflections and this judgment about mental incapacity for psychic ideas are entirely upset by the experiences of travellers. All observers agree absolutely, that nothing is more certain than a belief in a soul among savages; though they may not believe in the soul's immortality, they nevertheless believe that it survives the body. How, then, are our notions about the intellect of the savages false? Have we been unjust? Is perhaps this widespread belief the remains of a pre-historic civilisation, a reminiscence from better times, lost now on account of degeneration? Surely not. This last idea is absolutely contrary to modern scientific notions. Neither do we need to reverse our conceptions of savage mental abilities. We can solve the apparent contradiction, we can prove that even on account of his low mental development, his inability to distinguish between subjective and objective phenomena, he must necessarily arrive at a belief in a soul, the way he does. But the source of his belief does not lie in reflection or self-knowledge, but in certain natural phenomena, with which he is very familiar, in sleep, in dreams, and in death.

As he is ignorant about mental processes, he is not able to recognise his dreams and visions as such, but he takes them objectively, and declares them to be realities, realities as actual as the everyday life. Such method of thinking is a proof to him that there is something in him which can leave his body while it lies in sleep, and make strange experiences. This seems to be the only rational explanation of the savage's interpretation of his dreams, however senseless it may appear to us, who approach such phenomena with ready-made notions about a spirit, whose spontaneous activity we explain to be dreams.

Such a theory of the soul we do find among various savages. The New Zealander is certain that the soul leaves the body while he sleeps, and that his dreams represent actual scenes lived through while away from the body. The Greenlander believes that the soul at night leaves the body and hunts, dances, and makes calls. An Indian of Guiana gave one of his slaves a solid thrashing in the morning because he dreamt the slave had offended him in his sleep. Many savages are afraid of calling anyone who sleeps, because they fear a sudden awakening might not give the soul sufficient time to return to the body. Even the Japanese believe that.

Not only does the savage believe his soul leaves the body while he sleeps, but that it receives visits from other souls, similarly away from their bodies, not only in sleep, but permanently separated by death. This belief is only an enlarge-

ment of the first, and a very rational one too. It is modern Spiritism exactly.

And these are the conclusions:—

The modern Spiritists are people upon the same mental standpoint as the savages. They are unable to discriminate between subjective impressions and objective realities. To the unsubstantial imaginings of their sleeping and waking dreams they give the form of reality. They are not conscious of the deceit, but unable, for lack of mental criticism, to see the delusion. Spiritism is the savage's theory of soul in a new dress.

## In Memoriam.

W. STANTON MOSES.

Mr. Stainton Moses carried on a regular correspondence with Mrs. Penny, to whom he opened his mind very freely. Mrs. Penny has sent several very valuable letters, from which the following extracts are made:—

## DISLIKE OF SELF-EXPOSURE.

I am putting in order for immediate publication the "Spirit Teachings." The work recalls that stormy period in my life when my spiritual regeneration began. I was indeed reborn in conflict. It was a remarkable experience, one that indelibly stamps one's whole life. Of what was then given to me much will be useless and even repugnant to many minds. But "broken lights" again, to be judged as such. I fancy I can make the book autobiographically interesting in some degree. But if people knew how cordially and utterly I detest laying bare my secret soul as I must do in a sort! I am impelled, and must act, it being in a case where I cannot allege any objection but my own feelings.

## RELIGIOUS OPINIONS.

I have no sort of hope that I can by searching find out God. I do not vainly expect that my finite Reason can grasp the Infinite. . . . I do not employ my reason to discover God. But since everybody who thinks, or who dogmatizes, has his God ready for me, I am in the habit of employing my Reason, my Logic, my scientific method if you will, on analysing *that conception*. And I find that they all have done the same thing. They have made themselves idols, and there is little that is God-like about them. I hold it to be a very legitimate exercise of my reason to apply it to that which most closely concerns my hereafter, as well as to that which indifferently concerns me here. Yes; the Bible contains a Revelation, though it is not one. That Revelation is, like "the tongues," in need of an Inspired Interpreter. When some humble member of an Irvingite Church speaks in a tongue unintelligible to all, the Angel arises and reads the riddle. Who can tell whether he reads it aright! whether another Angel would not read it otherwise? Whether, indeed, there be anything to read! So from that which hides the revelation of God we may each gather what we can, and none can surely say that anyone is wrong, nor that he is undoubtedly right. Only the inner conviction of the heart that knows its own wants and is nourished by what it has got can tell that.

## COMMUNICATIONS WITH "IMPERATOR."

If I could get at "Imperator's" ideas I should find them. I believe, consonant with what I dimly think or think that I think out for myself. But I cannot elaborate or make them clear to others, at least, not now. I communicated with "Imperator" originally through automatic writing. All the messages you have seen were so given. I communicate now by the voice. I hear the voice as of a distant person borne on a breeze: always calm and passionless as of one not stirred by human gusts. I can, in special moods, "sense" him and his thoughts, and am conscious of a transference of them direct.

A CORRECTION.—In the Stainton Moses Memorial Number, Mr. Charlton T. Speer was spoken of as "late" Professor at the Royal Academy of Music. He still holds a chair at that Institution.—[Ed. "LIGHT."]

A MAN should have before him either great men or great objects; otherwise he loses his powers, like the magnet when it has not been turned for a long period towards the right point of the compass.—J. P. RICHTER.



## GHOST STORIES.

"Woman," one of the many periodicals that appear every week as an evidence of the change that has taken place in regard to the position of women, tells this story:—

I heard a curious ghost story the other day from a man whose word I have every reason to believe. My friend, like myself, is not a believer in the supernatural, nor should I describe him as an imaginative or visionary person. He was staying a short time ago at a country-house in Ireland with a friend who had but lately taken unto himself a second wife. The first evening passed pleasantly, and my friend retired to rest in the best of spirits. He was, some time after going to bed, awakened by the opening of his door, and the sudden appearance of a shaft of light coming through it, showing him the figure of a woman in evident distress. He spoke to her, and, on receiving no answer, seized the box of matches and endeavoured to light a candle. When at last he succeeded in doing so, the light and the woman were gone, and the door was closed.

Unable to sleep after this mysterious apparition, Mr. — for two hours tried to convince himself that he had been the victim of a ghostly dream, and, while endeavouring to take this view of the case, was horrified to see the door slowly and noiselessly opened, and the same woman enter his room. This time he saw her face, and recognised it as the original of a portrait opposite to which he had sat during dinner. The tears poured down her cheeks as she went to the window and looked, and then outside he heard a child crying. But, again, as he spoke and endeavoured to spring from his bed the vision vanished, and my friend, who is certainly no coward, admits that he was paralysed by fear of the uncanny proceedings.

At breakfast he told his host of his night's adventures, and heard from him the explanation of the phenomenon. The lady whose portrait he saw on the wall had been his first wife, and had died of grief caused by the loss of their only child, which had been killed by a fall from a window of the very room in which Mr. — had slept. Until too ill to leave her bed, the bereaved mother had haunted the room which had been the scene of so sad an accident, and since her death these appearances and sounds had, it was alleged by several people, been seen and heard continually. It was only through the ignorance of a servant new to the place that the mistake had been made of putting my friend there, for the room, left as it was at her death, was now never used. So evidently, if ghosts exist at all they are not necessarily wraiths who lived and had their being in times long since past and gone but even the latter half of this prosaic nineteenth century is able to contribute its quota to the chronicles of the supernatural.

## DETECTED THROUGH A DREAM.

FROM THE "RELIGIO-PHILOSOPHICAL JOURNAL."

