

# Light:

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

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

"LIGHT, MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

Other letters besides those already published have been received favouring the republication in some special form of certain of the works of Stainton Moses as a very fitting monument to his memory. At the same time it should be remembered that, however much we may from one point of view scorn the memorial marble, yet marble does last in its tangibility, and even a Memorial Edition of "Spirit Teachings" would cease, after a while, to be anything more than a very good edition of the book. It would be an immediate and for a short time a satisfactory way of commemorating the work of our late Editor, but, after all perhaps, the marble would last longer as a memorial. Could not both be done?

In our correspondence to-day there will be found a letter suggesting the insertion of a "Questions and Answers" column in "LIGHT." This will be begun in January next. There are doubtless many questions of detail, such as our correspondent points out, which might get satisfactory elucidation in that column. It must, however, be understood that the Editor has long passed the age of omniscience, and that the answers as well as the questions must be arranged for on the principle of mutual accommodation and interest. All that can be done editorially will be to select what appear to be the most complete answers to the queries, and to exercise a somewhat serious judicial function in watching over the questions themselves.

Recently, on more than one occasion, letters have been received stating the mediumistic powers of certain individuals. Nothing is more to be desired than the knowledge that there are still persons whose powers are of that uncommon kind so valuable to the seeker after spiritual truth, yet our correspondents would help very much if instead of simply asserting the existence of these powers they would offer to submit their friends to test sances of the Council of the London Spiritualist Alliance. In that way trustworthy and definitely valuable results are more likely to be obtained.

The publishers of "Hazell's Annual" send a note calling attention to the introduction of a paragraph on Spiritualism into that excellent publication. The paragraph was written by the late Editor of "LIGHT," and has been revised by Mr. E. Dawson Rogers, President of the Alliance. As a rule, "Spiritualists" when referred to at all have been shunted into the long list of so-called religionists which adorn the pages of such publications. It is a clear sign of change when we find an important organ of what may be called the "Annual" press, not only inserting an article on Spiritualism, but courteously calling attention to the fact.

The following post-card message has been received. It is dated Uttarpura, November 22nd, 1892. "Perusing several interesting articles in your valuable journal about photographs of the dead, I am anxious to have the photographs of some of my departed friends taken. Will you kindly give me the address of those gentlemen who can take such photographs? Any other information on the above is respectfully solicited. B. N. Mukherji." This is indeed putting spirit photography to practical use.

Speaking of India—a letter has come from Calcutta, signed K. Chakeavarti, hon. secretary of the Yoga Somaj. The writer had come across some volumes of "LIGHT" (1881-1887) in a bookseller's in Calcutta. Of the contents of these volumes he says:—

I found in them many subjects that are highly interesting, suggestive and instructive, and many too that are only commonplace. To us the Spiritualism of the West is a kind dispensation of the All-Wise to turn millions from the desolate track of materialism so as to give them some comfort and hope of existence after death. In India such a dispensation among the Hindu population is hardly necessary, as every Hindu, properly speaking, is a Spiritualist and has faith in the goodness of God and the after-life.

Mr. Chakeavarti continues:—

Nevertheless we investigated spiritual phenomena after the Western method in the years 1887-1889, and found after three years' trial that there is a line in the phenomenal Spiritualism which we could not cross and a sort of sameness which wearied us considerably. Without, however, ceasing to be Spiritualists we have adopted our own system of *Yogá*. . . . Would it not be better *gradually* to turn inward and seek for manifestations within, where only the noble spirits can commune with our souls as we advance more and more on the spiritual plane by the purity of our character, the sincerity of our thoughts and the ardency of our love for them, and so get better truths than we can hope to get from phenomenal Spiritualism?

How the occult—good, bad, and indifferent—is in the air! All sorts and conditions of men are beginning to know or to think they know something about it. There is a Berean Society, it appears, and this society seeks to reconcile the teachings of the Theosophical Society with the fundamental doctrines of Christianity. The syllabus of the lectures to be delivered contains such items as these: Syncretism *versus* Comprehension," "Vortical Motion on the plain (*sic*) of Mentality," "The lower curve and the point Neutral," "Mr. Sinnett and the Eighth Sphere," and "War in Heaven." Is this an era of words as well as of thoughts?

Christmas Day will be with us almost as soon as this number of "LIGHT" is in the hands of its readers, and once more the "Christian" world will witness the marriage of the old idolatries of Scandinavia and primeval ancestor-worship with its fire myths, with the purer meaning of the later cross, and will as usual miss the meaning of both. Nevertheless may we all, Spiritualists and non-Spiritualists, remember the Charity and Love which are common to all beliefs,



## A CHINESE MYSTIC.

There is a very curious and even remarkable article in the "Arena," by Professor J. T. Bixby, on Lao-Tsze, the Chinese philosopher. Accustomed as we are to associate Confucius with all that is best in the Chinese system of morality, it is a little startling to find that there was, prior to Confucius, a prophet in China of whom the author of the article says, comparing him with Confucius, "Confucius was a Conservative, Lao-Tsze a Radical; Confucius a traditionalist, Lao-Tsze a transcendentalist; Confucius a practical materialist; Lao-Tsze a pure and uncompromising idealist." That such a person should have been born, have taught, and should still have a large following among the unpoetic Chinese will be a revelation to many. Lao-Tsze's writings are contained in one small volume, called the "Tao-Teh-King, or Treatise upon Tao and Teh." Teh means simply virtue, but Tao means a great deal more—"It is a primal, eternal thing; indeed, it is spoken of in such a way that we must recognise it, in Lao-Tsze's thought, as the primal, eternal thing." How little our commercial relations with China have enabled us to learn of the true character of the Chinese is evident when we realise that they, like other thinking peoples, have an intuitive as well as an utilitarian system of morals. Speaking of Lao-Tsze and his Tao, Professor Bixby says:—

He would not rest with results; he wanted to know the causes whence they flowed. Beneath the properties of things he would find the substance to which the property belonged. Thus his thought passed backward, inward, and upward, till he perceived that all changes, properties, effects, processes, were but results of one great activity, aspects of one existence.

But even before activity and existence came into being, there must have been something preceding them—the inactive, the non-existent. The extended creation must have had, anterior to it, the empty space in which it may find room. Creation, becoming, implies a void which it may fill up. The manifested universe, yea, the manifested and active deity, involves some secret unmanifested power, some primal stillness still more ancient than itself. And even this passivity, this emptiness, had this no origin? We may ask even of this, Whence came it? There must be a source behind this, something, in short, which is the original possibility, the ultimate process and origin of all things, source of matter and mind, God and devil, the something and the nothing.

This deepest mystery, this unknown, unknowable first cause, this unfathomable abyss, from which all things proceeded, before both creation and time and the Creator Himself, this was called by Lao-Tsze, Tao. Not that this indicates its true name or real character. "The Tao that can be named is not the real Tao." What that is, is entirely beyond our very conception. Lao-Tsze forces himself to designate it as the Tao, and the Great One only, that he may have some symbol by which to speak of it, not because this is any correct description of it.

The Christian and the Theist, of course, identify this ultimate source, this primal and incomprehensible abyss, from which all things proceed, with the conscious personal God Whom he believes in, but Lao-Tsze's conception reached no such definiteness.

The student who is familiar with the history of philosophy will find its equivalents rather in the conceptions of the mystics and Theosophists as to the origin of things. What Lao-Tsze meant by his Tao is best illustrated by the Abyssal Nothing, which as yet is no actual thing, but the mystic Potentiality of all, which Jacob Boehme presented as the primal element. It is what Tauler meant by his "Divine Dark." Or, if more modern illustrations are desired, it may be compared to Spinoza's "One Substance," Kant's "Unconditioned and Absolute," or Spencer's "Unknowable."

Thus Lao-Tsze had reached to an ethical position equal to that of the great German mystic Boehme. Moreover, he was a Quietist, and seems to have attained to a knowledge of the potential forces of Quietism as great as that of the most pious Quaker:—

"By non-action," he maintains, "there is nothing that cannot be done. One might undertake the governments of the world without taking any trouble. As for all those that

do take trouble, they show thereby that they are not competent to the government of the world." "When the world has many prohibitive enactments," he says in another place, "the people become more and more poor."

Even to war and punishment, Lao-Tsze does not shrink from applying his non-interference principles. He was the first Quaker in history, and condemned force in all forms, because of its incompatibility with eternal Tao. Weapons of war he denounces as instruments of ill-omen. "They are not the tools of a superior man. He uses them only when he is obliged to. When he conquers, he is not elated. He who rejoices at the destruction of human life," he wisely says, "is not fit to be entrusted with power in the world. A truly great general is no lover of war." With equally vigorous logic he attacks the custom of capital punishment. If a State were well governed, the necessity for this or any other punishment could not arise. And when by misgovernment passions are inflamed, so that punishment is called for, the taking of life seems not to him the best deterrent. It is those who live for the mere reckless indulgence of their passions who commit these murders and the gross crimes for which it is usually made the penalty. But when people reach this reckless stage, they hold their life in little esteem. And if it be so brought about that the people should always fear death and we can seize and kill those who commit any outrage, yet, who would dare to do so? "There is always the Great Executioner," in whose hands are the issues of life and death. "Now, for any man to act the executioner's part, this is hewing out the Great Architect's work for him. And he who undertakes to hew for the Great Architect rarely fails to cut his own hands."

Professor Bixby claims for Lao-Tsze a place in the hierarchy of Great Moral Teachers, second only to that of Christ. He says, after enumerating the virtues which Lao-Tsze insisted on, and comparing him with the Nazarene:—

Measuring him with that highest of earthly models, we must pronounce his teaching deficient, certainly, at least, in his conception of the Divine. Grand as his delineation of Tao is, he fails to recognise the personality of the Supreme. Lao-Tsze has also pushed his asceticism and quietism to an irrational extreme, and his opposition to social progress and civilisation make his ethics better adapted for monks and hermits than for our modern society.

Nevertheless, I think it difficult to name any other predecessor or any contemporary of Christ whose conceptions of human duty are more elevated and humane.

