

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

In this week's issue there is a report of a most valuable address by Mr. Morse. It is valuable because it presents in a singularly clear and forcible way the ideas of a man who knows well what he is talking about. Whether we agree with Mr. Morse is quite another question, but one cannot but be grateful to him for setting before us an aspect of Spiritualism which is somewhat different from the philosophical views of it to which we are accustomed in "LIGHT."

Two Indian astronomers have, in a letter addressed to the "Theosophist" for October, called in question the formulae used at the "Nautical Almanac" office for the calculation of lunar eclipses. In particular, they mention the lunar eclipse of November 26th, 1890, which they assert to have been no eclipse at all. Seeing that the calculation (made according to the formula) only gave a five-hundredth part of the moon's diameter as that which was to be covered by the shadow, any way it was a very small one. The attack should have been made on more important eclipses, and it would be interesting to know how far they have gone wrong—not, we think, for some generations. It is a strange weakness on the part of some that they can believe in nothing that emanates from the West. That this is a case in point is clear from the Editorial remark in the "Theosophist," that "Our learned correspondents certainly show by their own methods that not a hair-line of the earth's shadow fell upon the moon's disc on the given date, but that on the contrary there was a minus increment." This last amazing statement we commend to our readers, who may, perhaps, find some meaning for it.

The second number of Mr. Stead's new venture is to hand, and once more we congratulate the Editor on his courage, for it does require some audacity to launch such a mass of more or less Spiritualistic literature into the ocean of materialism, especially when the shipbuilder is well-known as an able constructor on quite other lines. Doubtless the masses will get interested, and that seems the unique hope that hovers about "Borderland."

Of the contents of the October issue much, even most, will be known to the readers of "LIGHT." Such are the papers on crystal-gazing; the Catholic Church and spirit-return; Mr. A. R. Wallace's address, and so forth. One new feature there is. Mr. Stead has started a series of articles on Borderlanders of the Bible, beginning with the prophet Elijah. The idea is good.

We are sorry to see, however, such a mistake in spelling as that of "Lawrence" instead of "Laurence" Oliphant. This means more than it seems to mean, for it argues

inaccuracy. The mistake was excusable, perhaps, in the paper in the "Revue des Deux Mondes," on which the "Borderland" article was founded, but should not be continued in England. Moreover, and we trust we may be forgiven for saying it, we wish that the test case in Palmistry had not been that of the energetic Editor of "Borderland."

In response to our remarks on the "Mysterious Fires in Holland," as described in the Dutch "Sphinx," the Editor of that paper sends the following:—

With regard to your note following the translation of my article in your last issue, p. 485, please allow me a few lines.

There is no more and no other elucidation to give than that already printed. There is no exaggeration of any kind; even some minute details, not clear enough in the mind of Mr. Van der Velden, are left out. I opened an extensive correspondence with him and acted accordingly, with much care, as I always do in publishing facts of psychical or occult character. French and American superficiality are not our guides. To suppose electrical "disturbance" is out of the question, because the phenomena happened *before* the thunderstorm broke out and continued two days after it had finished and the weather was fine. Not any "hasty assumption" has been made; the servant girl has been observed closely, and fire broke out also near her when she was in the field. The police came, but had to say *nothing*, and will keep silent, as is ordinary in such matters. It is a pity that the entire article is not translated, as some details are omitted, and other similar cases which I gave, and which throw much light on the Reuver case, are not given.

In another column will be found a somewhat lengthy account of Professor Lodge's communication to the Chicago Congress. It will be noticed that, whatever conclusions or non-conclusions are arrived at, the facts are no longer denied. Indeed, Dr. Lodge speaks in another part of the address in terms of unmitigated scorn of those who are foolish enough to deny the facts. But let us understand what this means. It is not like the case of Mr. Myers, who, through unremitting care and aided by his brilliant intellect, has arrived at the belief in external intelligence; for Mr. Myers has come in from the literary side of thought—a side where more liberality has always been prevalent; but here we have a very foremost scientific man, one of the most original thinkers among scientific men, saying that these things must no longer be ignored, but must be faced, and, if possible, understood.

Our correspondence is becoming continually more important; so important that perforce we are often obliged to leave out letters that we would gladly print. This, however, would not so frequently be the case if those who are good enough to favour us with such valuable matter would endeavour to condense as much as possible. That is not easy, as we know, to most. To some of us it is perhaps a little too much so.

OUR FATHER'S CHURCH.—Addresses will be given on Sunday next by Mr. J. Page Hopps at the Cavendish Rooms, Mortimer-street; in the morning at eleven on "Life in the Unseen," and in the evening at seven on "Healed by the Stripes of Jesus—How?"

SPIRITUALISM.—A GLANCE AHEAD.

By J. J. MORSE.

ADDRESS DELIVERED BEFORE THE MEMBERS AND FRIENDS OF
THE LONDON SPIRITUALIST ALLIANCE, 2, DUKE-STREET,
ADELPHI, ON MONDAY EVENING LAST, OCTOBER 23RD.

To forecast the future with any measure of success demands either keen foresight and sound reasoning, or a flood of inspiration. It is a task to be approached with diffidence, and undertaken with due seriousness. The difficulties are numerous, and formidable enough to tax every resource, and even when the forecast has been made, the result may suggest to the prophet the ever pertinent fable of the old man and his ass, since his prophecies may satisfy no one, not even himself. As faint heart never won success in the exercises of love or literature, it is better to essay the duty of the hour, if even its completion fails to satisfy the requirements laid down, by implication, when an outline of the future is requested from the oracle of the moment. Unpossessed by any desire to be oracular, being content with the prosaic; reasoning from that which is, keeping clear of assuming too much, let us piece out the present first, and endeavour to picture from things that are the pattern of the future of modern Spiritualism, at once the most glorious and most perplexing question of our times.