An ex-Chicago detective claims to have caught a criminal because of a dream incident. The statement of facts, as given by the St. Louis "Globe-Democrat," is as follows:— There is a fellow serving a life sentence in the penitentiary at Joliet who owes his incarceration to a dream of mine, said Larry McFall, once a Chicago detective, who was discussing the supernatural with some friends at the Lindell. In 1887 a hackman was shot down on West Madison-street by a man with whom he had some trouble about a fare. The murderer got away, and nothing was heard of him for a year or more. Finally we got a tip that he was in the city, and I was detailed to round him up. I soon became convinced that he was hiding on the North Side, but to save me I could not locate him. I searched for two weeks without getting sight of my man or discovering his retreat. One morning I left my room, walked leisurely down to the Palmer House, looked at the clock, and noticed that it was just half-past nine. I bought a paper and sat down to read, but was disturbed by a man who asked me for a light. I handed him my cigar, looked up, saw that it was the man I was searching for, and clapped the jewellery on his wrists. The snap of the handcuffs awoke me. I had been dreaming. The dream was so vivid that I determined to visit the Palmer House. I did so, and noticed as I entered that it was just half-past nine o'clock. I bought a paper, sat down to read, and was interrupted just as I had dreamed by the man I was in search of. Don't tell me there is nothing in dreams.

## "YEAR BY YEAR." \*

Mrs. Hankin has produced a charming volume of short poems. They are, some of them, very beautiful, though the echo of the world's sadness is heard here as it is in all thoughtful saying and writing of the present day. But Mrs. Hankin's sadness is full of hope. In one piece called "Low Tide" we get this:—

Hush! I can hear, as the night drops low,  
The moan of a mighty sea;  
I know of waters more calm and still,  
And a tide that flows for me.  
I rock not much if I sink to sleep  
In the ocean caves very cool and deep,  
Or drift away through the mist and rain,  
To find the good I have sought in vain;  
Or haply wake, when the day stars rise,  
To meet the light of remembered eyes.  
What matter—I weary—let me be—  
I hear the moan of Death's mighty sea;  
I care not much, be it joy or rest,  
But I know his gift is the last and best!

The following lines from "Valentine" are very beautiful, suggesting, as they do, that thought of a better Love than its earthly presentment:—

Love, thine own, although, may be,  
This dim life may never see  
Thine imperial argosy.

Though Love's bark may foul unheard,  
On the shallows of a word,  
Hope thou still for Hope deferred.

Worlds to conquer and forget,  
Other lives to rise and set,  
Love, thine own, will meet thee yet!

Trust thou much, then smile at Fate,  
Be it early, be it late;  
Love will find thee—only wait.

We conclude our extracts with a sonnet on the late Laurence Oliphant:—

Ah, kind dead eyes, departed out of sight,  
Did they awaken in serene content,  
Finding Life's mingled threads full aptly blent,  
That varied scroll with flashing colour light,  
Those inter-twisting strands of blurred or bright,  
Did all show clear the hidden purpose meant,  
Or, did the master of the house consent  
To bleach the web in his all-perfect light?

Here in the dark we judge the warp and weft,  
With this less faint and that more fully done,  
Murmur that certain knots and shreds are left,  
Or guess at hazard how thy patterns run.  
Thou art gone hence, from toils and tangles reft,  
Thine eyes are opened, and thy rest is won.

THE DIALECTICAL SOCIETY.—Mrs. Honeywood informs us with reference to the fire-test séances, Mr. Douglas Home being the medium, reprinted in "LIGHT" from the report of the Dialectical Society, that the séances took place at Mr. S. C. Hall's, Mr. Hall then living in Ashley-place. There were present the Duchess de Pomar, the Hon. Mrs. Egerton, Captain G. Smith, Lord Lindsay (the present Earl of Balcarres), then styled the Master of Lindsay, and Mrs. Honeywood thanks, his cousin Captain Lindsay.

NEW WORK BY MRS. HARDINGE BRITTEN.—Mrs. Hardinge Britten announces her intention to publish a new work to be entitled "The World's Pioneers of the New Spiritual Reformation; or, Biographical Sketches of Celebrated Spiritualists." She says that having been earnestly solicited for many months past to give to the world a complete autobiographical sketch of her wide and wonderful Spiritual experiences she has consented to do so, on the sole condition of combining with her own, the biographies of so many of the brave and devoted pioneers of the mighty Spiritual movement—of every land—as can be found on record. With these extended biographies, Mrs. Britten desires to publish such brief, but comprehensive, notices of the present day workers as will take the trouble to write out short sketches and send them on at once to Mrs. Britten for insertion in her grand Encyclopedic work.—All communications should be addressed, EMMA HARDINGE BRITTEN, The Lindens, Humphrey-street, Cheetham Hill, Manchester, England.

\* "Year by Year." By MARY L. HANKIN. (London: J. Fisher Unwin, 1892.)



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

#### NOTICE TO SUBSCRIBERS.

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## Light:

EDITED BY "M.A., LOND."

SATURDAY, NOVEMBER 19th, 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.

### SPIRITUAL DYNAMICS.

A remarkable article appears in the "Christian World" with the above heading. The appearance of the article is due to the gathering for prayer convened by the Congregational Union at the Memorial Hall Library, on Monday, November 7th. The meeting lasted from eleven in the morning till five in the afternoon, and with regard to it and its probable effects we have these singularly advanced utterances:—

The gathering was a bold reassertion on the part of a not unintelligent or uncultured body of persons, in the midst of a *fin de siècle* London, of belief in earnest and united prayer as a means of accomplishing definite and ascertainable results. The London Union was, we believe, well inspired in offering this challenge to the world. We are very much in the dark concerning the laws of man's spiritual being and of the environment to which it is directly related, but history and observation go for nothing, if they have not by this time proved that prayer is a direct generator of some of the higher forms of power. The student of the New Testament, for instance, searching for the causes of the stupendous dynamic energy evolved by the Early Church, can hardly, with his eyes open, fail to light upon this, as one of the most prominent of them. The Acts of the Apostles reveals the Church as a community which witnessed and which prayed. It had practically no other methods. With them it turned the world upside down. At the present day, when in every sphere the absorbing question is the utilisation for the service of man of all discernible and available forces, to pass over a hint so broad as this would argue as great a lack of the spirit of science as of that of faith.

The assertion that prayer is a "direct generator of some of the higher forms of power" is as bold as it is true. It must, however, not be forgotten that this "generator" may be used for more purposes than one, and hence great care must be taken in its exercise. The effectual praying of a Hindoo congregation to or about its particular god may possibly invest that god, or the shrine of that god, with powers which are not quite as beneficial to mankind as they might be. Such loosening of higher forces is not the unique possession of any set of men, and these forces are apt to be as dangerous in some cases as they are excellent in others. The use of these forces brings men into collision with agencies which are always hostile to good, and every weapon and all armour of the spiritual panoply must be made use of during the exercise of such functions.

Of such prayer as the writer speaks of in the "Christian World" there can hardly come anything but pure good. This is what is said of it:—

Prayer in its whole process is the Sun of the spiritual universe shining upon the deep of man's nature, drawing out thereby the gracious exhalations of human aspiration, desire, and trust, which descend again in the rain of benediction.

In its essence it is none other than God giving Himself to man, and man giving himself back to God—a circulation between the finite and the Infinite, which purifies and energises the life blood of the soul.

The writer seems to see a good deal farther than most of the religionists of the time, for he goes on to say:—

What we need, however, in our devotional gatherings to remember is that the spiritual power we there seek after is under the reign of law as much as are the circles of energy which science has in its special purview. If we could clothe ourselves, for example, with the force of electricity, what we do is to come directly into contact with it, while observing all the ascertained laws of its operations. It is precisely so with the higher order of energies which the New Testament reveals. If pastors and churches seek to wield these, they must simply dwell in the sphere of their action, and observe the conditions under which they work.