That such teaching should be found in that China which is associated so much with the clever, though, after all, small, mockeries of well-known humorists is, as the author very well puts it:—

Only another illustration, from a more remote quarter, of what Mr. Lewes has endeavoured to show in his "History of Philosophy"; viz., that all modern philosophy in its various aspects, however it may boast of originality, is but a repetition of the course of ancient philosophy; the same problems, the same answers, the same narrow circle of a few modes of thought, from point to point of which the human mind swings as it seeks to determine more exactly the great reality of things.

And these remarks may be useful as a lesson for the self-sufficiency of our Western civilisation:—

It is, in fine, a conspicuous testimony to the essential unity of the human mind and an additional proof of the supreme antiquity and attainments of that people who not merely anticipated us in the invention of gunpowder and paper, the printing press and the mariner's compass, but plunged so long before us into the mysteries of transcendentalism, taught, five centuries anterior to the Christian era, some of Christ's loftiest instructions, and three thousand years ago proposed to abolish armies, capital punishment, protective duties, and all restrictions upon the liberties of the individual.

Professor Bixby has done well to give even this short account of one of the world's great teachers.

We should feel sorrow, but not sink under its oppression; the heart of a wise man should resemble a mirror, which reflects every object without being sullied by any.—CONFUCIUS.



## MODERN SPIRITUALISM—ITS DEVELOPMENT—1848-92.

ADDRESS DELIVERED BY MR. MORELL THEOBALD TO THE MEMBERS AND FRIENDS OF THE LONDON SPIRITUALIST ALLIANCE ON THE EVENING OF TUESDAY, DECEMBER 6TH.

(Continued from p. 617.)

In one respect the presentation of psychical phenomena is changed for the better. There is not the same public exhibition as there used to be when the marvels were new. Then it became the happy hunting ground of numberless rogues, especially in America. Now the venue is changed from the public to the private platform: and the literature which has been abundant in supplying facts, is likely to assume a more philosophical tone, founded upon facts the narration of which has become more reticent. Probably the first somewhat startling presentation of phenomena to the public will never again be repeated—or not in the same form—but having established the *fact* of spiritual communion, we shall go on quietly to study its philosophy, its conditions, and apparent contradictions, within our own homes: and there is much yet to learn.

Fifteen years ago Mr. A. R. Wallace, in speaking of the historical teachings of Spiritualism, brought them under two heads:—

1. It gives a rational account of various phenomena in human history which physical science has been unable to explain, and has therefore rejected or ignored.
2. We derive some definite information as to man's nature and destiny: and founded upon this an ethical system of great practical efficacy.

It clears up the sanity of Socrates, who was reputed to be possessed of a demon; we see now he was in communion with an intelligent spiritual being or a guardian spirit. Spiritualists can thus understand what has been hitherto treated as a delusion.

It also points to an explanation of the ancient oracles and ancient spiritual gifts. It supplies an explanation of many obscure references in Scripture—both in the Old and New Testaments—*e.g.*, the handwriting on the wall, St. Paul's reference to spiritual gifts, and trying the spirits, Christ's casting out devils, and other so-called miracles. The miracles of the saints come into a category of order, witchcraft possesses a new interest, second sight becomes intelligible, and the efficacy of prayer receives a perfect solution. Spiritualism furnishes proof of the future existence of man and of ethereal beings with power over matter, death is abolished and becomes only a change of state; and thus is substituted practical conviction for a vague theoretical faith, and actual knowledge where it had been held by advanced thinkers that no knowledge was attainable.

All popular religions (says Mr. Wallace) and all received notions of a future state ignore one important side of human nature, and one which has a large share in our present existence.

Laughter and the ideas that produce it are never contemplated as continuing in the spirit world. Spiritualism teaches us that our natures remain unchanged; mirth, wit, and laughter are retained there.

Continuity has always been the law of our mental developments here: it continues over there. This meets our reason and we accept it. Modern religious teachers profess to know a great deal about God. In the spirit world no knowledge of Him is claimed: but they speak of endless gradations of ascent, exactly such as reason would predict. The old ideas of heaven and hell, as strictly marked off places, or states, are no doubt rightly banished. We are brought back from theological creeds, which the Churches themselves are slowly outgrowing, and introduced to—not the larger *hope* but the larger *knowledge*.

And this knowledge it is that is so valuable. Spiritualism supplies the scientific and real grounds upon which to base character: Christianity, or I would prefer to say the Christ-life, becomes then the motive power, the inspiration, the *life*. Mr. Wallace well sums up these contentions in these words:—

Man is a duality, consisting of an organised spiritual form, evolved co-incidentally with and permeating the physical body, and having corresponding organs and development.

Death is the separation of this duality, and effects no change in the spirit, morally or intellectually.

Progressive evolution of the intellectual and moral nature is the destiny of individuals; the knowledge, attainments and experience of earth-life forming the basis of spirit-life.

Spirits can communicate through properly-endowed mediums. They are attracted to those they love or sympathise with, and strive to warn, protect, and influence them for good, by mental impression when they cannot effect any more direct communication.

But, as follows from clause 2, their communications will be fallible and must be judged and tested just as we do those of our fellow-men.

And where are we now in 1892? Legally we have no status. The law recognises nothing but what physical science can explain. Any public medium could now be hauled up before our magistrates and convicted under the obsolete but revived Act to which I have referred, for obtaining money under false pretences, or deceiving her Majesty's subjects! We should see to this state of the law being altered. We, at one time, during the Slade trial, took this point up, and our friend Mr. C. C. Massey did good service by ventilating public opinion in this direction: but we have let it drop for some years now, partly owing to the altered conditions of mediumship and for want of pecuniary aid.

Another competitor has now come into the arena, endeavouring, vainly as we think, to explain away all our spiritual and personal theories. Theosophy refers us to *astral shells*, or something equally filmy, to explain many of the phenomena which we have traced clearly to spirits; and to laws of nature not thoroughly understood but which are said to be perfectly intelligible to those who use them. And these are very few: only special people and with very special, long-continued training, can attain to their elucidation. Mrs. Besant says:—

Of course, there is no such thing to us as miracle. It is a case of simply using a law of nature not commonly understood, a law, however, perfectly intelligible to the person who uses it. For instance Professor Crookes wrote recently in the "Fortnightly" upon the construction of a telephonic receiver without conducting wires and said this was "well within the possibilities of science." That is just what we know and practise. The "Theosophic miracle" of communication with persons in other parts of the world only needs a little more knowledge of the ether and the currents in it to become a matter of common knowledge. The recent French researches into hypnotism are giving fragments of the results we not only achieve, but explain by Theosophy. We teach the rule first and then show practically how it applies. M. Louis, for example, has demonstrated that he can transfer the sensibility of a hypnotic subject to some other object, say a plate, and then by scratching the plate he scratches the body. What M. Louis does not know is that he forces the astral body of the person to the place where the plate is and that he scratches the astral body. It would do just as well, as he will soon find out, if he were to make his scratch in the air instead of on the plate.

What I wish to say to Theosophists is this: I have very great respect for much of their philosophy, but I would point out that they have not proved the existence of any persons or Mahatmas, who exercise the powers claimed; nor yet the possibility of any selected individuals attaining to such power by the secret modes or teaching so continually referred to. I would not deny them certain power, nor the production of phenomena similar to ours; but they do not cover or reply to all spiritual phenomena, least of all do they meet our contention that we have arrived at distinct *proofs* of spirit-identity. Mrs. Besant calls in clairvoyance, and so will we. Our clairvoyants see and speak with our dear departed relatives and friends—well known: not *shells*, but real spiritual beings; the same as we ourselves, but in another sphere. They claimed at the very outset their identity: they continue to assert it the world over. Spiritualism, then, if not true, must be the most stupendous lie ever forged—so extensively stupendous that we cannot for a moment entertain it. We must accept spiritual identity and personality, or give it all up as a delusion. Let not Theosophists claim either a monopoly of the exposition of the phenomena or of humanitarian or philosophic teachings. These latter, so far as they partake of brotherly kindness, love, and charity and self-sacrifice, are good, very good, *divine*: but they belong to no one sect, they are common to all religious teaching; and never did they become so exact, nor come with so much personal suasion and authority, as from the Master, Jesus Christ. No one but He has completely *lived* this life among us, and made it possible; and He also revealed the Fatherhood of God.



Do I claim, then, that Spiritualism can always be relied upon as a true teacher? By no means. We have asserted its fallibility. We are continually being deceived, owing either to imperfect conditions, or more probably from the heterogeneous mass of spirit-communicants on the other side, who are ever ready to enter unguarded circles and who have not themselves made much progress in the future life.

Years ago one of our modest leaders, William Howitt, gave up much of his interest in Spiritualism because of its frequent anti-Christian teaching. He said, "Of the phenomena there is no question," but on the ground referred to he stood aside. I, myself, sympathise much with William Howitt, and for this reason, partly, have withdrawn from Sunday services, and associating Spiritualism with organised religious work. I have at some length, in another place, argued out this position. And it seems necessary—for Spiritualistic teaching, *per se*, is not reliable. But all this is not surprising in our present dim enlightenment. It is a great comfort to find, on the other hand, that we, on this side, have an immense power for good, and can by our conduct and prayers assist the lower spirits to rise into nobler life. I have given one or two instances of this in "Spirit Workers in the Home Circle," and many of you can corroborate this. Here Spiritualism becomes for a time a religious platform on which to work: but it becomes so by importing religious life into Spiritualism. Spiritualism does not import it, except so far as the revelation of the realities of spirit-life become your inspiration.

Spiritualism, then, has not attained as yet to the position of an authoritative teacher, but it enlarges our knowledge and introduces us to certain facts which may become, and will become, incentives to the culture of our best spiritual nature. Professor Coues, in the course of a long address in 1886 said:—

Spiritualism proved that mental or spiritual force was the exact opposite to natural force: thus, material force obeys the law of gravitation. A weight chooses to stay down, so to speak. I choose it shall stay up. Which course the weight follows is entirely a question of which is the stronger of the two opposing forces. Grasp this pivotal idea in following up spiritual research. Do not quote Scripture or abuse the Bible.