Two sets of opinions are current among us as to the conduct of this movement; first, as it was introduced into this world by the spirits from the spirit world, that they, the spirits, should be allowed full sway and influence in its dissemination and organisation; that, in a sentence, as it was initiated by the spirits, spirits should control it. The other view is that we mortals must be paramount, directing its dissemination according as we demand, or the exigencies of this world appear to require. The happy union of the best thoughts of both worlds presents a middle course, that has not a little to commend itself to careful minds. Where we are satisfied that the communicants are intelligent, wise, and far-seeing, their right to a share of the work of direction is indisputable. Where, on our side, similar intelligence, goodness, and breadth of view are found, our right to speak for our world is undeniable. The unknown quantity in the problem is the fact of mediumship, through which, at present at least, spirits manifest themselves to us. Mediumship is so largely affected by the personality of the medium that its certitude is not yet universally assured. As those resident in any given state may, as a rule, be supposed to be best informed as to the conditions of that state, one may reasonably infer that spirits know more, on the whole, of their state of being than do mortals. As they invaded this world, not we their world, it is reasonable to assume they had some object in view. If so, that object is the key to the question: For what purpose have the spirits come to us? Invasion without just purpose is but spoliation; when justified by high purpose it may mean the removal of evils, the establishing of rights. Are Spiritualists to justify the spirits, or must the spirits justify themselves? In sober truth, have not both things been done? I say, yes! For much as we have done the spirits have done far more, for without them Spiritualism would not be, and our London Spiritualist Alliance would not have been created.

Thirty years ago the phenomenal side of Spiritualism was the sensation and amusement of society's drawing-rooms. Hat twirling and "electro-biology" gave place to the new wonders, and for a time fashion smiled upon the matter. Presently some fancied they smelled sulphur, others cried humbug—a good solid sledge hammer sort of epithet used to break the head of all unpopular truths when they are too weak to stand alone. Editors, penny-a-liners, and a poet even, venomously snapped, snarled, and sneered; so society took fright, and Spiritualism, freed from its high-class restraints, came out therefrom, and once again "the common people" heard the new message "gladly." To-day Spiritualism is as a household word, not only in this kingdom, but also in the lives of millions elsewhere upon the earth. After the smiles of fashion were withdrawn the inevitable democratisation of the movement set in, and the new thing spread among the people, among "all sorts and conditions of men," and becoming absorbed in a wave of popular enthusiasm the fact that communication with spirits was actually true was carried far and near; and so far as we, as a body, are concerned, there then began a period of unexampled public activity, covering

in its duration nearly twenty years, and including all the more notable events that have marked the progress of our cause, and the growth of it as an historical movement. Societies, monthly periodicals, and weekly journals, private circles and public lectures, sustained Sunday services, conferences and discussion meetings, held variously at Cavendish Rooms, Lawson's Rooms, Cleveland Hall, St. Andrew's Hall, Cambridge Hall, St. George's Hall, the Royal Music Hall, the Crystal Palace, and the former home of this body and its predecessors, in Great Russell-street, all testified to an amount of activity, enthusiasm, and zeal plainly indicative of an upheaval of thought and feeling alike marked and widespread. In those days we were alive, our name was on every one's tongue, our gatherings were hearty, united, and impressive, and there is no question that in this period we reached the high-water mark of energy and devotion, not only in London, but throughout the country as well. Sanguine prophecies were ventured that ere long Spiritualism would be the new religion of the world, and that the conversion of our population to its teaching was merely a matter of time, and a short time too at that. Rapidity of growth does not, as a rule, imply stability; luxuriance is not infrequently associated with rankness. A mass of people, quite unprepared, in many cases positively unfit, for such a subject as ours, rushed in upon us, with the usual result that indiscreet zeal proved more damaging than the assaults of our foes, while our people disclosed a tendency to divide into two or more distinct parties: inquirers, who merely took it up as they would beetles or china, as a fad; phenomenologists, whose sole interest was in witnessing fresh marvels daily; while others, who considered the private circle and the communications received there as all that need be, were opposed by those who desired to turn the whole matter into a new sect, whose creed and teaching should embrace every subject under the sun. Continued unity was thus impossible.

The first noticeable cleavage resulting from the presence of these antagonistic elements was the formation of the Society for Psychical Research, whose promoters deemed the scientific method of inquiry, whatever that really means, the only proper one, and who, doubtless, resented being associated with those who they considered were not possessed of that fine critical sense which the case, in their eyes, demanded. The next cleavage undoubtedly was caused by the disinclination upon the part of our more conservative adherents to be associated with that presentation of Spiritualism which, on the one side, partook of professionalism, and upon the other hand appeared as an aggressive reform movement, adherence to which would bring them into conflict with their friends and neighbours upon religious, social, and even political matters, if their names were associated with it; while a still more disastrous movement of separation resulted in the introduction of that very curious phase of opinion termed Theosophy, a school of thought that has proved attractive to those formerly among us, who found it "so much superior, you know, to Spiritualism!" Frankly, in my opinion, the separations that I have enumerated have had the result of depriving our movement, upon the mortal side, of many useful and desirable qualities, while, judging from what I deem an orderly and rational Spiritualism is capable of affording us, I do not think those who have thus separated from us have gained in so doing. To-day, however, Spiritualism is publicly a question of the masses; privately it has its hold upon the classes, it is true, but at present their services to it are small and unimportant.