The comparison of the higher forces with the force generated by electricity is admirable, all the more admirable because electricity itself is, in a way, unseen; for it is an æther has to be constructed in which its action takes place, while its effects are visible in the development of various forms of material energy, light, heat, and mechanical motion. So the forces brought into play by the spiritual battery of a number of men banded together for prayer are also in the Unseen; it may indeed be in some still higher form of æther, in a state the physics of which are more or less the ethics of this. Nevertheless the analogy of electricity suggests further thought. So far electricity has proved a mild servant, but there are evident possibilities of tremendous results attaching to it. Letting loose the forces of the Unseen, also, unless the laws of that Unseen are known, is also a very serious matter. It is indeed necessary to "dwell in the sphere of action" of these energies, and to "observe the conditions under which they work."

#### LONDON SPIRITUALIST ALLIANCE.

The usual winter series of Fortnightly Meetings of Members and Friends of the Alliance will be commenced at 2, Duke-street, Adelphi, on Tuesday evening next, the 22nd inst. at 7.30 p.m., when the President and other friends will endeavour to answer questions put by inquirers and investigators. These questions may be asked during the meeting, but it will, of course, be more satisfactory to receive them a few days previously, addressed to the President. At the following meeting, to be held on Tuesday, December 6th, Mr. Morell Theobald will give an address on "The Past and Present of Spiritualism."

#### MR. PETERSILEA'S ENTERTAINMENTS.

On Tuesday evening last, at Steinway Hall, Lower Seymour-street, Mr. Carlyle Petersilea gave the third of a series of entertainments, consisting of piano and vocal music, with remarks on psychical phenomena and readings from a book entitled "Oceanides," written by him under spirit control. Mr. Petersilea sings admirably beyond a doubt, and his pianoforte playing is simply exquisite. We cannot but think, however, that he makes a grave mistake in mixing up the question of Spiritualism with his music. From what he said we understood that he threw up lucrative engagements and came to England to pursue his present course at the suggestion of his spirit friends. But friends, whether in or out of the flesh, are not always wise and prudent, and we have a strong conviction that the advice in this case was very foolish, and one that Mr. Petersilea would have done well to disregard. Neither the science nor the philosophy of the book from which he read on Tuesday evening would commend itself generally even to Spiritualists, while to others it must almost of necessity be very distasteful. With such a strange medley in his entertainments it seems scarcely possible that he should succeed, whereas his musical talents, wisely directed, and shorn of all adventitious settings, could scarcely fail to command success. He could then the more effectually aid the cause of Spiritualism—which he evidently has much at heart—by other methods, as his means and his opportunities might permit. In the mean time those who appreciate good music, and do not object to its being mixed up with the subject of Spiritualism, cannot do better than to pay Mr. Petersilea a visit.



## "PSYCHICAL RESEARCH; ITS STATUS AND THEORIES."

Under this heading, the Rev. M. J. Savage contributes a very valuable article to the "Arena" for November. He begins by calling attention to the preceding conditions of human thought, out of which present conditions have been evolved:—

In the pre-critical and unscientific ages, the belief in continued existence and some sort of intercourse between spirits and mortals was practically universal. In the general ignorance of natural laws, people were not troubled by questions of possible or impossible. All forces and happenings were interpreted in terms of will or caprice; and the supernatural presented no difficulty because there was, in their minds, no natural order. There being no standards of probability, what to-day is meant by proof was not only not demanded, it was not even understood. The journey of Odysseus to Hades was as believable as was the voyage of the latest Phœnician navigator. The appearance of spirits, messages from the invisible world, and celestial or demoniac interferences with human affairs were a part of all religions and of daily life. The Bibles of all peoples and all ancient literatures are abundant witnesses to these facts. If any one wishes to come in personal contact with this condition of the human mind, he need not go further than to the devout Catholic servants of his own household.

As children now are afraid of the dark, the lonely, the mysterious, so it was natural that in the childhood of the world men should be afraid of the invisible. They were in terror at the thought of the possible return of even their most intimate friends. The gods themselves were not regarded as over kind, and their wrath must be placated or their favour purchased by gifts. Perhaps, therefore, it is not strange that these feelings linger still. Most people to-day, like Madame de Staël, are afraid of ghosts even though they do not believe in them; and there are few who are brave enough to spend a night alone in the room with the body of the one they have loved best in all the world. This state of mind makes it exceedingly difficult for people to treat these psychical investigations in a rational way. Among those who believe that "the dead" are still alive, there is a general impression that the fact of death has produced some marvellous and magical change so that they are real human folks no longer. The imagination is full of either angels or devils, so that they are troubled with all sorts of theories as to what is fitting or becoming, instead of being ready to note facts first and then see what they mean afterwards.

As to the causes of the recent scientific interest in the phenomena called Spiritualistic, Mr. Savage says:—

It is doubtless due to the experiments of Mesmer in France, and the Rochester rappings, that the era of scientific psychical research has at last been reached. I do not at all mean to say that the former were the cause, in the ordinary sense of the word, of the latter. I only mean that mesmerism and Spiritualism, with their allied phenomena, resulted at last in such a widespread and popular interest in the problems involved as to lead certain people to feel that the question was worthy of serious attention and ought not longer to be postponed. The attitude of Professor Henry Sidgwick of Cambridge, England, the great writer on ethics, indicates what I mean. In his first address as President of the English Society for Psychical Research, he declared it to be "a scandal" that a matter of so great importance, and involving the life interests of so many people, was not scientifically investigated and settled; and the first time that so significant a thing ever occurred, Professor Oliver Lodge, of Liverpool, in his address as President of the Physical and Mathematical Section of the British Association for the Advancement of Science, only last year, took similar ground, and challenged the attention and interest of the leading scientific men of Great Britain.

Men had come to feel, in view of the fact that so many thousands uncritically accepted the claims of Spiritualism on the one hand, and so many were hungry for a belief that their reasons forbade, on the other, that the truth, if possible, ought to be known. They saw that either thousands of people were deluded, and that it was worth while to help them out of their delusion, or that something was true which might comfort and help other thousands who stood helpless and hopeless in the presence of "the great mystery." It was

out of such convictions that the movement for psychical research was born.

These too are weighty words:—

It is not science, but only shallow sciolism, that assumes that our present senses are a measure of the universe. Men like Mr. Crookes and Nicola Tesla are already on the eve of physical discoveries that promise to reveal to us forms and conditions of matter quite unlike those with which we are already familiar. For anything at present known to the contrary, the soul or the self may emerge from the experience we call death with a body as real and much more completely alive than the present visible body, and which shall yet be invisible, inaudible, and intangible to our ordinary senses. Indeed, "spirit photography," whether true or not, is not at all absurd or scientifically impossible in the nature of things. The sensitised plate can "see" better than the ordinary human eye, for it can photograph an "invisible" star. It may then photograph an invisible "spiritual body," provided any such body really exists.

Mr. Savage then goes on to tell how he began his studies in psychical research, and very interesting the reason of that beginning was. Would that others would copy Mr. Savage:—

About seventeen years ago, a year or so after coming to Boston, the father of one of my parishioners died. Soon after she came to me, saying she had been with a friend to consult a "medium." As she thought, certain very striking things had been told her, and she wished my counsel and advice. Then it came to me with a shock that I had no business to offer advice on a subject concerning which my entire stock of preparation consisted of a bundle of prejudices. Then I began to reflect that this one parishioner was not alone in wanting advice on this subject; and I said to myself, whether this be truth or delusion, it is equally important that I know about it so as to be the competent adviser of those who come to me for direction. I should have felt ashamed to have had no opinion on the Old Testament theophanies or the New Testament stories of spirit appearance or demoniacal possessions. Why should I pride myself on my ignorance of matters of far more practical importance to my people? As a part of my equipment for the ministry, then, I said to myself, I must study these things until I have at least an intelligent opinion. Such, then, were the circumstances and motives that led to my prolonged investigation.