Last month in a letter I had from the Professor, he speaks of the importance and brilliant success of Spiritualism and the part it is to play in the World's Congress at Chicago, asking, "What can you and other Spiritualists do in England for so noble and worthy a project, which now bids fair to mark a great historic epoch in the advance of the world's thought?" I should be very glad if some of our wealthier friends would enable me to send a donation for the Psychical branch of the Chicago Exposition. Verily we have now traced a most remarkable development from a tiny rap in the New World.

I had intended to bring into this narrative a short record of the *present* remarkable gifts now manifested in connection with healing, and especially to refer to a case or two conducted under my own observation by Madame Greck. But I must reserve that for another occasion, when I may be able to supplement it by others associated with our friend Mr. Lees: all of them intensely interesting. It would have been pleasant also to have referred to and enumerated many old workers, whose faces we miss now among us: but they are so embalmed in our affectionate memory that to do so is unnecessary. They are among the "Spirit workers" and will assist there, as we will here, in the purification of Spiritualism and making it, as it were, to be born again. This Society and the one from which it sprang have had two presidents only, I think, before our present beloved friend, H. Dawson Rogers, now in the chair—may he yet remain long among us—but our old genial friend, Alexander Calder, and the better-known, cultured Stanton Moses, are both looking on with "larger, other eyes than ours," and we are assuredly working together. For

The wants on earth, and all the dead,  
But one communion make.

Spiritualism is a factor which must now be reckoned with. Let us do our best fully to understand its obligations on us. I regard them less in the light of proselytising than in keeping here a home for inquirers and workers. Its literature is large, interesting, and full of problems yet unsolved: it numbers its adherents by millions, and some fifty or more monthly and weekly periodicals are now engaged in carrying its message and discussing its philosophy in every quarter of

the globe. Go where you will you find its warm adherents, while its influence permeates the whole of our literature. In the bibliography of Spiritualism, published in "LIGHT" from time to time, may be found a list of books presenting the opinions of cultured minds and workers on various phases of this great subject, while in the Bible itself we find the very best compendium of Spiritualistic facts in their relation to the present and future life. The reason why Spiritualism has been so often ignored or opposed by the churches—supposed to be the repository of spiritual life—is simply because it has opposed musty and old-fashioned Church creeds which have had their day and should cease to be: these Spiritualism, in fact, overthrows. Why it has had so cold a reception from men of science is simply because it overleaps all physical laws as expounded by savants, and goes on in utter disregard of all their claims for it to be harnessed to their conditions. It opposes itself to the negations of science, to its denials, to its claim to judge all possible human experiences by the laws of matter, and the tests of sense perception. It proves man's duality and brings in the psychical factor hitherto ignored in evolution, their pet theory.

Spiritualists have sometimes been tempted to cower before these self-constituted judges, and to accept from them the position that Spiritualism is on its trial, and these critics its judges. It is true, in a sense, that Spiritualism is on its trial, and so far as that is the case it is in the interest of all concerned that the case should proceed. The mistake is to suppose that the trial is being conducted by us or that the critics as well as criticised are not involved in the great assize. In truth these researches are trying us all out. Spiritualists and outsiders who ignore it; they are bringing into light the attitude we are taking and the homage we are paying to truth, fact, character—to the laws of nature, the laws of human brotherhood, the laws of evidence, the laws of thought, the laws and conditions of knowledge and certitude, the laws of occult forces, the laws of spiritual life and its expression; in a word, the supreme and eternal laws of God Himself.

#### SOME GERMAN PAMPHLETS.

We have received from the Baroness Adelmara von Vayr notice of a book of twenty-four short stories to be published by subscription, and of which the proceeds are to be devoted to clothing and feeding the poor children of her neighbourhood. She petitions for assistance in this charitable work, and requests that anyone wishing for the work will send five shillings to her at Gonobitz, in Styria. The book is appropriately called "Klingilbeutel," after the collecting bags with little bells at the end of a pole that go the round of the crowd at Catholic functions abroad.

Dr. Egbert Muller's pamphlet on the "Position of a Criminal Court Judge with regard to Spiritualism, and to the trial of Valiska Toepfer," is a plea that judges should make themselves acquainted with the subject before trying a case concerned with it. In the case of Valeska Toepfer, the judge twice spoke of "this swindle," which was judging the case before it was tried. It is to be hoped that the higher court will reverse the verdict.

Karl Siegismund, publisher in Berlin, sends a Christmas catalogue of books on Spiritualism and kindred subjects at greatly reduced prices, and a new book by Willy Reichel on "Magnetism and its Phenomena," at one shilling. This appears to be merely an enlarged edition of his "Curative Magnetism," noticed in "LIGHT" in the early part of the year, to which is appended a collection of letters testifying to his powers as a magnetiser. One point calls for notice. Herr Reichel says that of late Ruschett's Sun-Ether Radiator has been often vaunted as a substitute for magnetism, which he says "is in no wise the case." Its product is mineral magnetism—similar to electricity which does but injure the human organism. It relieves pain at times only to cause greater pain afterwards, and relaxes and acts injuriously on the nerves. We should like to know what proofs Herr Reichel can adduce in support of this statement, and whether he can give any authority but his own for this very *ex-cathedra*-like dictum. If not, it may recall to readers of Dickens the protestations of Mr. Codlin: "Codlin's your friend, *not* Short."



## In Memoriam.

WILLIAM STANTON MOSES.

EXTRACTS FROM CORRESPONDENCE WITH MRS. STANHOPE SPEER.

Bedford, April 2nd, 1875.

I have nothing particular to tell you in the spiritual way. I had a very interesting communication on Easter Sunday, which succeeded a by no means interesting early morning experience. The Moravians, as you may remember, wake up the dead by singing over their graves at the unearthly hour of six a.m. on Easter Day. Whether the "dead" resent this treatment or not I do not know, but for the last two Easters they have visited me with their complainings. Last Easter they annoyed me more than enough. This Easter I was conscious of their presence less by the physical than the spiritual sense. They did not make so much noise, but the room seemed to swarm with them. It is a mysterious question, that of the attraction of spirits to earth by the direction of our spirits to them. I believe that therein lies one of the keys to the whole question of spirit intercourse. My communication was from Theophilus, on the spiritual significance of the Christian festival. You will read it with interest. It is very striking in matter and language. I am quite unable to summarise it, as it is very long. Bearing in mind your questionings, I asked as to the resurrection, and what became of the body of Jesus. It was answered that it was removed by the same Archangels as guided the life—Gabriel, Michael, and Raphael, and was in that respect treated as was the body of Moses, whom "The Lord buried," and of Elias, who was fabled to have gone bodily up to Heaven. Gabriel, you remember, announced the birth of the Christ. They say of Jesus that "He drank in His inspiration from a much more undisturbed fount (than from the three Archangels, who were only the vehicles), even from one that has not before been brought down to you"—which is what one would expect. Elijah, Moses, and Jesus—the Trinity of the Transfiguration Mount—were all Incarnations of great spirits, Jesus the greatest. Theophilus winds up a long communication thus: "Even as He, the Lamb of God, the Saviour of men, rescued Divine Truth from Jewish ignorance and superstition, so do we rescue Divine verities from the crushing weight of man's theology. As He, the great Healer of the Nations, unloosed the struggling souls, and released them from the dominion of spiritual evil, so do we set free the spirit from the bonds of human dogma, and bid the enfranchised Truth to soar so that men may see it and know that it is of God."

April, 1875.

I spent last evening with Mr. and Mrs. W., and met Miss G. I had a very pleasant time. I took down my photographs, and also my concluding paper for May—the summing up of the question of photography. Miss G. gave me a good deal of information of a rather mystic nature, and also spoke very strongly of the good that the "Teachings" had done to some friends of hers quite outside of Spiritualism. One especially, who had lapsed into a sort of cheerless, unsatisfactory disbelief of everything, has taken the "Spiritualist" now for a year on purpose to read this "Bible," as she calls it. Miss G. says she goes to her as soon as she gets it, and says, "Here is Imperator again. Is not he splendid this time?" and is not content till she has read it all aloud. She wished him to know the good he had done. I suspect there are many in the same way. I am going to meet a son of Dr. W.'s to-night. He is an inquirer who is anxious, but I have not seen him, so do not know what he is like.

[There is a clerical error in "LIGHT" for December 17th. P. 618, second column, line 13 from top, the word "preclude" should obviously be "preluded."—ED. "LIGHT."]

PERSONALITY has something in it always incommunicable. The great geniuses who inaugurate epochs in human history vanish and leave no successors worthy of them; we are in fact often in the position of men looking backwards for our ideals. The poetry of Homer, the statues of Phidias and Praxiteles, the painting of the Italian Renaissance, the dramas of Shakespeare, represent levels once attained and not again. In religion St. Francis is greater than the Franciscans, Gautama than the Buddhists. Jesus Christ even on the humanitarian estimate remains unique.—CHARLES GORE.

## HYPNOTISM AND SPIRITUALISM.

The following pleasant specimen of latter-day criticism appears in the New York "Cosmopolitan" for December according to the "Literary Digest." The author is one Alexander Hermann:—

I began the study of hypnotism over twenty years ago, because I saw in it one capable of producing the most wonderful mental illusions, and therefore one of the greatest benefit to me in my profession. I have given several private exhibitions in this science both in Europe and America. I have never appeared in public as a hypnotist, because the public is not yet prepared for such an exhibition. I am unwilling to expose the manifestations of such a science either to the fear and credulity of the weak-minded or to the risk of being ranked in the same category of humbugs as Diss Debar and Blavatsky.

Hypnotism, despite the many theories since the days of Mesmer, is but mental magnetism applied with an unseen battery and with unseen poles, and communicated between temperaments diametrically opposed. This force cannot be exerted to the extent of transferring thought or rendering mind-reading possible. What is called mind-reading I have always found to be either muscle-reading or the results of the employment of a confederate. I can liken the essence of hypnotism to nothing better than a subtle fluid vibrating in the mind of the magnetiser, and which passes from him by means of his hands or otherwise into the subject, upon which it produces effects either corresponding to those felt by the principal or desired by him, and as a condition precedent it is absolutely necessary that the magnetiser should possess a higher degree of intelligence than the magnetised. While in this trance or magnetic sleep, the sleeper gives utterance to statements that in the light of subsequent events may prove clairvoyant or prophetic. While in this condition the results obtained are less wonderful than natural. The physician has been able to diagnose his patient's case from symptoms manifested in accordance with his preconceived ideas and confirmed by his patient's actions. The detective has extracted the criminal's secret in accordance with the clues he formed and the hypothesis he adopted of the crime. And this confirms the electric theory I have always maintained, which is opposed to the mind-reading theory. The latter is supernatural in a measure, the former natural and explanatory.