There are shadows to the picture, as there are to most matters mortal. Publicly we seem to suffer from, so far as London is concerned, a period of spiritual dearth. Mediumship has dwindled to almost invisible proportions. Séances are few and far between, meetings are small, few, and hard to sustain, and an ever increasing apathy has been creeping upon us, which, if not checked, will be most disastrous. The fact is we are sleepy because we have no fighting to do. We are certainly tolerated, nay, almost believed in, and where two agree, argument is impossible. Lest you may think the shadows are unduly black, let me assure you that our brethren in the provinces are not slumbering, nor does the development of our cause stand still there. And, as important elements to enable us to form a just estimate of the position of public Spiritualism—which must not at all be judged by its state in the Metropolis—let us briefly glance at its state outside this big and selfish city of ours, and see what our friends in the country have done. It is a fact, then, that there are at this time, upwards of one hundred and thirty places outside of London where every Sunday public meetings are held, for what, for want of a better term, one might call religious services, by

Spiritualists, and there are some sixty places holding Sunday schools called "Lyceums," where the children of Spiritualists are trained every Sunday, meeting once, and in many cases twice, each Sunday. There is also a "Spiritualists' National Federation," whose headquarters are at Manchester, and to which Federation over fifty societies are united, independently of a considerable body of individual members, termed "Associates." To those promoting these services and lyceums Spiritualism appeals with all the force of a religion. They are people, in a great number of cases, who have exhausted orthodoxy and heterodoxy, and finally found satisfaction in the proven facts of spirit communion. They now look upon Spiritualism as a religio-philosophical system, and they are surely building up a reformed belief, may I call it, upon all matters concerning religion, philosophy, morals, and immortality. To ignore this movement, to discountenance it or to carp at it, is bad policy; better to reckon with it, aid it, and throw all the influence that intellect and culture can exercise upon it, into the scale in its favour. Its basis is sound, for facts are "chiefs that winna ding," and to avoid the sad failure of the past, where wrong reasoning from right premises has worked well nigh infinite mischief to the consciences and minds of men, it is wise that my counsel be heeded by any it may concern.

Roughly, then, I have now summarised the past and present aspects of our cause, and the conclusion I submit in this connection is that there are, more or less definitely outlined, three separate heads under which our Spiritualism is differentiated; first, its facts; second, its philosophy; and thirdly, its utility. Rightly followed, our facts are the basis of a science of the spiritual, psychical, or subjective side of man, and the universe; the philosophy is that which covers the correlations of the aforesaid science, in its own departments, and in its relations to man and the universe; while its utility to human life and progress embraces whatever religious and moral applicability we may ultimately extract from it all.

Generically, all who accept the fact of intercourse between mortals and spirits may be considered as Spiritualists. Specifically Spiritualists are—or can be—classified under the several heads of Phenomenalists, Psychical Researchers, Re-incarnationists, Hide-their-light-under-a-bushelists, Christian Spiritualists, and progressive, or aggressive, or reformatory Spiritualists. Some of these undoubtedly desire to share our privileges and escape our responsibilities; others look upon the subject as more or less of pastime. Some are, certainly, those who remind us of the man in Bunyan's marvellous story who came over the wall, since these would like to eat the fruit of the vines we have planted and cultivated, claiming the honour of our labour for themselves; while with others, again, the questions of social caste, or religious bias, cause them to hinder rather than help our progress as a body, and our effect upon the community. Would a recognised standard of what we are to understand as Spiritualism help us in resolving this chaos into order? Or is the erection of such a standard impossible? At present we have no accepted basis. But Spiritualism without the spirits will never serve our work or progress.

Now, guided by what has already been advanced, as well as by whatever deductions therefrom seem just and sound, let us take a brief glance ahead, as to the future of this great spiritual upheaval of the present century, as well as to its further influence upon our times and their trend.

First, it must be noted that there is a widespread unrest and dissatisfaction abroad, in nearly every department of active life. It is being more clearly recognised, day by day, that the last word has not been said on religion, morals, science, or social order; that confidence in opinions that have been considered axiomatic is wavering; that other and larger solutions of the problems of life and death are needed than dogmatic churches or sciences have hitherto afforded. Indeed, so dangerously near the mystic borderland have the students of present-day physics, and the now recognised region of psychics, penetrated, that the more conservative among the most advanced are fearful that in the end they may unluckily stumble into the spiritual world after all, and so, at last, be compelled to confess the thing they have said was not! The fear of intellectual inquiry has too long stultified human reason. If God gave us brains, mine the right to use them to the extent of my ability, which in my case, and mine only, is the limit of His permission, a limit, too, that is constantly expanding for me, for you, for all, as we better learn how to use our brains day by day.

To my thinking there will presently be seen to arise a new Spiritualism, and in the folds of that new Spiritualism will be

contained many who have retired from our active work. It will be a Spiritualism that will captivate many; it will bind them with garlands of flowers; it will present sweets to their palates; and it will be eminently proper and respectable. But it will not be the liberal and progressive Spiritualism to which I and many others have devoted our lives: it will not be the Spiritualism that now appeals to the "come-outers" who have joined us, or who may join us; it will not be our Spiritualism; its attractions will be captivity, its garlands will conceal chains, its sweets will but cover bitters, and its propriety and respectability will become dulness and death. It will be of the churches churchy. For the orthodox community is certainly incorporating the teachings of Spiritualism into its tenets, and striving to stem our advance by turning our flank. True, the facts will gain a wider hearing; equally true that history has a knack of repeating itself, and when Spiritualism becomes orthodox, it will be because clericalism hopes to make it subservient to its own interests. Understand me, I have no sort of objection to any man believing just what most commends itself to him; worshipping where, when, and how he pleases; but an active life in our work, from the times when clerical hostility and intolerance were pronouncedly manifest, has naturally left certain impressions upon my mind, which not even the modified attitude of the pulpit to-day can altogether remove. Of one thing I am sure—and I rejoice in full with all my heart over it—and that is, the old orthodoxy will be impossible under the new Spiritualism; therefore, to that extent, pulpit and pew will alike be gainers, and, after all, because of our Spiritualism, which they are trying to capture.