And so Mr. Savage investigated with all the earnestness and accuracy of the true scientific worker. His conclusions are that mesmerism or hypnotism, clairvoyance and clairaudience, and telepathy are well established. With regard to "Mediumistic Phenomena" it is only fair to once more quote Mr. Savage's own words:—

Next comes what are ordinarily classed together as "mediumistic phenomena." The most important of these are psychometry, "vision" of "spirit" forms, claimed communications, by means of rappings, table movements, automatic writing, independent writing, trance speaking, &c. With them also ought to be noted what are generally called physical phenomena, though in most cases, since they are intelligibly directed, the use of the word "physical," without this qualification might be misleading. These physical phenomena include such facts as the movement of material objects by other than the ordinary muscular force, the making objects heavier or lighter when tested by the scales, the playing on musical instruments by some invisible power, &c. I pass by the question of "materialisation," because I have never seen any under such conditions as rendered fraud impossible. I do not feel called on to say that all I have ever seen was fraudulent; I only say that it might have been. Consequently, I cannot treat it as evidence of anything beyond the possible ingenuity of the professionals.

As to slate-writing, Mr. Savage withholds his opinion as he has seen it done where trickery could not be even imagined to come in. This is how the article ends:—

Here, then, for the present, I pause. Do these facts only widen and enlarge our thoughts concerning the range of our present life? Or do they lift a corner of the curtain, let us catch a whisper, or a glimpse of a face, and so assure us that "death" is only an experience of life, and not its end? I hope the latter. And I believe the present investigation will not cease until all intelligent people shall have the means in their hands for a scientific and satisfactory decision.



## THE FESTIVAL OF THE DEAD.

The 2nd of November in France and in other Catholic countries is the great Festival of the Dead. During that day vast crowds repair to the cemeteries to present wreaths and flowers to the departed. If the picture given to us by Cardinal Newman in his "Dream of St. Gerontius" be correct, and the dead are already, after a "rehearsal of judgment," shut up in Heaven, hell, or purgatory, it is difficult quite to see how the dead can come forth in great crowds to respond to the sympathies of the living. On the sands of Quiberon Bay, for instance, vast legions are said to get together on this the "Journée des Morts."

Perhaps the old world beliefs of the people have been too powerful, here as elsewhere, for cut and dried dogmas. M. Flammarion ("Histoire du Ciel," pp. 36-38) tells us that the festival was taken over from the ancient Bretons (Britons, Bright men), who believed that the night of November 1st represented the death of the old year, and that on that night those who had died during the twelve-month were hurried away to the western sea to be transported to the domains of the God of Death. On the storm-torn point of Finistère in Brittany is the terrible Bay of the Dead, "La Baie des Trépassés." Across this the ghosts were ferried to the Island of Sein, bodies and souls.

A word on these "Bright men" and their old world beliefs. Last autumn I visited Stonehenge. Afterwards I was shown a little work, now very rare, "Druidical Temples of Wilts," by the Rev. E. Duke. His theory is that the groups of rude stone monuments stretching from Stonehenge to Winterbourne Bassett represented a gigantic orrery, with a line of meridian sixteen miles in length. Silbury Hill, an artificial barrow larger than the Sanchi Tope in Bhotan (the second largest barrow in the world), represented the earth as a centre; and one main object of these large mounds was to furnish the astronomer with a clear view. At Walker's Hill was the orbit of Mercury, at Winterbourne Bassett, the orbit of Venus. The rude stones of Marden represented the orbit of Mars. The orbit of Jupiter passed through Casterley Camp; the orbit of Saturn through Stonehenge. A circle of menhirs in those days was an observatory, a temple, a bureau of agriculture, as well as a Pantheon of vast, mysterious, imposing gods. More than that, as Mr. Duke suggests, it was the almanac of the rude Bright men:—

I cannot but recognise them as (before the use of letters) standing almanacs, perpetual and circular calendars, which year by year renewed the powers to the priesthood to reckon the passing day, the months, the seasons, and the years.

But this vast orrery, in the view of Mr. Duke, had subtler uses:—

We have analysed the stone temples of Abury and Stonehenge, and have proved that in the details of these, they, by the number of correspondent stones, intimated their reference to the various cycles of the ancients. In the temple of the Sun at Abury reference is thus made to the cycle of the days of the month, to that of the months of the year, and to the year itself. And in a similar manner in the temple of the Moon at Abury reference is made to the cycle of the days of the month, to that of the months in the year, and to that of the seasons. In the temple within the head of the serpent at the same place, I also proved that reference is made to the famous Metonic or lunar cycle. . . . I must now take the key in my hand and endeavour to unlock the sacred chest in which the grand Arcanum of our heathen ancestors has for ages reposed. I must unfold the mystery why this series of temples, representatives of the several planets, are so curiously located on a lengthened meridional line. The most early ancients held that at the close of an immense period of years all the heavenly bodies would simultaneously arrive at the same places from whence they originally set out, and that then this world would be brought to a close and a new world would emerge into existence. This doctrine was called the Platonic Cycle.

This is the "magnus annus" of the ancients, the Day of ever-rahma in India. And the periodical revolution is supposed to take place every 25,920 years.

O M. Flammarion, in a work that I have already quoted, Worlds us more about these Bright men. They divided space This to three circles:—

The first of the circles, the Circle of Immensity, *Ceugant*, representing the infinite incommunicable attributes, belongs to God alone. It is the Absolute; and no one but the ineffable Being can dwell there. The second circle, *Gwyn-fyd*, was the home of souls who had reached the higher grades of spirit. It was Heaven, in a word. The third circle was

Circle of Travels (*Abred*). This represented man's novitiate. There in abysses and ocean caverns commenced the first human sigh, as Taliesin tells us: man evolving upwards from fishes and frogs. The object of his perseverance and courage was to reach what the Bardic Triads called the "Point of Emfranchisement," the point, in fact, where man, having fortified himself against the assaults of his lower passions, could pursue undisturbed his celestial aspirations, and having obtained self-mastery be able to quit *Abred* for *Gwyn-fyd*.

The Bretons held the moon to be an intermediary abode of good souls. They knew so much about its mountains and inland seas that some have thought that the telescope was not unknown to them. They considered death merely a passage to the seen heavenly bodies. They were so convinced of a future life that they went so far as to lend each other money to be repaid in the next world. There souls lost neither individuality, nor memory, nor friends. There business transactions went on once more, with money, magistrates, laws. Folks arranged meetings in the next world; and the dying had many letters intrusted to them for spirits on the other shore. All that the dead man was likely to want was buried with him; and friends unable to bear the pang of separation often committed suicide to be near the dear one once more.

Modern scholarship has thrown doubts on Caesar's "Druids," and their wicker baskets and ferocious immolations. Mr. Duke shows that the mysterious erectors of barrows and standing stones never chose "groves" for their temples but avoided them sedulously. Witness Anglesey, Orkney, Salisbury Plain.

ALIF.

## "SHAFTS."

We gladly welcome this new venture on behalf of working women, edited by Margaret Shurmer Sibthorp. Its object may be gathered from the following Editorial announcement—it is a quotation from Ibsen:—

Mere Democracy cannot solve the social question. An element of Aristocracy must be introduced into our life. Of course I do not mean the aristocracy of birth, or of the purse, or even the aristocracy of intellect. I mean the aristocracy of character, of will, of mind. That only can free us.

From two groups will this aristocracy I hope for come to our people: from our Women and our Workmen. The revolution in the social condition now preparing in Europe is chiefly concerned with the future of the Workers and the Women. In this I place all my hopes and expectations, for this I will work all my life and with all my strength.

The purpose of the paper is broad enough:—

We desire it to be specially understood that our columns are open to the free expression of opinions, however diverse. These opinions will be welcomed as the *vox populi* which leads to higher things; advancing by slow and sure degrees to more enlarged views of life; to juster and grander conceptions of what may lie before us. Our object is to encourage thought—thought, the great lever of humanity; the great purifier and humaniser of the world. It seems to us a good thing to put into circulation a paper which takes no side save that of justice and freedom; a paper which invites the opinions of women and men of any party, creed, class, or nationality. All will be treated with equal courtesy. The paper is started specially in the interests of women and the working classes; but excludes no individual and no class. All subjects must be treated with moderation and in a spirit of calm inquiry—a spirit that while it earnestly works for the triumph of right, while it unhesitatingly denounces wrong, also perceives how easy it has been to go wrong, and that love, kindness, and patient determination shall yet win the day.