Of Spiritualism, the less said the better. Hypnotism is a strictly legitimate science, destined in the future to occupy a large share of attention from the savants of the world; Spiritualism is humbuggery pure and simple. I do not believe there ever existed a medium in the popular sense of the word, because such a being is supposed to be the victim of a supernatural agency. I have never seen a Spiritualistic manifestation that I could not reproduce through perfectly natural means. I have frequently gone hundreds of miles to see miracles and miraculous cures, and on close examination I have found them either gross exaggerations palmed off on the ignorant and unsuspecting, or the results of perfectly natural causes. Magnetic and miraculous cures differ not in their cause, just as the trance of the somnambulist is identical with that of the religious enthusiast.

The roll-call of Spiritualists is not a long one, and why they are Spiritualists is not my province to decide. My apology for any hurt to their feelings cannot be better conveyed than in the language of Archbishop Whately, who said: "When people have resolved to shut their eyes or to look only on one side, it is of little consequence how good their eyes may be."

WHEN Anaxagoras was told of the death of his son, he only said, "I knew he was mortal." So we, in all casualties, should say: "I knew that my friend was but a man." Such considerations could soon pacify us, because all our troubles proceed from their being unexpected.

THE NATURAL LIFE.—Men nowhere, east or west, live yet a natural life, round which the vine clings and which the elm willingly shadows. Men . . . need not only be spiritualised, but naturalised, on the soil of earth. Who shall conceive what kind of roof the heavens might extend over him, what seasons minister to him, and what employment dignify his life! . . . The winds should be his breath, the seasons his moods, and he should impart of his serenity to Nature herself.—THOREAU.



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

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## Light:

EDITED BY "M. A. L. LOND."

SATURDAY, DECEMBER 24th, 1892.

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

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

### RE-INCARNATION.

There is no help for it. The question of Re-incarnation must crop up from time to time as long as men will not understand that what is called matter is only a presentment of spirit. In "LIGHT" of to-day there appears a long letter signed "G. M. C.," which is an attempt to argue that "Re-incarnation is an absolute necessity," presumably for the right understanding of the present state of things as we think we know it. It would, perhaps, be a little ungracious to say that the word "absolute" in this case means "Omniscience" as a correlative on the part of the writer; so we will take "absolute" in the sense in which it is used by intense people in ordinary life, whose supply of adjectives is limited, and who would mean by "absolute necessity" a kind of "necessity" outside or beyond which they cannot personally see.

The letter of "G. M. C." is very striking, in that we have it stated without the slightest hesitation, that the doctrine of Re-incarnation is, after all, nothing but a theory. There is, indeed, towards the end of the letter an almost plaintive desire for "facts" to bear it out. To start with a theory and then try to find facts to match, is neither good science, good Spiritualism, nor good anything, except, perhaps, good Spiritism, which finds its facts come readily to hand as one would naturally expect.

There is no difficulty in forming any theory of any thing or set of things if one is allowed to start with the hypotheses necessary to work out that theory; and that is exactly what Re-incarnationists do. They start with the assumption that to be born over and over again, here or elsewhere, is a necessity for development, and then very properly discover that everything suits that assumption. Take for example the, to us, apparent injustice exhibited in the world, and note what "G. M. C." says of it. "How many lives here are maimed and marred, and ushered into the spirit world utterly unfit for it. Is it not more consonant with our ideas of justice to suppose that these unfortunate ones will be allowed the opportunity of living their earth-life over again?" In other words, we know what justice is, we know what "maiming and marring" mean with regard to life; and because we know all this, and we are sure that notwithstanding its greater reality and more perfect consciousness the spirit-life is not sufficient for spiritual development, therefore there must be Re-incarnation.

"G. M. C." is evidently after all not quite sure of his ground, for he says no one "can say dogmatically whether Re-incarnation is a fact or not," but "some such doctrine is an absolute necessity if we are to get any clue to the great mystery of sin and suffering." "Some such doctrine"—these are somewhat curious words to apply to the explanation of our existence here at all. If those who advocate Re-incarnation or "some such doctrine" would abstain from asserting that it is an "absolute necessity," in any sense of the words "absolute" and "necessity," and would merely state it as an hypothesis with which certain facts seem to agree, but that it is only an hypothesis which will have to be thrown aside the moment facts appear which are not covered by it, there would be less difficulty in discussing the question. There is also, on the part of Re-incarnationists, just a little aggressiveness sometimes, which it is difficult to meet. Nor is this aggressiveness to be wondered at as the theory of Re-incarnation is essentially materialistic.

But what must be the position of any theory which is pleaded for as more "easy of belief" than another? And this is what "G. M. C." does with the Spiritist doctrine as compared with the teaching of Theosophy. Is this much better after all than the blind belief of the orthodox? Of course we are told that we have the range of the universe for the Re-incarnations—which, it would appear, we may choose for ourselves—but it is also quite clear that this universe is the material universe as we think we know it, above and outside of which the Re-incarnationist cannot get.

Now, there are undoubtedly enormous differences not only in the intellectual but in the moral development of men when they are born into this life, but would it not be a better way of looking at these differences as differences of spirit condition, though all the individuals have a certain something in common which produces the material phenomenon we know as earth-life? A slightly different arrangement of the conditions, and there might be no terrestrial presentment at all. In that sense *incarnation* being only a presentment of the spirit discernible by those existing under the same conditions, all life is an *incarnation*, and the words *incarnation* and *re-incarnation* cease to have any meaning. It is always "matter," matter which physical science has already destroyed, that blocks the way.

Re-incarnation is supposed, moreover, to explain the mystery of "sin and suffering." Is it the alliteration that makes these two words go together as if they were inseparably connected, which they are not? We know pretty well what we mean by suffering, but men have made their own codes as to "sin," unless, indeed, "sin" be a violation of some superior code of laws which can only be dimly discerned here, but will be understood better under other conditions, which is probably true, but which also cuts the ground entirely from under the feet of the Re-incarnationist. The Re-incarnationist has always the idea of "flesh" of some kind, whether it be "terrene" flesh, or Jovian flesh, or Saturnian flesh; it is always flesh, it is never spirit. "Spiritualism" and "Re-incarnation" are not convertible terms.

#### "LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE.

Our friends are respectfully requested to note that the Offices of "LIGHT" and the London Spiritualist Alliance, at 2, Duke-street, Adelphi, will be closed on Monday and Tuesday next; but letters for the Editor of "LIGHT" will be received on those days as usual.

THE best which can be taught us from without is valueless if it does not serve to unfold our best qualities. Therefore God cannot be given us from without, we must experience Him from within.

THE UNIVERSE.—The one infinite, eternal, and homogeneous universe, or world of nature, can alone possess the attribute of immutability; individual objects alone change, but the generic chain of modification is permanent and unalterable.—XENOPHANES.



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

No. XXXIV.

FROM THE RECORDS OF MRS. S.

March 25th. This evening, after the usual manifestations of raps, scent, lights, and musical sounds, we heard peculiar cracks in the air. This went on for some time before we could open communication with the spirits. The alphabet was called for, and the name "Lottie" given; also that she was a daughter of Sir Edward Buckworth, and had died a century ago at a ball given by a friend then living in Jermyn-street. We thought it would be impossible to verify these facts, but Mr. S.M. was led to look in the "Annual Register" for 1773, and there found a record of the occurrence among the notable deaths for the year. He was also told that it was at the house of one Doctor Baker that Lottie departed on December 5th, and that she died from weakness of the heart increased by violent dancing. Her departure was instantaneous, as she dropped down and at once passed from the body.

April 18th. Our circle renewed its sittings after a break of three weeks. We had the usual physical manifestations, and a spirit who had recently passed away, whom the medium had known in former days, came and knocked very roughly. His influence was most unpleasant. Mr. S.M. described him as sitting grinning on the harmonium stool, and looking like a very bad spirit. He unfortunately touched the medium's hand, and Mr. S.M., at the conclusion of the séance, complained that the spot the spirit had touched was very sore; it looked red and swollen.

April 19th. This evening rapping soon commenced, and much liquid scent was thrown over the circle. Perfumed air was blown over us, and H. answered questions with his light. Mr. S.M. described Catharine as standing by Dr. S. She rapped near him by his request. G. then made musical sounds. Mr. S.M. complained that they were not as good as usual. By raps he was told he was a "bad medium." Chom then entranced him, and G.'s sounds became very strong and loud. Chom told us many spirits were present. The spirit who touched the medium on the previous evening came again. Mr. S.M. seemed much agitated, took hold of our hands, and said J.C.'s atmosphere hurt him. By request Chom gave direct spirit writing, using a green pencil which Dr. S. had placed under the table before we commenced the séance.

We went to Southend for a few days' change, and while there held two séances.

April 25th. Circle met in the evening. Masses of spirit light floated about the room. Scent was very abundant and sweet. H. flashed his light many times, and Mentor made a large dim one. G. manifested, and also a spirit who made a sound on the table like a guitar. Chom and Philosophus also rapped loud and clear. Mentor controlled for a short time and said he had come to make lights, but the medium was bad and he could not make them.