As an offset to the foregoing I see that a closing up of our own ranks is likely to come about, with the possibility of accessions to our numbers from widely differing sources. That Materialists, Psychical Researchers, and Theosophists should finally throw in their lot with ours, is not so very startling an idea after all. Nor do I think it would be altogether disadvantageous to us. The scientific knowledge of the Materialist, the careful habit, the almost ultra-careful habit, of the Psychical Researcher, and the contemplative method of the Theosophist, present elements of use ready to our hand. As already stated, Materialism is recognised as no finality; even the Brahmins of Dean's-yard are coming over to us by degrees, while the new "Pilgrims of the Shrine" are not without a tendency towards our household. When this closing-up comes about will the accretions amalgamate among themselves or with us? Much will depend upon future developments and divisions, for most certainly divisions will occur, and the old and ever recurring trouble of definition will be the rock upon which we shall see the division made. For the question as to whether Spiritualism is to stand for a science, pure and simple, a domestic consolation, or an aggressive gospel of investigation, inquiry, and reform, is surely coming to the front. To pursue the matter along our own level, I venture to believe that we are approaching a period of renewed activity; that a condition of affairs will be established that will bring Spiritualism prominently before the community as a reformatory movement in the four great departments of Religion, Science, Society, and Politics. In the crude and, at times, ill-digested utterances that pass as Spiritualistic teaching, there are many gleams of truth's purest ray, many a note from the depths of the human soul. From the men and women of the mines and the mills, the factories and the workshops of the provinces, whose brains have been inspired by the presence of the spirits, there is arising a new power, striving for utterance to proclaim a higher, holier, and happier life here, as well as hereafter. These people, whose friendship in innumerable cases has been mine for half a lifetime, have not heard from returning spirits in vain as to what are the conditions of life hereafter, and the relationship of that life to this; and, knowing that they have had the truth told them, they are not slow to see the inutility—to use no stronger term—of much that has been taught them, and the falseness of many of the ideals held before them, concerning the life to come. I fancy I see this strenuous Spiritualism ultimately attracting to itself the clear heads, large hearts, and free minds in the advance guard of thought to-day. I know that to-day this form of Spiritualism appears uncultured. True, its advocates are not all schoolmen; its methods are at times unæsthetic; its presentation of phenomena, in public, often a menace and repellent to many; but there are plenty of signs to show that, even here, better things are coming; a higher type of speaking, of mediumship, and of literature is being demanded, and the inauguration of

(October 28, 1892)

a vast spiritual and ethical movement, having as its basis the proven facts of man's spiritual nature, and his existence after death, is, to me, certainly imminent and plain to be seen. The makers of history seldom realise the nature of the events transpiring around them, or in which they share.

Let our glance ahead now lead us to consider how our cause may operate in future in the two important departments of medicine and crime. Undoubtedly the neuropathy of to-day owes its great advance to the study of mediumship and psychical forces which Spiritualism has brought about. The phases of mental action and moral consciousness observed in those under the control of spirits, have given us the key to much that formerly was considered as disease. Madness may mean disorderly spiritual control—obsession. Illusions, delusions, or hallucinations may be but the spontaneous manifestation of subjective or spiritual function, and crime may, as often as not, be the outcome of mundane, or supermundane, hypnotic suggestion. I see, then, in the future our cause shedding light upon these obscure subjects, and becoming a valuable auxiliary to the knowledge of the physician and to the theories of the reformer. As a further result, I see psychology becoming a distinct and recognised science, broadening, as all science must, until it includes every form of function and action belonging to man, and ultimately embracing all that we are apt to describe as spiritual, dynamic, and phenomenal. Whether Spiritualists will ever establish places where mediumship can be intelligently studied, its development carefully superintended, its natural facts elucidated, is hard to say. If such ever is done it will help us to avoid errors, misconceptions, superstitions even, concerning what is termed mediumship. But if ever such an effort is undertaken it must be upon the basis of a sympathetic study of latent human possibilities, and not upon the hypothesis that the psychical is supernatural, abnormal, or pure imposition. Indeed, there appears to be growing up an idea that Spiritualism—as a system—concerns all that relates to man the spirit here, and hereafter, and hence the poet's dictum that "the proper study of mankind is man" gains added force; and wider range for such study must needs include all the circumstances surrounding man, as well as all his manifestations as man, functional, personal, and conscious.

My strongest conviction is also that our movement will ultimately settle down upon two distinct lines, and that these two lines will not be antagonistic but complementary. Broadly speaking, these two lines may be called the phenomenal and the philosophical. The first will be chiefly social and domestic, certainly private, and largely personal. My opinion is that public professional mediumship, with its risks, dangers, difficulties, and incertitudes, is but an incident, and a needful incident, in the progress of the cause. I am further of opinion that all are mediumistic, and that every family can, if so desired, erect the altar of spirit communion within its own privacy. The day of martyrdom for public mediums,—let us be true to ourselves and not call them "psychics"—when badgered by test hunters and fraud seekers, whose tactics would be a credit to the days of Hopkins and the witch finders, or degraded by those who look upon spirit communion as a sort of superior fortune telling, is coming to an end. It has been a splendid day after all. Its martyrs have not flinched from the ordeal; it has gained us a triumph throughout the world, but only those who have passed through it know of the tears and blood that have been expended. We public mediums have been the conscripts of the cause; think of us kindly. But the professional séance-room, or the excitement of the lecture hall platform, is no place for obtaining either the consolations or the facts of spirit communion clearly and fully. Hence I think the phenomena will be found privately in the future, duly safeguarded, and only the fit introduced to so serious and important a gathering as is the spirit circle.