We wish "Shafts" all success.

## TO CORRESPONDENTS.

ALL communications intended to be printed should be addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other address. Foreign correspondents are specially desired to note this request. It does not, of course, apply to proofs sent from the printer and marked to be returned to 13, Whitefriars-street, E.C. So much expense and delay are caused by neglect to read standing notices to correspondents that it is hoped attention may be paid to the plain directions here laid down.

OVER-EAGERNESS to find particular things *true*, leads us away from the truth.



## THE SPIRITUALISTS' CREED.

We willingly insert the following, but we submit to our correspondent that the teachings of Spiritualism of any kind and sort do not constitute a creed, and we hope they never will.—[Ed. "LIGHT."]:—

SIR,—To say that Spiritualists have no creed is to admit that no results have accrued from the years of patient investigation of phenomena on the part of competent inquirers. I would define a Spiritualist as one convinced by reasonable evidences of the existence of the spirit-world, the continuity of man after physical death, and the inter-communion between the spiritual and the natural worlds. Now, what are the teachings (or creed) arising from the above facts? They may be summarised thus:—

Spiritualism proclaims an ennobling gospel of human development, depicts a rational hereafter, of progress in knowledge and growth in perfection; a future of usefulness, not of idlo, dreamy inactivity. Spiritualism supplies the best incentives here, by teaching that the soul must remedy hereafter the result of present sin, and that transgression of known laws entails disease and punishment, the burden of which is laid on the back of the offender, to be borne by him alone. It holds out no fear of death, for death is but the portal to a wider sphere of activity. It proclaims that we think and act in the sight of many witnesses. It looks for no relief from the penalties of sin through the mysterious suffering of another. It teaches no vicarious advantage. It proves that as we sow, we reap; that man is preparing his condition here and is thus his own punisher and his own rewarder. It recognises the unbounded and universal presence of law, and its phenomena occur in conformity therewith. It therefore discards all belief in the miraculous and exceptional: it shows that man has power to elevate himself, as well as to be elevated by others.

It teaches that sin is most detrimental to the sinner, as both good and evil actions are causes, which produce certain effects, regardless of any belief we may hold.

It teaches the Fatherhood of God and the brotherhood of man, that charity is the greatest of virtues, and selfishness the greatest of sins; that belief amounts to nothing, but actions to everything.

Spirit-communion has transformed the black monster of death into the white-robed messenger from the higher life, and, proclaiming an individual, conscious existence for man after death, asks no favour or belief from the earnest seeker after truth, as founded upon verifiable data; it is in perfect accord alike with man's reason and spiritual aspirations.

Many will at once cry "Dogma." Not so; it is our creed, the net result of our researches. Dr. Momerie, in his admirable article upon "Dogmatism in Theology" in the "Agnostic Annual," writes:—

The distinction between creed and dogma, though simple enough, is but seldom recognised. Creed means that which is believed in the present, dogma that which must not be disbelieved in the future. In the one case the belief is held tentatively, in the other it is assumed to be final. People often imagine they are defending dogmas when they refer to the utility of creeds. But they are doing nothing of the kind. Formulating what we believe is quite different from declaring we will never believe anything else. So far from being identical, the two things are antagonistic. If the tentative belief be useful, the assumption of its finality must be pernicious. Every genuine science has its creed—its register of results; and this is used as a stepping-stone to further advances. But whenever dogma is substituted for creed, we get pseudo-science, the aim of which is not advancement in knowledge, but stagnation in ignorance.

How to briefly, but plainly, lay our case before inquirers is a genuine want in the public propaganda; and I feel assured "Our Creed" will be gladly welcomed by many still in the bondage of ancient dogma.

W. E. LONG.

South London Society of Spiritualists.

## RESURRECTION BODIES.

BY MRS. A. J. PENNY.

In reply to "E.S.W.," as to what sources of information I possess regarding these, my answer is that from the Bible I gain the knowledge of faith, and that I have been saved from this being reasoned away by such knowledge of understanding as I am able to gather from Boehme. For other minds this might have no weight; to me it has been a revelation which brought rest to many perplexing thoughts. Some day I hope to deal with the subject at greater length, but that will necessitate many quotations from the "Philosophus Centralis": too many, I doubt, for the patience of readers of "LIGHT." This in briefest summary is what I understand from his intimations. That at the time of the general resurrection, all earthly fixities of state will be dissolved and every force set free. That the laws of spiritual affinity will then be irresistible and every magnet will draw its own natural adherents. Of all creaturely formations Boehme said: "*The magnetical attraction is the beginning of nature*,"\* the same creative law will rule when to the spiritual body a body in ultimates is restored. Not, of course, by the revivification of corrupt corporeity, but by the return of undying powers previously involved in its perishable matter. These, according to his report, are from the quintessential part of the earth from which the bodies of our race were evolved. At this point I must drop the clue of his teaching, from inability to justify my own deductions from it, without copious reference to the original text. What I suppose it to contain is this—that in our bodies—by their nutriment both before and after birth, we unconsciously assume, and supply, naturing conditions to the comatosed spirits of a past *Æon* fallen into a darkness even more profound than our own (as to spiritual light and life), and that these form in every human body a constituency which is disbanded at death. Some of these as *temporal* spirits beginning in time may end when the body is returned to earth, but those which had an earlier origin, having taken influence for good or for bad from the central spirit of man, *have a future before them*: escape from the baser ingredients of mortal flesh and blood certainly: but between the time of dissolution and the time of magnetic attraction to their old leader, even Boehme gives not the faintest hint of what that future is. Only on one certainty he insists: "All things enter again into that whence they proceeded." ("*Signatura Rerum*," Chap. xv. par. 42.)

"Everything entereth with its *Ens* into that whence it takes its original." ("*Mysterium Magnum*," Chap. xxii., end of par. 7)

It is interesting to know that "the ancient Egyptians believed that the life atoms of the mummy did, notwithstanding the embalment, keep on for three thousand years to throw off invisible mites, which at the end of this time would again come together for a one-ment into a new body, for the man in whose service they had formerly been. (Philangi Dâsa's† "*Swedenborg the Buddhist*," p. 61.)

St. Martin has a mysterious saying to which my thought reverts when musing upon those discharged servants of the human will. "It is," he says, "in the earth that the substance is prepared which serves for a basis and a first step to the reintegration, or to the new birth of all beings in the universe." (I cannot find chapter and page reference for this, but the words are his.) Further, our thought cannot follow, any more than it can on some other lines of occult history which we believe in none the less. These outgone spirits, which build the perishable body they afterwards forsake, are not the only constituents of that which is reformed at the general Resurrection: Boehme shows that man has in his measure a creative work: himself the re-out speaker of *the Word*, by whose breath all things came into existence, by the breath of *his* mouth, the unconscious fiat of *his* will, man also produces spiritual entities which are not ephemeral. Dr. Franz Hartmann puts this fact before his readers very clearly: "Man is a centre from which continually thought is evolved and crystallises in forms in the world of souls. His thoughts are things that have life, form, and tenacity; real entities, solid and more enduring than the forms of the physical plane. (Dr. Hartmann's "*Magic*," p. 139.)

\* "*Election*," chap. ii. par. 41.

† Having seen the same statement elsewhere, I venture to quote it; though from a writer who could persuade himself that Swedenborg was a Buddhist.

LIFE is like a book: fools scamper through it hastily; the wise man reads it with attention, because he knows he can only read it once.—RICHTER.

Not in so far as man leaves something behind him, but in so far as he works and enjoys, and causes others to work and enjoy, does he remain of importance.