April 26th. We again sat at Southend, but were not able to darken the room. I had been suffering from neuralgia all day, and had been alone. Through the day I perceived, every now and then, delicious scent, which became more pronounced towards the hour of our meeting, filling the passages, Mr. S.M.'s room, and the one I was sitting in. So strong was it, that when Dr. S. came in from his evening walk, he asked who had been burning a pastille. During the séance the spirits informed us that they had been scenting the house all day. They fanned us with perfumed air as soon as we sat down, and rained wet scent over us, which they made from some sweetbriar we had in the room. We were deluged with this most fragrant perfume; it fell all over my face, arms, and hands; it was poured over each member of the circle, and into our hands by request. G. made his usual musical sounds. While he was manifesting Chom impressed Mr. S.M. to speak. He said he saw a spirit near the ceiling making the scent, and we should soon have it rained over us. This was true, as immediately it came down in showers all over the circle and table. The medium then said G. would play, and pointed to the place where he was standing. G. then gave us a musical scale, and played different intervals by request. The tone was pure and clear; he simulated the sound of pulling a tight and loose string of a harp, also the tambourine. Another sound came,

like someone playing on a guitar. We had heard this sound on the previous evening. Chom informed us that it was made by an Indian spirit. A knock came on the window, caused, he said, by a strange spirit who wished to come in and communicate. This the band would not allow, so the spirit departed. We then asked if H. were present. "Yes, he will manifest." Instantly the light known as his was flashed three times. I requested it would come near me; it did so, passing across my face and going to Dr. S. We asked for Mentor to rap. Instantly his double knock came on the table. Chom said, speaking through the medium, "The spirits are wafting scent all over the room, preparing for the coming of the Chief; I go." The medium then came out of the control, and after a short break we renewed the séance. The room was so dark that we thought the spirits had all left, but we soon felt scent rained over us, and Rector manifested in his usual manner. Raps then came round the medium, and Imperator controlled. He commenced by saying he was very glad to meet us again; he had not been able to control much of late owing to the bad health of the medium. He had also been much occupied in organising missionary work, as we should call it, in the spheres. The adversaries had given much trouble, but he felt more sanguine concerning the work than when he last spoke to us. Men's minds were being more influenced to look into spiritual truths, and the publicity given to "Spirit Teachings" was doing good. He then said Mentor had returned to us, having completed the work on education of which he had been engaged in the fourth sphere. We must not judge of him by the mere objective phenomena which he was enabled to show us. In the spheres he was a great spirit, engaged in teaching and controlling the forces of nature, like our philosopher Bacon. He was doing work in the high spheres, studying and teaching the hidden laws of nature. "Such is the life with us, over learning, teaching others, and progressing onwards and upwards." Imperator answered many questions, and told us that the wonderful cross of light we had sometimes seen at previous séances was his own manifestation, produced with great difficulty. He also explained that Chom's control was impression. In departing he left the blessing of the Supreme upon us—"May He give all that is good for you, and enable those to minister who are ready to help you."

After Imperator had left several large spirit-lights floated up from Mr. S.M. and passed in front of Dr. S. Chom then told us to join hands, and he and the medium would write for us. Mr. S.M. was convulsed, and on striking a light we found a piece of paper with the signatures of "Chom" and "Kabbila" and the word "Hail."

May 5th. This evening we met in circle, although Mr. S.M. was still ill, suffering from a severe cold. The room was soon filled with masses of floating light, and the spirit influence was strongly felt by the sitters. Chom manifested and answered many questions. He impressed the medium to speak, and he told us the conditions had never been better, and if the medium had been well we should have had a splendid séance; if we would wait we should hear. We were told to lay the palms of our hands flat on the table and listen, as they wanted all the power they could get into the table. We soon heard a peculiar musical note, unlike any previous sounds. We heard it in the air, near to Mr. S.M.'s head, and afterwards it approached the circle. It was clear, and resembled both flute and harp notes. We were told it was intended to represent a zither, and was made by a powerful spirit, who had long been preparing the manifestation. Chom was not satisfied with it, and said we did not give off enough power; we must rub our hands together many times before placing them on the table. Each time we did so the sound came more freely. At times it was very sweet. Single notes were sounded, also chords played backwards, one note at a time. Scales were also played. Dr. S. hummed a little tune which they tried to copy. Dr. S. remarked, "What a bright light I see!" Chom said "That is our friend G." He then manifested for us, making very deep sounds, like a bass note on the piano with the loud pedal down. They came nearer and nearer to us, till at last they sounded close to our hands. Still Chom was not satisfied, and said "Bad medium, or the sounds would have been much better. G. is disappointed, and is going." Scent was again and again rained on us. At first I felt it like a little cold spray up my fingers; then it fell in great quantities, apparently from the ceiling, all around us. Chom told us it was "lily of the valley" scent, and that there was a little



spirit up near the ceiling discharging it upon us. He told us he was going, and that we had better break for a short time. The medium, after Chom had left him, said he felt weak and faint, and as the scent was so overpowering we had better leave the room. We left for several minutes. On returning Chom at once controlled the medium, and all the musical sounds were repeated. Dr. S. asked for H. He answered by flashing his light close to Dr. S. His manifestation was greatly helped by rubbing our hands. The room seemed full of spirit-light. We were told there were seven musical spirits present, and many others. A bright cloud of light came between me and Mr. S.M. Chom said, "Our friend Mentor is here." I felt him standing by me. He then, by request, made his double rap on the table close to my fingers. Chom said, "Mentor, give scent." I then perceived a very sweet perfume wafted over us, unlike the wet scent that had been rained from the ceiling. Chom said, "I go." Mentor then controlled. He said the Chief had wished to come, but the medium was too ill for him to get near. He would try and make him better. Mr. S.M. then called out "Some one is touching me all over." We had been told to join hands, but in a moment he became convulsed, drew several long deep breaths, and then fought so violently with his hands that Dr. S. had to hold them to keep him from hurting himself. He then became quiet, and for some minutes seemed to be drawing magnetism from our hands and arms. He partly awoke, and said his hands were glued to the table, and he could not remove them. He asked me to try, and I had to use all my strength to lift them from the table. He then beat the air for a long time, trying to get rid of something, as it seemed to me. He became quiet, though still partially entranced. Mentor said he was going, and we must take care of the medium when he awoke. After this fresh light seemed to fill the room. On remarking it Mr. S.M. said, "Judge Edmonds is here. A message from Summer-land, greeting friends." The spirit appeared to be speaking to the medium, and he, in a slow and solemn voice, repeated the message to us. The purport of this message was to tell us that he had not known us when in the body, yet we were now one in spirit, one in purpose, one in aim, and one in work, which is from God and of God; that we were surrounded by many great spirits, and that many more would be added to the band; and that a great work was to be accomplished. "Greeting from Summer-land." The medium then came out of the trance, saying he felt relieved and much better.

#### THE ROOT OF HAPPINESS.

5. Only the utterly selfish or the utterly ignorant can be happy with the happiness of savages or children, however prosperous their own affairs. For to the rest, to those who think and have hearts to feel, and imagination to realise, and a redeeming human sympathy to be touched, the mere weight of the world's misery pressing round them like an atmosphere, the mere echoes of the groans of the dying, and the cries of the children are sufficient, and more than sufficient, to dull—aye, to destroy—the promise of their joys. But even to this finer sort there do come rare periods of almost complete happiness—little summers in the tempestuous climate of our years, green-fringed wells of water in our desert, pure northern lights breaking in upon our gloom. And, strange as it may seem, these breadths of happy days, when the old questions cease to torment, and a man can trust in Providence, and without one qualifying thought bless the day that he was born, are very frequently connected with the passion which is known as love; that mysterious symbol of our double nature, that strange tree of life which, with its roots sucking their strength from the dust-heap of humanity, yet springs aloft above our level and blooms in the face of Heaven. —RIDER HAGGARD.

AS WE ARE OUR WORLD IS.—If we imagine that into a gorgeously decorated hall a rushlight is brought, and, being held near to some part of the wall, makes visible the pattern over a small area of it, while everything else remains in darkness; and if, instead of this, we imagine that electric lights turned on reveal simultaneously the whole room with its varied contents, we may form some idea of the different appearance under which Nature is contemplated by the utterly uncultured mind and by the highly-cultured mind. Whoever duly appreciates this immense contrast will see that, rightly assimilated, science brings exaltation of mental life. —HERBERT SPENCER, in "Principles of Ethics."

#### SPIRIT IDENTITY.

"GEORDIE."

By "EDINA"

Some twenty years ago Miss Fairlamb, of Newcastle-on-Tyne, afterwards better known as Mrs. Mellon, and who is now in Australia, gave some sances here. At that time I was slightly interested in Spiritualism, and heard about this medium from a friend then connected with the Press, who had been present at a sance in the west end of the city, which was attended by a number of well-known citizens. The following were the particulars of the sitting:—

1. The medium was securely tied to a chair placed in the dining-room window, and the curtains drawn. The shutters were also closed.
2. The company sat round the dining-room table in very subdued light.
3. Shortly after the medium became entranced a man's figure clad in white, and having a black beard and moustache, came out from the window-curtains, walked round the room and shook hands with and spoke to several of the circle. He stated his name to be "Geordie."
4. Other figures came out including that of a little black girl.
5. At the close of the sance the medium was found tied as at the beginning of the sitting, and still in trance.

During the time the medium was in Edinburgh she stayed in the house of a gentleman well known to me, who was living during the summer months at a cottage two miles from the city and near the sea. This gentleman showed me a photograph of "Geordie" taken by him under the following circumstances:—

1. The medium was placed in a tent situated in the garden.
2. The camera was placed in the front of the tent, a little distance from it.
3. Shortly after the medium went into the tent the figure of "Geordie" appeared in front of it, coming from the interior where the medium was lying in trance.
4. He was clad in white and had a linen cloth over his head. Both legs were bare; one stood on the ground, and the other was folded and rested on a camp stool.
5. The photograph was taken in bright sunshine, by the gentleman before referred to. His wife was the only other person present on this occasion. I got a copy of the photograph, which is still in my possession.

Mrs. Mellon renewed her visit to Edinburgh at a later period, and I am credibly informed on this occasion that "Geordie" also appeared, spoke to several of the circle, and entered into a short discussion on theological subjects with a reverend gentleman then present.

My understanding regarding "Geordie's" personality was that he had been a porter on the quay at Newcastle; but I am unable to say from whom I derived this information. Probably it was from my Press friend before referred to.