The philosophical, or educational side, or line of work, will be necessarily public. The education suggested will be twofold: the education of our own people upon all things pertaining to our facts, experiences, and principles, and the education of the public concerning all that pertains to our aims, aspirations, and accomplishments. It looks like becoming a new sect, class, or party. Yes, and why not? In our facts concerning the next world and man's nature and the knowledge they afford us, we have a message to the religious world, the social, political, and industrial worlds; and if in its deliverance we must make our own tools and weapons, and organise a new campaign, let us do these things, and deliver with their aid such messages as are sent to us. Aye, sent to us, for I

do not believe the spirits came to us merely to accuse us, or to be anatomised as corpses, or tried as criminals, or to let us know how the knees still to heavy errors, falsities and wrongs, upon which their experiences in the world beyond must have fully enlightened them. Rather am I bound to think it is to ~~cast~~ throw these stumbling blocks and barriers in our paths that they invaded our world, fought our prejudices, and enlightened our lives. Let us take all aid from all parties, but never surrender to be absorbed by any. As the day absorbs the dark, so will our cause absorb all others.

My glance ahead is almost ended. In religion, ethics, politics, social polity, and industrial progress, I see Spiritualism coming to the front continually, exalting life and character, purifying both, until the knowledge that death does not end all will be held by all. I see Spiritualism becoming a great eclectic system of fact, philosophy, and practice; its meetings places all over the land, its lyceums in every town, its meetings and literature in every home, its light in every heart. It is the only truly scientific method of demonstrating that we live after death. Its consolations gratify the affectionate, its demonstrations meet the demands of the intellect; its affirmations and intimations inspire the soul.

Finally, it must ever be remembered that, while the way and means, the organisations and material methods, are partly ours to provide and utilise, the initiation of the matter, its facts, and its principles, came to us from the world of spirits, and that they who thus appeared among us and who still continue with us, are those who once were as we are now, men and women of the flesh. Who better, then, than these to inform us and the world as to the issues of our lives, of our religion, our morality, our science and philosophy, after death, than the wise and thoughtful who, having passed through death, return to tell us what they have found "beyond the river"?

Practically my conclusion is that presently Spiritualism will be a concrete term, covering and embodying the best and truest thought and practice, conducive to a new religious life, a true moral impetus, a loftier social ideal, a better political estate, for us here on earth. It will rest on the rights and nature of man, the facts of existence, and the laws of being. The pulpit will cease to denounce, the Press to sneer, society to ostracise. For the present let us remember that no happy future is ours unless it rises from a virtuous and earnest living present. Let us labour to help our cause to future greatness by our present earnestness.

An interesting discussion followed, and the proceedings terminated with a cordial vote of thanks to the lecturer.

A SUPERSTITIOUS VILLAGE.

An old woman in a village near Salzburg recently died. Her death gave great satisfaction to the other villagers, for she was looked upon as a witch, and feared accordingly. After the funeral, several of the chief inhabitants repaired to the Wirtschafft to celebrate suitably the relief experienced at getting this dangerous person safely underground; but while they were sitting drinking pleasantly, in came a messenger to say that the cow of one of those present, a neighbour of the deceased, had died suddenly without any apparent cause. The meeting, horror-stricken, adjourned in a body to examine the cow, and unanimously agreed that the animal had been bewitched. No doubts were entertained as to the perpetrator of the deed. Evidently burying was not enough to stop this dangerous old lady, and it was decided, after earnest discussion, to adopt the old plan of making a horse jump over the witch's grave, and thus put an end to her powers. A horse was accordingly fetched, but, strange to say, nothing would induce him to jump over the grave. This incontestable proof of the unholy influence emanating from the spot caused the public excitement to increase. The mayor of the village decided to use a somewhat drastic means, much in favour in the Middle Ages, viz., to stab the witch's body with a red hot pitch-fork. The body was exhumed, the fork heated, and the whole ceremony carefully carried out. By the time the company had finished their work, and gone back to refresh themselves at the Wirtschafft, the authorities of the neighbouring town had heard of what was going on. A party of mounted police were sent to the village, and all those who had been concerned in the affair were taken into custody.—"Globe."

It is one of the most promising traits of human nature that heroic unselfishness always kindles the enthusiasm of mankind.

LONDON SPIRITUALIST ALLIANCE.

The next Fortnightly Meeting of Members and Friends of the London Spiritualist Alliance will be held at seven o'clock on the evening of Monday week, November 6th, when Mr. A. Glendinning will give an address on "Spirit Photography and other Psychic Phenomena." Mr. Glendinning has, we believe, had some unique experiences in Spirit Photography, which will impart to anything he may have to say a very special interest.

SOME NOTES OF A RECENT MEETING OF SPIRITUALISTS.

It was the lot of the writer recently to attend a gathering of "root and branch" Spiritualists, at which he played the part of the note-taking "chief." A short account of the proceedings may prove of interest to those readers of "LIGHT" who are unfamiliar with "the cause" in its more public aspects.