They differentiate and organise powers previously *indefinite* by the magic of an attractive focus; so at least have I read the riddle of "the figure causeth the spirit." For these, as the out-births of our own spiritual nature, we are responsible, and whether we believe this or not it is these that will return to their source, when all disguises and all artificial separating restraints fail in the terrible light of that day which will make the whole past of every human being a vividly present *now*. Analogy is not valid as argument, yet to my mind the received belief among Christians that redeemed souls will form the mystical body of Christ, not to speak of Swedenberg's Grand Man, formed of myriads of generations of human beings, goes far towards justifying the belief that each of these, when perfected, will be in like manner an organised host of spirits trained and made subject to the central spirit from which they took their direction. Though Van Helmont does not connect his ideas on this point with bodies reforming at the Resurrection, they so well express what Boehme's dark sayings have led me to believe, that I shall give here two quotations from his "Paradoxes" as an interesting enlargement of thoughts suggested already:—

And because these out-going spiritual ideal beings are not mere spirits, but spiritual bodies and bodily spirits, as being born of the whole man, who consists of the soulish body and spirit, and that all these spirits have their original, out of and from the central spirit of man, viz., out of the heart, and are sent abroad as his messengers; must not, therefore, these messengers perform that which they were duly sent about, and go thither, whither the central spirit or will of man designs and aims them; and in like manner return by revolution to man again? And must not therefore the works of man follow him which he hath done in this lifetime, whether they be good or evil? Especially seeing (as was mentioned before) that new spiritual bodies go forth continually from man, which belong to him and contribute to the whole man, for to make out his full measure until that member which he supplies in Adam or Christ do attain to that perfection which suits with such a head, that so a perfect member may be joined to a perfect body, and a perfect body be united to a perfect head?

Must not also finally those spirits (as a great and well-ordered army under their captain general or Adonai Zebaoth), and every least atom, after they have wrought out their revolution, return to man again, and unite themselves with his central spirit, and so all these spirits being united with the central spirit, make up the whole man." (On the Microcosm, p. 8.) "And forasmuch as the voice and word of man are his offspring and children, viz., his outflowing spirits and angels which continually, from the beginning of his life until his death, go out from him and make up the whole man . . . and all his out-births are a spiritual, endless, everlasting being, as well as he himself is; how is it then possible that ever they should be separated from man, or that they should lose themselves or perish in the great world, which is man's mother, any more than a man is able to lose himself? (Ibid, p. 63)

What one would like to know is how they are employed in the great world during their *temporary* separation from man. Upon that mystery neither Boehme nor Van Helmont offer any gleam of light.

#### A SUCCESSFUL DREAMER.

FROM THE "ST. JAMES'S GAZETTE."

Before Watts, of Bristol, the discoverer of the present mode of making shot, had his notable dream, the manufacture in question was (we are reminded by "Invention") a slow, laborious, and costly process. Watts had often racked his brain trying to discover some better and less costly scheme, but in vain. Finally, after spending an evening with some boon companions at an ale-house, he went home, went to bed, and soon fell asleep. His slumbers, however, were disturbed by unwelcome dreams, in one of which he was out with "the boys," and as they were stumbling home it began to rain shot—beautiful globules of polished shining lead—in such numbers that he and his companions had to seek shelter. In the morning Watts remembered his curious dream, and it obtruded itself on his mind all day. He began to wonder what shape molten lead would assume in falling through the air, and, finally, to set his mind at rest, he ascended to the top of the steeple of the church of St. Mary, Redcliffe, and dropped slowly and regularly a ladleful of molten lead into the moat below. Descending, he took from the bottom of the shallow pool several handfuls of the most perfect shot he had ever seen. Watts' fortune was made, for from this exploit emanated the idea of the shot tower, which ever since has been the only means employed in the manufacture of the little missiles so important in war and sport.

#### 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.]

##### Thaumaturgists and Mediums.

SIR,—Mrs. Caroline Ohlmus (*née* Corner) contributed a letter in your issue of 29th ult., in which she gave some interesting instances of magical feats performed by the native Sinhalese in Ceylon, and queried the *modus operandi*. I had hoped some of your thaumaturgical readers would respond, and afford the desired information. I do not know if any explanation has been given at any time by these thaumaturgists themselves.

It seems to me that the feats in question are very much on a par with a class of phenomena common to thaumaturgists, but quite distinct in character from those observed through Spiritualist mediums. In the former case there is a total absence of any indication of an outside independent intelligence operating in the production of the phenomena, but much to indicate the controlling source as from the thaumaturgist, whatever the power exercised may be. With mediums, experience points to their being passive agents, subject to control of an independent intelligent operator with a uniform beneficent purpose in view. The mere working of a wonder is of little benefit, and is perhaps more likely to make the operator feared than respected. For these reasons it is apparent that the explanation of the two classes of phenomena is not identical. THOMAS BLYTON.

Durie Dene, Bibbsworth-road, Gravel Hill,  
Church End, Finchley, N.

##### Mrs. Green's Mediumship.

SIR,—I think a short account of Mrs. Green's mediumship as it has come under my own observation will be interesting to your readers. We first met Mrs. Green, of Heywood, on our visit to Cardiff, and found, added to a quiet, unassuming demeanour, some remarkable spiritual gifts, namely, inspirational and trance speaking, with the rare and most valuable endowments of clairvoyance and clairaudience. Believing it would be a great treat to London Spiritualists to hear such a highly-gifted lady, I lost no time on our return to London in making arrangements with the Marylebone Society for Mrs. Green to occupy their platform, which she did, on October 31st and November 6th, to the great delight of crowded audiences; and here let me, as President of that society, on behalf of myself and colleagues, express my regret that so many had to leave, unable to gain an entrance to the hall. Mrs. Green having consented to speak for the Marylebone Society next year, we hope that a larger hall will then be secured.

Mrs. Green is well known to the societies in the provinces, and always draws large and attentive audiences. If I am asked what is the secret of her success as a public medium, I reply that I know, from a long and regretful experience, that we have been unable to meet, as private mediums, the wants and wishes of thousands who have applied to us to know of a certainty if their beloved ones really still continue to exist; and where a private medium fails to meet all the claims made upon her, a public medium such as Mrs. Green supplies the want to a very large extent. Her descriptions of persons who had left this world were about forty and at least thirty were recognised by their friends. She is clear in her delineation of these invisible beings, giving their general characteristics and how related, with a minute relation of the colour of the hair, eyes, beard, and the complexion; the sort and colour of the clothes they wore in earth-life; the approximate age at which they died; the particular disease or accident which was the cause of their passing on, and also about the time of their departure.

Two illustrations given in our own house to our friends must suffice. She saw a lady friend's brother, who had been some time anxious that Mrs. Green should make the fact known to his sister. At last she did so, and gave a minute description, adding "I feel that he was shot, and I see him falling." The lady said it is quite right, and that her brother was shot in the Franco-German war. Again, Miss Gale—the daughter of an old friend—was suddenly and strongly impressed to come to London. She arrived at our house at the same time as Mrs. Green, and during the evening Mrs. Green said to this young lady, "I see a tall man standing beside you with his hand upon your shoulder; his hair is dark and combed back over the head, &c., &c.; I



should think he is your father. Now I see your mother standing on this side; she is a little taller than yourself; fair, light hair, a full grey eye, a little streaky red colour in her cheeks. I see two rings on her finger—a wedding ring and a keeper. Now I see another ring; it has a bright stone in it. I should think it is a diamond by the rays of light coming from it." Now comes the most remarkable part. Miss Gale held up her hand and said, "Is that it?" "Yes," said Mrs. Green, "that is the ring your mother is wearing on her finger." The ring was taken from the mother's finger before her death and placed on the daughter's. To the novice it may appear strange that the same ring can exist in two states at one and the same time, but Swedenborg gives many instances of material things, or their spiritual counterparts, actually appearing, or being produced, in the spiritual world. "John Watt" has, when speaking of Mrs. Everitt's rings, which spirits have taken at different times, said "We have the spiritual part, or essence, of the ring in our possession; the material part is suspended in your atmosphere." But perhaps your readers will feel the most interest in the following. Mrs. Green, continuing her descriptions to Miss Gale, said "You have a sister in the spirit-world. She died when quite a baby, but she is now a young woman, as tall as you are and somewhat like you. I can see that she has grown up in spirit-life. I should think she is now somewhere about twenty years old." "Yes," said Miss Gale, "she died when a fortnight old; she would now be about twenty-two," a fact unknown to us.