In September, 1890, Mrs. Mellon was here again and agreed to give us two private sittings in our home. The following particulars of these may be given:—

1. The cabinet was a curtain put up by us in a corner of the room.
2. Ten persons formed the circle, six of these being ourselves, and four friends.
3. The light was subdued, but enough to distinguish objects.
4. The medium sat in front of the cabinet for a time, during which I saw a spirit form "build up" and go inside. She followed, and sat in a chair within the curtain.
5. In about ten minutes "Geordie" appeared. His head and body were visible, but no legs, and he said he could not come out as he was not sufficiently "built up." He spoke to myself and several others, addressing one gentleman by name, and asking after a friend of his who had sat at a former sance. He opened his mouth, and showed us his tongue and teeth.
6. He stated he was reserving his power to materialise our child, who afterwards appeared to us.
7. At the close of the sitting, and after various spirit-forms had appeared, "Geordie" returned and bade us good-night.
8. I was quite close to the curtain, and was able to identify him as the original of the photograph before referred to.

The second sance was a repetition of the first, but in addition to his appearing and speaking, "Geordie" took



a rose from a side-table, and gave it to my wife. She felt his finger, which was warm and soft—quite “human,” in fact.

Little Cissy, a black Indian girl, appeared at both sittings, materialised and dematerialised twice in front of the curtain, took a ring off the finger of one gentleman, and put it on mine. I felt her little hand as warm and fleshly as my own.

Other incidents took place at these two sittings, but with these it is unnecessary to deal. At the close of each séance the medium was found entranced in the chair behind the curtain.

Since that date Mrs. Mellon again visited Edinburgh, but I did not go to the séances. A friend in whose house they took place tells me that “Geordie” again appeared there, and being interrogated as to his name, said it was “Geordie Thomson,” and that when in earth-life he had been a member of a travelling entertainment known as “Billy Purves’ show,” which frequented the borders of England and Scotland. My friend comes from the Borders, and states there was an entertainment or show of that name when he resided in this part of the country.

In the early part of October I had the pleasure of inspecting a number of beautiful spirit photographs taken under test conditions at sittings held in Glasgow by a friend of mine with David Duguid. Among these I found the head of “Geordie” and a remarkably good likeness of the person I had seen and spoken with as before detailed. I compared it with the photo in my possession, and the resemblance is quite clear.

On these facts I contend that the identity of “Geordie” as a spiritual personage is proved. Whether he was in earth-life a porter or a showman is immaterial; what is demonstrated is that he is an “entity,” speaking and acting like a human being, but vanishing into thin air.

But the photographs are most important. The one is of a materialised body standing in sunshine, and visible to the artist. The other is a spirit head visible to no one, and only impressed on the camera in some mysterious way. Twenty years elapsed between the taking of the first photograph and the execution of the second, and the face is practically the same. All the parties who are connected with these events are persons of the highest respectability, whose word would be received in any court of law in the kingdom. And yet to the outside public, and the “uninstructed,” Spiritualism is arrant nonsense and imposture; and facts such as I have given would be scouted by every orthodox person. It is a matter of great regret to many that Mrs. Mellon has had to go to Australia, but when she returns we hope to have her down here and renew our acquaintance with “Geordie.”

P.S.—I omitted to state two details as to the spirit photograph taken by David Duguid, of Glasgow. (1) That the gentleman who has recently got it has seen and conversed with “Geordie” at least ten times in as many years both in Edinburgh and Newcastle. On the last occasion he spoke to this personage he promised my friend that he would give him his photograph at the earliest opportunity. He has now done so through the mediumship and the camera of David Duguid. (2) The spirit photograph recently taken discloses “Geordie” as wearing what is known as a “Kilmarnock Bonnet.” On his second appearance in my house in September, 1890, this personage had such a bonnet on his head, and he informed the circle that he had got it as a present at a séance in Glasgow some years ago. The photograph of “Geordie” as materialised some twenty years ago discloses his head as covered with white drapery. As I have said before the two faces are extremely alike.

#### THE WORLD'S CONGRESS AUXILIARY—CHICAGO EXHIBITION.

The following letter addressed to Mr. Stainton Moses will have a tinge of sadness about it as the year 1892 dies:—

Exposition Headquarters,  
Chicago, U.S.A., December 5th, 1892.

MY DEAR SIR,—I have the honour to inform you that you have been duly appointed a member of the Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Psychical Science Congress.

Cordially requesting your acceptance, and trusting that the Auxiliary will have the benefit of your influence, suggestions, and co-operation in the work of the proposed World's Congresses of 1893, I await with high respect the favour of your reply, and remain very sincerely your obedient servant,

CLARENCE E. YOUNG,  
Assistant Secretary.

Mr. W. Stainton Moses.

#### THE IMAGE.

BY MRS. A. J. PENNY.

The right true human essence lieth not in the outward man, it lieth therein, for it was given to Adam in an image. But it is shut up and lieth in death, and cannot qualify or operate; and hath also no moving in itself, unless it becometh stirring in the power of the Deity.—Fifth Point. Chap. viii., pars 2 and 3.

If it may be assumed that ideas generate spiritual existence in higher spheres than this now occupied by mankind, and that, in this, congeries of spirits are attracted by mental figures which serve as a rallying point for their specific modes of operation, we are supplied with a theory that may well explain the deterioration so often observed in people whose leading ideas have undergone a radical change, and the worst change of all, total discredit after having been long held sacred: this has, I believe, been noticed in all countries where Christian doctrines have dislodged the hereditary belief of Mussulmans and Hindoos before their morals had been revolutionised; a process that *must* require more lengths of time than fervent missionaries like to believe. Too often a baptised convert is a more unmendable rogue than he was before the little light of conscience he had was disturbed and the claims to his obedience undoubted. When trying to extricate the essentials of religious faith from tangles of gross superstition, it is hardly possible to leave the first uninjured in average human beings; but the ill effect of subverting old forms of belief, old habits of imagination and tricks of thought, is not at all confined to religious life. Sir A. Helps says, in one of his books, that “when the ideas of a people are overcome, the nation is virtually conquered and will soon die out” (his remark bore upon the effect of Spanish conquest in America, among the many tribes who first resisted, and gradually became extinct, by no other modes of extermination). In later times the dying out of uncivilised peoples wherever Europeans and European ideas have established themselves, may be due to this in great measure; and not only to newly-imported vices.

It may seem a fancy, but I deem it to be a fact, that among ourselves declining health begins in not a few cases with the removal of old mental land-marks: for loss of confidence wherever it fails is a loss of vitalising energy. But why? Because “a city divided against itself cannot stand.” If caprice invalidates lasting affection, how much more must concentration of will be lost when frequent misgivings disturb the ground of former assurance? But how should this affect bodily health? Surely by scattering spiritual associates from whom confirmation of faith and combined forces of will are unconsciously gained, as long as certain forms of thought are fixed and dominant, Swedenborg affirms that if the spirits who make up man's life were suddenly withdrawn, he would drop down dead: that they often gradually withdraw we may well believe, as by his showing, they are changed according to the changes of man's ruling affections. These statements helped me to see a use, not perceived before I met with them, in the fixed ideas of weak and narrow minds; for they may serve their turn well enough: should we try to enlarge them, how often the fate of the fabled dog and the shadow might befall! an inadequate notion foregone, only a blank is made; what the mind had a firm grasp of, on Time's frail bridge is dropped; what shone fair in a larger reflection of Truth is beyond its feeble apprehension. Again, puerile details of religious observance may have higher use than we could suppose, while leaving out of thought their efficacy on the unseen side of worship: until we have learned—the last thing modern thinkers care to learn,—that the human mind has no solitary action, that it is in every attitude a leader for subordinate spirits, we shall never duly estimate the importance of all our habits in both inner and outer life.

It is now time to report what has been my best reward for searching in Boehme's depths for the causative relation of form to spirit. Only those who have tried to make a clear pathway of thought to his meaning when he wrote of *the image* can appreciate the worth of my find. While trying to trace out the bearing of his axiom, “the figure has caused the spirit,” the dense obscurity surrounding his use of the word *image* began a little to disperse. It remains to be seen if I can lessen it in other minds. I appeal to any docile reader of his books for assent as to the impossibility of understanding what he meant when referring to the image; in nine passages out of ten they seem to me even more baffling than those which bear upon “*The Wisdom*.” But at



last I have been enabled to see that for us they are more practically important. As no one will read this essay who is not a very determined student, in Boehme's school I feel at liberty to treat the subject with some thoroughness. I think everyone must recognise the curious inadvertence with which, when reading books hard to understand, the mind passes over sayings which answer to nothing already within its scope of vision; it is natural; flippancy in passing judgment after such imperfect study is often natural, too; I fell into both these errors a few years ago, when saying to print ("Light and Life," September, 1886, p. 22) "Why Martenson judged it suitable to speak of the Virgin Sophia as *The Idea* when *all* Ideas of the Abyssal God, prior to nature and creature, are said by Boehme to have been reflected in her, as in a passive mirror of the divine mind, I cannot understand." Though this mode of speech is exceptional in all he wrote, to confess here my mistake rids me of a little burden of shame. Nothing can be clearer than these words of his "which spirit the Ideas, Jesus, an efflux from the Divine Unity came to relieve" (Twelfth Theosophic Question, par. 25), and of course the inseparableness of the Word from *the Wisdom* is here implied, when Jesus is called an efflux from the Deity—the invariable definition of Virgin Sophia; but I had not noticed the sentence when criticising a writer who had. Remembering this, it is with diffidence that I offer the little I apprehend of the relation of the Idea to the image.

A passage in "Nature's Finer Forces" will best explain my conjecture. When describing the origin of the sun, moon, and planets, Rama Prasad says, first that *Prana*, the life-coil, is the shade of *Manu*, the atmosphere enlightened by the Logos. As the body in sunlight casts a shadow, "the suns are given birth to in this shade by the impression of macrocosmic ideas into this shade; these suns, the centres of *Prana*, become in their turn the positive starting points of further developments. The *manus*, throwing their shades by the intervention of the planets, give birth to the moons" (p. 79), so that according to him, the shadow of some object that intercepts light, becomes the first original of the transmitted light which proceeds *instrumentally* from itself.