The proceedings were opened by a hymn, after which the chairman, an elderly gentleman of impressive presence and sonorous voice, delivered a fervent invocation, apparently impromptu. A solo by a young lady of trained vocal powers followed, and then the chairman delivered a short but able and exhaustive introductory address, explanatory of the tenets of Spiritualism, its phenomena, and its philosophy. His address was that of a man of deep and earnest convictions, who knew whereof he spoke. His remarks concluded, he called upon a lady who was understood to be a public medium, and who came forward with obvious reluctance. Having explained that she had been somewhat taken by surprise, this speaker dilated upon Spiritualism in its "*Cui bono?*" aspect, and showed pretty conclusively that, in her case at least, it had proved a balm of Gilead, re-uniting her with friends and relatives who had gone before. Her remarks concluded with a striking example of the reality of the visitants to spiritual séances, the case in point involving the accurate description by her of a deceased acquaintance of a sitter, and a message from the spirit recalling to the sitter's mind certain forgotten facts. An aged man, another medium, then took up the tale, and after dealing with various general principles, narrated a striking instance of spiritual interposition preventing a cruel wrong. A vociferous gentleman followed with some personal narratives of spirit influence employed in healing sickness, and, after loudly proclaiming his fidelity and devotion to Spiritualism, he subsided to give place to a pale youth, who dealt with the abstract considerations of the subject, and who, after building up an elaborate structure of reasoning, most unaccountably failed to complete his premises by the usual logical deductions, and wandered absently into something else. He concluded his remarks by strongly impressing upon the brethren (who were mostly his seniors) the necessity of observing certain apophthegms of the copy-book order, which had presumably escaped their attention hitherto. He may, however, be readily pardoned, for undue didacticism is a failure of the youthful philosopher. The next speaker on the list was a man in the prime of life, whose remarks, though manifestly earnest, call for no special notice. Finally came a youngish lady of pleasing exterior and graceful movements, whose voice and manners spoke of a high degree of education and refinement. Her remarks tended to what may be called the philosophy of reconciliation. She strongly deprecated the hostility so prevalent between the two camps of Spiritualism and Theosophy. They should, she asserted, join hands in the search for truth. In their diverse interpretations of phenomena they were merely looking at different sides of the shield. She dwelt strongly upon psychometry as a significant phase of occult manifestation in nature.

The pedantically inclined might, perhaps, wish that some of the speakers had cultivated a deeper acquaintance with the elementary principles of English grammar, to say nothing of respect for the aspirate, but he would at least admit that they shewed no deficiency in either practical common sense or deep and earnest conviction.

D.G.

[We thank our correspondent. This was probably a typical meeting. Such interchange of thought anywhere can hardly be productive of anything but good in the long run.—Ed. "LIGHT."]

SUNDERLAND SPIRITUAL EVIDENCE SOCIETY, CENTRE HOUSE, SILKSWORTH-ROW. — October Special Meetings, 1893 (Sunday services at 6.30. Week nights at 8).—Sunday, October 29th: Miss Beekshire, South Shields; Monday, 30th: Mrs. Baldock, South Shields.—Unity meeting each Sunday at 3 p.m. Musical evening each Thursday at 8 o'clock.

NIRVANA.

We have no wish to attack the principle of Nirvana; nevertheless one would like to have some clue to the meaning of the following paragraphs which terminate an article called "Notes on Nirvana," by G. R. S. Mead. These Notes appeared originally in "Lucifer," and have since been reproduced in "Theosophical Siftings":—

But we must hasten to conclusion, and no fitter ending to these Notes could be chosen than the opening Stanzas of Dzyan, which describe the Nirvanic State of the Universe before manifestation. And describing the Nirvanic State of the Universe they also describe the Nirvanic State of Man, when his seven "Principles" have blended into one, and united themselves with their Parents, the seven Rays of the Logos, on the Great Day "Be With Us," for it is they who speak these mysterious words to their child, who becomes greater than the sevenfold Parent. Then there is no Limit, no Ring "Pass Not"—all is One in the Supreme Completion, the Plerôma of Plerômas—Para-nish-panna.

Time is not, for it lies asleep in the Infinite Bosom of Duration.

Universal Mind is not, for there are no Ah-hi to contain it.

There is no Ah-hi, for the "Seven Ways to Bliss," the "Seven Sublime Lords and the Seven Truths," which are identical, are withdrawn into their Source, the Eternal Parent. The Seven Rays of the Logos are One. The Mahâ Chohan has withdrawn the seven Dhyânîs, the seven Principles of his Divine Nature, into himself.

Darkness alone fills the Boundless All, for Father, Mother, and Son are once more One.

Darkness—not our darkness, but the dark Unmanifested, dark to us because of our spiritual ignorance—Dark Space, the Father of Bright Space, the Younger, the Son, who shines forth only when the order "Fiat Lux" is given at the Dawn of Manifestation. Father, Mother, and Son are one; Spirit, Matter, and the Universe are one; and Atmâ, Buddhi and Manas blend in unity.

Alone, the One Form of Existence stretches boundless, infinite, causeless, in Dreamless Sleep; and Life pulsates unconscious in Universal Space, throughout the All-Presence.

Unconscious—in our sense of consciousness, for it transcends all consciousness.

Where is Silence? Where are the ears to sense it? No, there is neither Silence nor Sound; naught save Ceaseless Eternal Breath, which knows itself not.

Ceaseless Eternal Breath—Atmâ alone, One—no second. It knows Itself not, for if there were an object of knowledge, there would no longer be Unity—and in Nirvana, knowledge is identification with Self.

What more need be said? These are great Truths. How lightly does the opinion of ephemeral Science and Theology weigh in the scale against such sublime verities!

Wake, then, remember thy SELF, and hear the words of the Flame (the Inner God) to the Spark (Man).

"Thou art myself, my image and my shadow. I have clothed myself in thee, and thou art my Vahan [Vehicle] to the Day 'Be With Us,' when thou shalt rebecome myself and others, thyself and I."

TRUTH.

We grope our way

Thro' this dim world of shadows, haunted still
By unsubstantial dreams of time and space,
Which to the vulgar seem realities,
But to the wise are phantoms. Truth abides
Not in the perishable things of sense,
But in their grand eternal archetypes
And in the deathless kingdom of ideas.