What a comfort the knowledge of these things will be to poor sorrowing mothers who have lost their little lambs, and only think of them as out in the cold or gone for ever. Oh, sorrowing parents, dry up your tears; there is a bright world beyond, where a happy reunion awaits your final entrance and permanent residence there.

T. EVERITT.

#### The True Church of Christ.

SIR,—Four years ago or so you published a letter of mine advocating the assembling of Spiritualists together at certain times for public worship. At that time Madame de Steiger thought this unnecessary, but she now writes you saying that she has "quite changed her views about the necessity of a visible Church, and that she sees sincerely the value of the services of the Church Anglican, and the underlying deep meaning of what is called dogma and doctrine, and the truth of the words of St. Paul, 'Great is the mystery of godliness.'"

Now, sir, what is this dogma and doctrine, not only of the Church Anglican, but of all the other Christian Churches at the present day? Do they not one and all teach in their creeds more or less the belief in a burning hell and angry God, Whose wrath can alone be appeased by the death of His only Son upon the Cross, and that but for Whose death, and a sincere belief in its efficacy, we shall "without doubt perish everlastingly," as the Athanasian Creed puts it?

A statement by Mr. Herbert Burrows has been going the round of the papers during the last few days, headed in one of them, "A Ghastly Picture," portraying the sufferings of a poor child in hell as taught in a book written by the Rev. Father Furniss, and which Father Bruno calls that "beautiful little book," but which Mr. Burrows truthfully describes as "the most devilishly horrible work that has ever been put into the hands of children."

Would that space allowed of the insertion of Mr. Burrows' statement here, but I now give those of two representative men lately passed away—Cardinal Newman and Mr. Spurgeon—confirming all that is taught about the burning hell and the angry God in the "beautiful little book" alluded to by Mr. Burrows, and even more devilishly horrible, if that be possible. Cardinal Newman writes:—

Oh! terrible moment for the soul, when it suddenly finds itself at the judgment seat of Christ. When the Judge speaks and consigns it to the gaolers till it shall pay the endless debt which lies against it. Impossible! I a lost soul? I separated from hope and from peace for ever! It is not I of whom the Judge so spake! There is a mistake somewhere; Christ, Saviour, hold Thy hand; one minute to explain it! My name is Demas: I am but Demas—not Judas, or Nicholas, or Alexander, or Philetus, or Diotrophes. What! eternal pain for me! Impossible! It shall not be! And the poor soul struggles and wrestles in the grasp of the mighty demon which has hold of it, and whose every touch is torment. Oh! atrocious! it shrieks in agony, and in anger too, as if the very keenness of the infliction were a proof of its injustice.

A second! And a third! I can bear no more! Stop, horrible fiend! Give over. I am a man, and not such as thou. I am not food for thee, or sport for thee! I have been taught religion; I have had a conscience; I have a cultivated mind. I am well versed in science and art; I am a philosopher, or a poet, or a shrewd observer of men, or a hero, or a statesman, or an orator, or a man of wit and humour. Nay, I have received the grace of the Redeemer; I have attended the sacraments for years; I have been a Catholic from a child; I died in communion with the Church; nothing, nothing which I have ever been, which I have ever seen, bears any resemblance to thee, and to the flame and stench which exhale from thee: so I defy thee, and abjure thee, O enemy of man!

Such, and much more that has been omitted, is the teaching of one who, after years of patient investigation, abjured the teachings of the "Church Anglican," and adopted those of Roman Catholicism in place of them: what a horrible satire it contains—albeit unintentional—upon the dogma and doctrine of Christianity!

Now, then, as to what the late Mr. Spurgeon taught in regard to this awful subject; the opposite pole, so to speak, of Christianity:—

When thou art dust thy soul will be tormented alone; that will be a hell for it; but at the Day of Judgment thy body will join thy soul, and then thou wilt have twin hells, thy soul sweating drops of blood, and thy body suffused with agony. In fire exactly like that which we have on earth thy body will lie, asbestos-like, for ever unconsumed, all thy veins roads for the feet of pain to travel on, every nerve a string on which the devil shall for ever play his diabolical tune of hell's unutterable lament.

"These be thy gods, O Israel"; and this forms the basis of every creed put forward by the various Christian Churches at the present day: does Madame de Steiger recommend those who have "come out from among" such teachers to return to their fold again? If so, then I for one say, Perish the thought.

As for the "mystery of godliness," there is no such in my opinion, for the way thereof is so plain that "the wayfaring man, though a fool, shall not err therein," if only he *desires* to be godly. "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." What mystery is there here? "The soul that sinneth it shall die." Yes, sooner or later, if it does not "turn away from wickedness," it shall do so, and so lose its individuality, and the "blessed hope of everlasting life," as taught by Jesus; but the Christian Churches say No to this, and teach that the soul that sinneth shall never die, but shall be kept alive by the great Creator to endure the torments of hell for ever! The "great mystery" to me is that people calling themselves Christians should teach such horrid blasphemy about "Our Father which is in Heaven," and think they are doing God service. Surely to such, if any, the words of the Prophet Ezekiel must apply, wherein he says:—

Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life (through the Atonement); therefore ye shall see no more vanity, nor divine divinations; for I will deliver my people out of your hand; and ye shall know that I am the Lord.

T. L. HENLY.

THE DEAD GOETHE.—The morning after Goethe's death, a deep longing came over me to see his earthly shell once again. His faithful servant, Frederick, opened the door of the room where they had laid him. Stretched upon his back, he lay like one asleep, power and deep peace upon the features of his sublimely noble face. The mighty brow seemed still busy with thoughts. I longed for a lock of his hair, but reverence forbade my cutting it. The body lay nude, wrapped in a white sheet. Frederick threw the sheet open, and I was amazed at the godlike magnificence of those limbs. The chest was exceedingly powerful, broad and arched, the arms and thighs full and muscular, the feet of perfect form, and nowhere on the whole body a trace of superfluous flesh or of emaciation or shriveling. A perfect man lay in great beauty before me, and admiration made me for the moment forget that the immortal spirit had left such an habitation. I laid my hand on his breast—deep silence all around—and turned aside to give free course to my pent-up tears.—ECKERMANN.

HE who demands respect on account of his riches might as well demand that people should respect a mountain that contains gold.—VON KLEIST.



## SOCIETY WORK.

WANDSWORTH SPIRITUAL HALL, 132, ST. JOHN'S HILL, CLAPHAM JUNCTION.—Mrs. Ashton Bingham wishes it to be stated that she intends to discontinue her meetings, and that public sances held at her address will not have her support, as she considers, after careful investigation, that they injure the cause rather than benefit it.

23, DEVONSHIRE-ROAD, FOREST HILL.—A sance given by Mrs. Bliss on Thursday, the 10th inst., was well attended, and some good tests were given. Several strangers were present. On Sunday an address by Mr. Deeton was much enjoyed by those present. Sunday next, Mrs. Spring, address and clairvoyance. Thursday, November 24th, Mrs. Bliss. Monday, November 21st, Rev. John Page Hopps, address.—J. E., Sec.

PECKHAM SOCIETY OF SPIRITUALISTS, WINCHESTER HALL, 33, HIGH-STREET.—A goodly number of friends gathered on Sunday to hear the speaker for the evening, Miss Rowan Vincent, on "Practical Spiritualism." The subject was handled in a masterly way, and a general wish was expressed that our lady friend should be asked to lecture again. Sunday next, the Rev. Dr. Rowland Young, at 7 p.m. Morning, open discussion. On the 27th, Mr. Veitch.—J. T. AUDY.