Rather a new idea, is it not, to most of us, that the shadow of one orb lays the foundation of another? Yet it had been implied as to other formations by other teachers long before. After saying that "the soul was not substantial but essential, and was apprehended where the fire originated," Boehme adds, "but the shadow of itself hath fashioned itself into a figured image in the desirous will of God." ["Of the Image of the *Turba*," par. 4.] In his literal translation of the first chapter of Genesis, Fabre D'Olivet gives this reading of verses 26 and 27: "And he said, the Gods, declaring his will, we will make Adam in the shadow of us." . . . "And He did frame out, He, the God, the self-sameness of Adam [universal man] in the shadow of His own. In the shadow of Him, the Being of Beings, He created him."

By the help of Rama Prasad's words, quoted above, I can better conceive of the image to which Boehme attributes so much efficacy in the regeneration of the soul. Dwelling in the light from which all light derives, may not the Sun of Righteousness, "the first-born of every creature," have cast a shadow, which was the formative figure of the first Adam? Is the image, the shadow *the Idea*? To most readers this will seem too fanciful to be worth writing down, but what Boehme repeatedly asserts equally offends both reason and common-sense; this, that in every human soul an image is propagated, which, when substantiated by regenerate life, becomes "the true temple of the Holy Spirit, yea, even God in His manifestation and revelation of Himself." ["Election," chap. viii., par. 240). When trying a few years ago to find a place for this incoherent thought, a passage in Madame Blavatsky's "Secret Doctrine" struck me as possibly referring to the same unintelligible fact; it is curiously in agreement with Boehme's report, though given in such different terms. "Here we have the Word of the *second* Jehovah and His *face*" ("presence," as the Protestants translate it) "forming both but one, and yet being two; a mystery which seemed to us unsolvable before we had studied the doctrine of the *Mazdean ferouers*, and learnt that the *ferouer* was the spiritual potency, at once image, *face*, and *guardian* of the soul, which finally assimilates the ferouer. ("Secret Doctrine," Vol. II., p. 479.) On the next page we read, "The ferouer is the spiritual counterpart." Now when the image in the soul comes to life, the soul is represented by Boehme as regaining the "wife of his youth," spoken of in

Mat. ii. 14, the divine womanhood of Adam's androgynous perfection, until his treachery to her disqualified him for the heavenly consort and left him only fitted for an Eve.

It is inexcusable here to give Boehme's own words and with this much of preface; he frequently speaks of heavenly substantiality as if he only meant that in the abstract, though no one used to his writings can fail to see that by those words an organised corporeal vehicle for the indwelling spirit of God is often signified, "Seeing that the soul in the beginning of its creation was clothed and adorned with this heavenly substantiality, and it was the soul's right inward body, and that the soul in Adam is gone forth with its imagination from this substantiality, whence that substantiality is become again shut up in death, viz., in the still *nothing*, and the soul is entered with its imagination into the earthly kingdom, and nevertheless that very first image which became shut up without the life, yet langueth to the soul, but without its apprehension or understanding; therefore now when the light of the soul becometh kindled again, and the heavenly substantiality, out of God's majesty, receiveth the life, viz., *the light in the soul*, then the dead substantiality becometh living in the light's power, and becometh with the now now introduced substantiality, one spiritual body, for it is of one only essence; and here death riseth up in Christ, here God and the inward man become one person. Understand it aright, this new light-life is Christ." ("First Apology," Part II., para 373 to 376.) And thus is Christ formed in us. This image "hanging to the soul" is the effaced, too generally the inoperative image of God; our birthright ever since the treading down of the serpent—the hydra-headed serpent of self-love—was promised; the image which can give to our soul's magically creative fire, the fuel that produces Heaven's light, and from the meekness of that light comes the water of eternal life which alone can make immortal bodies.

This article was half written seven months ago, but having then found out, or fancied, that the supporters of "LIGHT" began to feel my measures of Boehme's lore insupportable, I resolved to refrain long enough to give their fatigue a rest. To leave unfinished what I had begun was not for a moment in my thoughts, as the find I was trying to share with others seemed to me of value. It was this, that the heavenly image in the soul, about which he says so much and so unintelligibly, until one can seize the clue, is pre-eminently "the figure that causeth the spirit," the indwelling spirit of God. With one more article I shall finish what, perhaps, was a mistake, in "LIGHT," to begin.

### LETTERS TO THE EDITOR.

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

The Baron Von Guldenstucke.

SIR,—Being much interested in the continued "Records of Mrs. S." I was particularly struck ("LIGHT," December 10th) with the appearance at one of the seances of the late Baron de Guldenstucke, who, on that occasion, assisted in producing direct spirit-writing without human touch.

It shows me that the especial power which the Baron and his sister cultivated in their earth-life had continued, or at any rate, his interest was manifested in the after-life, as shown at that recorded seance. Several times in the year 1867 I saw direct writing occur in the presence of the Guldenstuckes, and I still possess two faintly written scraps of direct spirit-writing or marks, in their presence, when I was with them in the cloisters of Westminster Abbey.

The Baron directed me to place two clean pieces of paper on a stone in the cloisters, with a pencil laid thereon, which I covered over with a clean handkerchief, and watched for about from five to ten minutes, while the Baron and his sister walked away to the other corner of the cloisters. When they returned to the spot where the paper and pencil were laid, I picked them up, and on one piece was traced a faint cross, and later on, with another sheet, similarly produced, was scrawled the word Life. All this was done in broad daylight on June 16th, 1867, when several people were passing as I stood with my sister and a friend watching that no one should touch paper or pencil under the handkerchief.

It may interest some of your readers to know that this phase of mediumship was one of the Baron and Baroness's



great gifts, besides the passage of material objects, as bread and flowers, through closed doors and windows.

The Baron was a great medium in London amongst a small inquiring circle, about 1867, for a few years.

Southampton.

ORIANA T. GREENFIELD.

P.S.—You are welcome to see the original scraps of paper in which the pencil marks were made in Westminster Cloisters, if they are returned to me.

#### The True Church of Christ.

SIR,—With regard to what is called the "Church of Christ," may I be permitted to point out a defect in it so serious as to counterbalance any consideration due to the fact that it may preserve doctrines and rituals possessing esoteric meaning? It is simply this—that it is purely *masculine*, its councils, offices, and writings having all excluded the feminine half of humanity. It is useless to point to the worship of an abstract feminine ideal while living womanhood is thus dishonoured, nor can I, for one, endorse any such church as the Church of Christ, who was pre-eminently dual in His nature, and who, to be fully represented, must include both halves of humanity.

In Spiritualism and in Theosophy alike, woman has come forward as the equal of man as a worker and teacher; in the latter movement she has led the van. Are we to go back again to a one-sexed Church in which woman's voice is silenced, and whose altars are regarded as too "sacred" for her ministrations? I have asked this question more than once of those who retrograde towards Catholicism, and have never yet received a straightforward answer.

PROGRESS.

#### A Column of Queries.

SIR,—The name of the pleasant writer of the early part of the century to whom you referred as "Sarah" Mitford, was really called "Mary." Miss Mary Russel Mitford is her designation, so it is always safer to call an author Mr., Mrs., or Miss.

There are few more charming essayists than the authoress of "Our Village," but it was not to expatiate on Miss Mitford's beauties that I sat down to indite this note, but to suggest that a column of "Answers to Correspondents" might be substituted for the "Hints to Beginners," now apparently at an end.

There are no end of questions which people of an inquiring turn of mind want to put to the Editor of "LIGHT." For instance, a friend now sitting by me wants to know why in Astrological lore Saturn is considered an *unlucky* planet, while his reign on earth is called "The Golden Age" and was the happiest of all periods? Also, why is an "Astral body" so-called? What connection has it with the stars? In short, sir, a column of "Answers" would be good for the Editor, the public, and the journal; for the Editor because it would provide him with work, in case he feels anyway rusty; for the public, who want their curiosity gratified; and for the journal, the sale of which would doubtless be increased.

Barkingside.

A. C. MELLVILLE.

[We thank our correspondent for her correction as to "Mary Russel" Mitford: it was a regrettable oversight. As to the rest of her letter, we have had it in mind for some little time that such a column of questions and answers would be very useful. The announcement appears in "Notes by the Way."—ED. "LIGHT."]

#### "The Mystery of Godliness."

SIR,—Your very able comments on Madame de Steiger's letter leaves hardly anything else necessary, but having provoked the discussion I would fain ask permission to say a few words on the above subject.

It seems to me that from the very earliest ages of which we have any record, magic and mystery have been imported into religion, and that this is being done at the present day by Theosophists, and to some extent by High Church Ritualism as well; and I think it is this which Madame de Steiger wishes to enforce also.

The account given in the Old Testament of all that Moses did in Egypt is full of one magical performance after another, and we read that Pharaoh sent for his magicians, and that they performed pretty well all that Moses did, but that he was the mightier of the two, and therefore we have been taught to believe that God was especially instrumental in all that he did. And these same magical performances are carried on right through the Old Testament down to the

time of Jesus, the most powerful Magician of them all; and the same thing has been carried on ever since, more or less, down to the present time, and as you so truthfully point out, it is this "claim to a knowledge of the occult" (in other words magic) on the part of Theosophists that has stirred up the attack made by the Church of Rome upon Spiritualism and Theosophy also. May not the same be said in regard to the Pope's persistent attacks on Freemasonry? Well, Sir, I contend that all this has nothing to do with Godliness; and I maintain that you will find more real Godliness and true religion among the "wayfaring men and women" of the world, though "fools" in regard to occult matters, than amongst any other class of persons. Did not Jesus tell the lawyer that love to God and to our neighbour is the sum and substance of all religion? And there was one who wrote a thousand years before this: "Let us hear the conclusion of the whole matter. Fear God, and keep His commandments: for this is the whole duty of man"; and, as the beloved disciple of Jesus tells us, "His commandments are not grievous," nor "hard to be understood of the people."

T. L. HENLY.

#### Re-Incarnation an Absolute Necessity.

SIR,—The letter of your correspondent, "Charles Strange," whilst offering no very real argument against Re-incarnation, calls for serious remark. It may be inferred from one of the concluding remarks in his letter that he has studied the doctrine he criticises. If so, I fail to understand where he finds anything in that doctrine in opposition to the fact of spiritual existence being much more real and conscious. Why, the whole teaching is based on this fact, i.e., that the spirit life is *the* real, the intensely conscious life, that the earth-life is no more than a temporary condition through which spirit must necessarily pass in its progress towards perfection and absolute knowledge. In a way it is the reverse of the parallel theory of the Theosophists, which regards the spiritual life (till a very much later stage of development) as being almost purely subjective, a sweet and vivid and rose-coloured dream.