FAITH IN GOD.—Mahomet inculcated the belief that there is, was, and ever will be, one only God, the creator of all things; who is single, immutable, omniscient, omnipotent, all-merciful, and eternal. The unity of God was specifically and strongly urged, in contradistinction to the Trinity of the Christians. It was designated in the profession of faith by raising one finger, and exclaiming, "La illaha il Allah!" (There is no God but God)—to which was added "Mahomet Rescul Allah!" (Mahomet is the prophet of God).—WASHINGTON IRVING'S "Life of Mahomet."

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

Light:

EDITED BY "M.A., LOND."

SATURDAY, OCTOBER 26th, 1903.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi, London, W.C. 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. Gifford, 2, Duke-street, Adelphi, London, W.C., and not to the Editor.

IDENTITY.

The question of identity raised by Professor Lodge at Chicago is a very important one. This is not the case of identity where the intelligence, or spirit, is recognised in materialisations and so forth, and where one has to discover whether it is the person it asserts that it is; but of the identity of the controlling intelligence in cases like trance, inspirational speaking, or automatic writing. The difficulty consists in being able to separate the supposed intelligence from the intelligence of the medium himself. In most cases, as those of Phinuit and Mrs. Piper, there can be but little doubt of the presence of an agent at the other end of the line (Mrs. Piper being but a channel of communication), unless one is prepared to stretch the explanations made by telepathy and the subliminal consciousness to the verge of absurdity. There are other cases, however, in which there is much less clearness. Such are where the medium is himself of considerable intellectual power, and where the control may be of an equal or even of a lower mental calibre. Under these conditions it is just possible that the medium may at times dictate to the control.

So far, we do not know, even when in a state of extreme passivity, how much of us is quiet and how much not; therefore, we cannot determine the extent to which the human Ego may dictate to that other Ego which is supposed to be exercising a supreme control over the medium for the time. It is conceivable that there may be all possible combinations, from the perfect abrogation of the medium's own action, through the stage of equality in reigning, down to the nearly, if not quite, perfect domination of the medium himself.

With those who believe in the inspiration of the collection of sacred writings known as the Bible—with the exception of such as accept the plenary or verbal dictation of the Spirit—there has always been an allowance made for the style and idiosyncrasies of the scribes. Granting the inspiration of Isaiah and of Ezekiel to have been equal in extent and character, the channel through which it streamed was held responsible for much of the difference of expression. Hence sometimes have arisen curious strainings to produce an accord where contradiction is only too obvious. There seems, however, among Spiritualists a tendency but too often towards an implicit confidence in the words of the "control," not enough allowance being made for the mental powers of the medium, and for the conditions under which he is speaking. The theory of the subliminal consciousness itself allows that a genius, as differentiated from others, is a person through whom the uprush of that consciousness is liable to come spontaneously, thus acknowledging the mental or spiritual differences existent among the individuals themselves.

If it could be demonstrated that the state of the trance-speaker, or clairvoyant even, is one of complete surrender,

there would be no difficulty, but it is not possible to get such a demonstration, for the trance-speaker's functional activity is in many ways obvious to all, so that his mental faculties are not completely dormant; and if the clairvoyant tells what he sees—and he would be of no value as a clairvoyant unless he did—he is in the same case.

The general "summerland" platitudes and silly twaddle poured out by some professional trance-speakers are of little importance except as evidence that there are at least as many fools on the other side of the border as on this side, and also as affording evidence of their continued existence. But it is when we get to such communications as those of "Spirit Teachings," and the sayings of "Imperator," as narrated in the Records of Mrs. S., that the importance comes in.

An active mind like that of Stainton Moses was not likely to be utterly controlled and dominated by such a spirit even as Imperator, to say nothing of the less important intelligences that surrounded him during the remarkable séances the account of which was concluded in our last week's issue. Hence those who knew Stainton Moses are not surprised to find that the inspiration of Imperator and of others took the form at times of a reflection of the thoughts of the medium. It is this inter-action which makes discrimination so difficult.

There is another consideration, too, which arises out of the foregoing, and that is the fact of the imperfection of all revelation. To hunt up the small peculiarities of great reformers, especially those who have tried to raise the spiritual standard of the world, is absurd; the spirit speaking through them is naturally tarnished by the shortcomings of the channel through which it speaks. Yet even the grossness of a Mahomet did not entirely destroy the spiritual force of his teaching, and the Church of Rome has always held that the effect of the sacraments is independent of the officiating priest. Idolatry consists in glorifying the vehicle and forgetting that it is human.

PROFESSOR OLIVER LODGE'S CHICAGO PAPER.

This paper has a lengthy heading—"On the difficulty of making crucial experiments as to the source of the extra or unusual intelligence manifested in Trance-Speech, Automatic Writing, and other states of apparent mental activity." It is to be supposed that Dr. Lodge could find nothing shorter. We are using the "Religio-Philosophical Journal's" report.

Professor Lodge starts with the following assertion, which in itself is a pregnant counterblast to the prevalent conception as to what is best in mental attitudes. It must have sounded well in Chicago:—

It has long been known that in order to achieve remarkable results in any department of intellectual activity the mind must be to some extent unaware of passing occurrences. To be keenly awake and "on the spot" is a highly valued accomplishment, and for the ordinary purposes of mundane affairs is a far more useful state of mind than the rather hazy and absorbed condition which is associated with the quality of mind called genius; but it is not as effective for brilliant achievement.