18, CLARENDON-ROAD, WALTHAMSTOW.—On Sunday evening the guides of Mr. Brailey discoursed upon "Does Man Need a Saviour?" He showed that man's salvation rested with himself, and that an imitation of the life of Jesus was necessary for man's higher attainment spiritually, both now and hereafter. Clairvoyant tests were given, and nine were recognised out of ten. In one case forty-nine years had elapsed since the death of the friend manifesting. Particulars of the death, which was tragic, were given in every detail.—CORRESPONDENT.

CARDIFF.—Mr. J. J. Morse, of London, delivered trance orations on Sunday at the Town Hall, in the morning on "The Mystery of Living," and in the evening, "After Death, What?" The inclement weather kept away a good many in the morning, but in the evening we had a grand meeting, the hall being full, and the audience listening with evident interest to the telling oratory of the gifted controls, who gave a practical and powerful lecture. Mr. Morse kindly visited the Lyceum in the afternoon and addressed the children.—E. A.

DEBATE ON SPIRITUALISM.—On Monday evening, the 7th inst., in the Mission Hall, Thornhill Bridge-place, N., a debate on Spiritualism was introduced by Mr. A. M. Rodger, followed by the Rev. Dr. Young and others upon the Spiritualistic side, and by Mr. Guiver, Rev. Mr. Horan, and some others in opposition. The hall was well filled, over 200 men being present. The time allotted was too short, and the debate will be resumed on a future date. Votes of thanks to the speakers and to Mr. Chatterton, L.C.C., who ably filled the chair, brought the meeting to a close.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—We had a full meeting on Sunday. Mrs. Spring's guides gave us an excellent discourse, urging all present to extend the hand of charity and thus form a true universal brotherhood. We had also some good clairvoyance. Sunday next, at 7 p.m., Mr. Hoperoff, subject, "Angel Footprints." Tuesday, at 8 p.m., sance, Mrs. Mason. November 27th, Mr. F. Dyer Summers. Mr. Horatio Hunt's special sances will be held on December 4th and 18th. Tickets, 1s., may be obtained of Mr. Mason, 14, Orchard-road, Shepherd's Bush, W.—J. H. B., Cor.

LONDON SPIRITUALIST FEDERATION, FEDERATION HALL, 359, EDGWARE-ROAD.—Next Sunday, at 5 p.m., tea for open-air workers; we hope to see a grand re-union; at 7 p.m., public meeting and various speakers. November 27th, the Rev. Rowland Young on "Agnosticism;" on December 4th and 11th, two lectures on "Astrology," by Mr. Campbell, a pupil of Madame Blavatsky. All who wish to join the sances, or who require tickets for the tea, should address me, at the Hall. A few lady sitters needed for the circles. Last Sunday we had powerful physical phenomena.—A. F. TINDALL, A.T.C.L., Hon. Sec.

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW-ROAD, S.E.—Sunday, at 11.30 a.m., spirit circle; at 3 p.m., Lycum; at 7 p.m., spiritual service. Wednesday, at 8.30 p.m., spirit circle (strangers invited). Our Wednesday evening and Sunday morning circles are productive of much good, our local workers helping to realise and put into practical effect the ennobling teachings of Spiritualism. On Sunday evening Mr. Long reviewed the opinions and expressions of our opponents in the Christian Church, and gave able answers to each, showing that the book they take as their authority amply proves our position.—W. G. COOTE, Hon. Sec.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Spiritual service each Sunday at 7 p.m. Speaker for next Sunday, Mr. J. Veitch, subject: "Psychometry: Its Value," to be followed by experiments. The half-yearly meeting of the society will take place on Sunday evening, December 4th, after the usual

service to receive the secretary's report, &c., &c. The minute-book and accounts can be inspected by members on committee meeting nights, held monthly. Propositions, duly seconded, likely to assist in the progress of the work, are invited and handed to the secretary previous to the meeting. Spiritualists living in the locality or surrounding districts are invited to join and assist the cause of progress. Particulars of membership, &c., can be obtained at the hall, or from Mr. J. RAINBOW, Hon. Sec., 1, Winifred-road, Manor Park, Essex.

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, 3101, North Broad-street, Philadelphia; Australia, Mr. Webster, 2, Peckville-street, North Melbourne; Canada, Mr. Woodcock, "Waterville," Brookville; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Holland, F. W. H. Van Straaten, Apeldoorn, Middelland, 682; India, Mr. Thomas Hatton, 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, 166, Rye Hill, Newcastle-on-Tyne. The Manor Park branch will hold the following meetings at 14, Berkley-terrace: On Sunday, 11.30 a.m., students' meeting, and 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.

MARYLEBONE SPIRITUAL HALL, 86, HIGH-STREET, W.—On Sunday last Mr. H. Hunt gave a good address on "The Practical Side of Spiritualism," which was suggestive and useful to Spiritualists and investigators. Sunday next, at 11 a.m., service; at 7 p.m., Mr. T. Everitt, on "Spirit-form Manifestations." Thursday and Saturday, at 7.45 p.m., sances, Mrs. Spring.—C. H.

MARYLEBONE HALL ORGAN FUND.—A highly successful concert was given on Monday evening last, at the above hall, in aid of the fund which is being raised for the purchase of an organ. The programme was well arranged, comprising songs, both humorous and sentimental, recitation, and piano-forte solos. Each item was well rendered, and heartily applauded by an appreciative audience. F. Bevan's "Flight of Ages" and I. de Lara's "Garden of Sleep" were beautifully rendered by Miss Alice Everitt. "In a Distant Land" (Taubert) Miss Dangerfeld scored a success, as also in the duet "Friendship" with Miss A. Everitt. Mr. Ernest C. Meads, who is fast coming to the front as a reciter (and to those who know him it may be interesting to learn that he is giving a Shakesperian and dramatic recital at the Steinway Hall, on Thursday evening, December 1st), gave, with great feeling, "Lasca," by Desprez, and the humorous trifle, "On Babies," by J. K. Jerome. Mr. W. J. Edgar's humorous songs were well received, and the Messrs. E. H. and F. J. Smith rendered good service. Miss Alice Hunt and the Misses Smith and Osbaldiston kindly acted as accompanists. Mr. R. Cooper very thoughtfully arranged with great taste some palms and cut-flowers, and Mr. Leigh Hunt very ably looked after the seating arrangements and programmes, so that the friends who so promptly arranged the concert may congratulate themselves on its being a complete success. It is to be hoped the New Organ Fund may be considerably increased by the proceeds.

FOR A BENEVOLENT PURPOSE.—The well-known Upton Minstrels will give a grand entertainment at the Athenaeum, Goldhawk-road, Shepherd's Bush, on Thursday evening, November 24th, on behalf of Charles James Norton, a Spiritualist, who, last June, sustained such severe injuries to his right arm and hand as to incapacitate him from any kind of work since. It is earnestly hoped that all Spiritualists in that part of London will do their utmost to make the evening a success by applying for tickets (6d., 1s., and 2s.), which are on sale at the office of "LIGHT."

## THE LONDON SPIRITUALIST ALLIANCE.

2, DUKE-STREET, ADELPHI, W.C.

This Society of Spiritualists, founded for the purpose, primarily, of uniting those who share a common faith, and then of giving information respecting that faith to those who seek for it, has now occupied Chambers at the above address. There will be found an extensive Library of works especially attractive to Spiritualists, the various Journals of Spiritualism published in this and other countries; and opportunities of converse with friends like-minded. The Alliance holds periodical meetings at which papers on interesting phases of the subject are read, and discussion is invited. Donations solicited.

Minimum Annual Subscription of Members and Associates, One Guinea, payable in advance, and on the 1st January in each year. Further particulars may be obtained from E. D. GODFREY, Librarian, on the premises.