As regards injustice, I think that what is likely to "strike most people rather forcibly" is the apparent injustice of our present surroundings, an injustice which only some theory of Re-incarnation will satisfactorily explain.\* How many lives here are maimed and marred, and ushered into the spirit-world utterly unfit for it. Is it not more consonant with our ideas of justice to suppose that these unfortunate ones will be allowed the opportunity of living their earth-life over again, under happier conditions—conditions, too, which to some extent will give them the power of atoning for past errors? We can easily imagine that spirit life does not afford the requisite conditions for certain forms of purification and atonement, that there are certain lessons which can only be learnt through the agency of matter and the necessities that material life imposes. It is no argument against this, that the spirit is temporarily unconscious of its condition. Mark, that on the eve of Re-incarnation the spirit itself selects or has selected for it the particular condition of life likely to be most conducive to its progress onward, or to give it the opportunity of working out its atonement. The temporary unconsciousness is (at this stage of our progress) a necessary and inevitable condition. In some cases this must not only be no actual injustice, but a mercy—what a price some men would be willing to pay for a similar oblivion of their past! Remember too, that the spirit brings with it a certain amount of intuitive knowledge—knowledge acquired during former existences, "not in entire forgetfulness, and not in utter nakedness" do we come.

What a light this simple statement throws on that long-standing puzzle, the enormously varying intellectual powers of men. We are not thus driven to believe that an exceptionally great intellect like, say, Tennyson's, is merely the result of a larger development of the brain cells, that the character of a human soul depends on the shape of the skull it happened to be born in. Instead of matter shaping spirit, we see that it is really the soul which shapes the outward form in accordance with the character and attainments it has already acquired. Re-incarnation is not only no injustice, but the very perfection of justice, for it shows that no one is more favoured than his fellows, that what we miss in one life we gain in another, that all sooner or later will reach the same condition of perfect happiness, knowledge, and

\* Why?—ED. "LIGHT."



purity—that “not one life shall be destroyed, or cast as rubbish to the void, when God hath made the pile complete.”

Spiritualism is not yet an exact science, and neither your correspondent nor I can say dogmatically whether Re-incarnation is a fact or not, but to me pure Spiritualism seems to share with orthodox theology the grave defect that it does not explain why this material world exists at all. Some such doctrine is an absolute necessity if we are to get any clue as to the great mystery of sin and suffering. Your correspondent should remember that our world is low in the scale of the Universe, that some spirits may have had their first conscious existence here, that others do not remember their first existences, just as we forget the first year or two of our earthly life. And possibly some of those who do know may think it wiser not to speak, knowing how repugnant the idea is to those who imperfectly comprehend it.

If “Charles Strange” will carefully read Kardec’s various books over again, I think he will lose his first repugnance to the idea, and will find all his objections fully met and answered.

The Theosophical view of the same doctrine should also be studied, for comparison. The Spiritist idea corresponds with it in a remarkable way, it is as if we saw the same truth in two different lights. To my mind the Spiritist view has the advantage in being simpler, more easy of belief, and corresponding better with known facts in Spiritualism.

Re-incarnation is very far indeed from limiting us to re-birth on *this* planet. We have the range of the universe, every re-birth being if we will in a different world, so that gradually we know and comprehend the whole Universe, although the Theosophist doctrine keeps us within our own solar system, within “the planetary chain.” Then, too, the doctrine does not disagree with what we know of life in the “spheres,” for a spirit may remain in the spirit state just as long as he pleases; he is not compelled to re-incarnate, though he will sooner or later find that that is necessary for real progress. Perhaps some other correspondents may be able to mention facts bearing on this theory. The question is profoundly interesting and worthy of grave consideration.

G.M.C.

### SOCIETY WORK.

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

**THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN’S HALL, WEST HAM-LANE, STRATFORD, E.**—Spiritual service on Sundays at 7 p.m. No service on Sunday, 25th (Christmas Day). Re-open on Sunday, January 1st. Speaker Dr. Reynolds.—J. RAINBOW, Hon. Sec.

**18, CLARENDON-ROAD, WALTHAMSTOW.**—Our service on Sunday evening was well attended. The subject dealt with by one of Mr. Brailey’s guides was “The Universal Fatherhood of God and the Sonship of Man.” Several solos were rendered in tenor, soprano, and bass voices—given by contraltos, making a very enjoyable time.—*Correspondent.*

**WELLINGTON HALL, UPPER-STREET, ISLINGTON.**—Sundays, Spiritual service at 7 p.m. On Friday, January 6th, 1893, a social entertainment and Cinderella dance, preceded by a pianoforte recital by Mr. Carlyle Petersilea. To begin at 8 o’clock. Tickets, 1s.; children, half price. This is a fine opportunity for Spiritualists of Highbury, Islington, Holloway, Highgate, &c., &c., to hear Mr. Petersilea.—T. B.

**SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW-ROAD, S.E.**—Sunday, at 11.30 a.m., spirit circle; at 7 p.m., service. Wednesday, at 8.30 p.m., public circle. Saturday, at 10 p.m., Watch Night séance (for Spiritualists only). Instructive gatherings have been held during the past week, and on Sunday last Mr. Long addressed a good audience on “The Witch of Endor,” answering the positions assumed by the orthodox churches.—W. G. COOTE, Hon. Sec.

**14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD’S BUSH, W.**—At the service on Sunday last Mr. Hunt’s guides gave successful delineations of character to the evident satisfaction of all present. Sunday, at 7 p.m., Mrs. Mason. Tuesdays, at 8 p.m., séance, Mrs. Mason. January 1st, Mr. Wyndoe on the “Fall of the Year, with its Lessons.” January 2nd, Mr. Horatio Hunt, at 8 p.m., “Nero: In Character;” tickets 1s.—J. H. B., Hon. Sec.

**LONDON SPIRITUALIST FEDERATION, FEDERATION HALL, 359, FIDGWARE-ROAD.**—Next Sunday being Christmas Day there will be no meeting. Every Thursday, at 8.30 p.m., a singing class will meet at the hall. For terms, &c., address me as above. After Christmas a new circle will be formed on Saturday evenings. Those wishing to join please write to me at once. Before joining it is necessary to become a

member of the Federation.—A. F. TINDALL, A.T.C.L., Hon. Sec.

**SOUTH-PLACE INSTITUTE, SOUTH-PLACE, FINSBURY, E.C.**—A course of eight lectures on the “Language, Literature, History, and Religion of Ancient Egypt” will be delivered by F. W. Road (chairman of the London Spiritualist Federation) on Tuesday evenings, at 8 o’clock. The lectures will be of a popular character, and fully illustrated by photographic views exhibited by the limelight lantern. The first lecture will be given on Tuesday, January 10th. Admission free.

**SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE.**—On Sunday last, Miss Rowan Vincent again obliged us by lecturing on “Spiritualism and Free Thought,” and no doubt could exist in the minds of her hearers of her capability of dealing with so great and interesting a subject.—Christmas Day, no service. Tuesday 27th, Mr. C. Petersilea’s concert, admission by ticket, 6d. and 3d.; reserved, 1s.—December 31st (New Year’s Eve), anniversary tea and entertainment, tickets, 9d.; to be had at the Hall, and of committee. Sunday, January 1st, at 11 a.m., meeting of friends; at 7 p.m., Mr. C. L. Hunt.—C.H.

**PLYMOUTH.**—The Plymouth Society of Spiritualists opened their new home for divine worship, on Wednesday, December 14th, at No. 8, The Octagon, Plymouth; an entirely central position secured by them in which to teach mankind the blessed doctrines of love and duty to all men. The society is formed on an entirely spiritual basis, namely, an open platform, those only to speak whom the spirit impresseth so to do, the several speeches being short and to the point. The music is bright and good. A new English organ professionally played, and a violin in the hand of a lady, and good voices are a valuable addition.—ALICE PEEL, Hon. Sec.

MR. CARLYLE PETERSILEA the eminent musician, is giving a series of six concerts at the Marylebone Spiritual Hall, 86, High-street, on Tuesday evenings, to be continued until January 17th. Musical friends little know what they are missing in not attending these concerts, for Mr. Petersilea is a singularly gifted pianist. The present effort to gain a hearing for him has been so arranged that the price of admission is within the means of everyone—1s., 6d., and 3d. It is no small ordeal to go through a programme such as Mr. Petersilea is able to give us, so let friends rally round, and while he is with us give him the encouragement he so truly deserves.—ALFRED J. SUTTON.

**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, 5, Peckville-street North, Melbourne; Canada, Mr. Woodcock, “Waterville,” Brookville; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Holland, F. W. H. Van Straten, Apeldoorn, Middellaaan, 682; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Hunley, Waikato; Sweden, B. Fortenson, Adv. 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.

**NEW YEAR’S BALL.**—A dance has been arranged for Monday evening, January 23rd, at the Portman Rooms, Baker-street, W. The (No. 2) suite of rooms has already been taken, and Mr. Austin’s full quadrille band has been specially engaged, so that there will be a grand opportunity for those who delight in a real good dance. Light refreshments will be provided. Tickets are now ready, and as they are limited early application is necessary. The price has been fixed at 5s. each, and tickets can be obtained of any of the following ladies, who are also members of the committee: Mrs. Everitt, Lillian Villa, Holder’s Hill, Hendon, N.W.; Miss Rowan Vincent, 31, Gower-place, W.C.; Mrs. Russell Davies, Sunnyside, Ledrington-road, Upper Norwood, S.E.; also at the Office of “LIGHT,” 2, Duke-street, W.C.; and the “Medium,” 15, Southampton-row, W.C.; and of Mr. Alfred J. Sutton, hon. sec., Woburn House, 12, Upper Woburn-place, W.C., to whom all inquiries respecting the dance should be addressed. Further particulars will be announced.—A.J.S.

## 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 B. D. GODFREY, Librarian, on the premises.