While expatiating on this part of his subject the Professor was evidently unable to resist the opportunity, and his characteristic humour comes out:—

In a man of genius the state comes on of itself, and the results are astounding. There exist occasionally feeble persons, usually young, who seek to attain to the achievement of genius by the easy process of assuming or encouraging an attitude of vacancy and uselessness. There may be all grades of results attained while in this state, and the state itself is of less than no value unless it is justified by the results.

As to this state, we are told that it can be produced, or at any rate a very similar state can be produced, "by drugs, by hypnosis, by crystal-gazing, by purposed in-

attention," and also that it "can occur occasionally without provocation during sleep and during trance."

In attempting to arrive at the source of intelligence manifested in this state, Professor Lodge takes as his text the two most striking cases of which he is cognisant, that of Mrs. Piper and that of Mr. Stead; the former as exemplifying the action of the intelligence during trance, the latter a similar action without the intervention of the trance state. To quote the author of the paper:—

Mrs. Piper in the trance state is undoubtedly (I use the word in its strongest sense, I have absolutely no more doubt on the subject than I have of any friend's ordinary knowledge of me and other men)—Mrs. Piper's trance personality is undoubtedly aware of much to which she has no kind of ordinarily recognised clue, and of which in her ordinary state she remembers nothing. But how does she get this knowledge? She herself when in the trance state asserts that she gets it by conversing with the deceased friends and relatives of people present. And that this is a genuine opinion of hers, that is, that the process feels like that to her unconscious or sub-conscious mind, the part of her which calls itself *Phinuit*, I am fully prepared to believe. But that does not carry us very far towards a knowledge of what the process actually is.

After speaking further of the condition of Mrs. Piper in the *Phinuit* state, and posing the question of identity in relation to Mrs. Piper and *Phinuit*, Dr. Lodge comes to Mr. Stead's experiences, in which he says the instructive feature is "that the minds apparently using his hand are not so much those of dead as of living people." But here again there is a difficulty, for whereas the living people might be supposed to be able to verify the fact of having influenced Mr. Stead's hand, they know nothing about it. From this it is argued that:—

When *Phinuit* then, or Mrs. Piper in the trance state, reports conversations which she has had with other minds (usually in *Phinuit*'s case with persons deceased), and even then* the voice changes, and messages come apparently from those very people themselves, it does not follow that they themselves are necessarily aware of the fact, nor need their conscious mind (if they have any) have anything to do with the process.

Dr. Lodge does not think it any way proved that these phenomena are to be attributed to the action of mind on mind; it may, as he says, "come from a third person, or again it may, as some think more likely, come from some central mind or '*zeitgeist*.'" The question to be solved first of all is that of the mode of telepathic action—is it physical or not? Of this Dr. Lodge says:—

It is extremely desirable to probe this question of a physical or non-physical mode of communication in cases of telepathy, and if the fact can be established beyond doubt that sympathetic communication occurs between places as distant as India or America and England or, say, the terrestrial antipodes, being unfelt between, or in the neighbourhood of the source, then I should feel that this was so unlike what we are accustomed to in physics that I should be strongly urged to look to some other and more direct kind of mental relationship as the clue.

Dr. Lodge continues:—

This, then, is the first question on which crucial experiments are desirable, though difficult.

1.—Is the mechanism of telepathy physical or not?

The second question of which I am thinking is one less easy to state, and far less easy (as I think) to resolve. It may be stated thus, in two parts, or as two separate questions:—

2.—Is the power of operating on the minds of terrestrial persons confined to living terrestrial brains?

3.—Is the power of operation on or interfering with the rest of the physical universe confined to living material bodies?

I should conjecture that an affirmative answer to Q. 1 would render likely an affirmative answer to Qs. 2 and 3; but that a negative answer to Q. 1 would leave 2 and 3 entirely open, because, so far as we at present know, terrestrial people and people with material bodies may be the only people who exist.

It is this possibility, or, as many would hold, probability or almost certainty, that renders the strict scientific statement of

Qs. 2 and 3 so difficult. Yet they are questions which must be faced, and they ought to be susceptible in time of receiving definite answers.

That there are living terrestrial people we know, we also know that there is an immense variety of other terrestrial life; though if we were not familiar with the fact, the luxuriant prevalence and variety of life would be surprising; the existence of a bat, for instance, or a lobster, would be quite incredible. Whether there is life on other planets we do not know, and whether there is conscious existence between the planets we do not know, but I see no *a priori* reason for making scientific assertions on the subject one way or the other. It is only at present a matter of probability. Just because we know that the earth is peopled with an immense variety of living beings, I myself should rather expect to find other regions many-peopled, and with a still more extraordinary variety. So also, since mental action is conspicuous on the earth I should expect to find it existed elsewhere. If life is necessarily associated with a material carcase, then no doubt the surface of one of the many lumps of matter must be the scene of its activity, but if any kind of mental action is independent of material or physical environment then it may conceivably be that the psychical population is not limited to the material lumps, but may luxuriate either in the interstellar spaces or in some undimensional form of existence of which we have no conception.

Assuming that "telepathy" is an assured fact, Dr. Lodge comes to the crucial experiment necessary for establishing the existence of independent intelligence. And here we must let Dr. Lodge again speak for himself:—

Mere sentimental messages conveying personal traits of the deceased, though frequently convincing to surviving friends, cannot be allowed much scientific weight. Something more definite or generally intelligible must be sought. Of such facts, the handwriting of the deceased person, if reproduced accurately by an automatist who has never seen that handwriting, seems an exceptionally good test if it can be obtained. But the negative proof of ignorance on the part of the writer may be difficult.

At first sight, facts known to the deceased, but not known to the automatist, if reported in a correct and detailed manner, so as to surpass mere coincidence, would seem a satisfactory test, but here telepathy, which has stood us in good stead so far, begins to operate the other way; for if the facts are known to nobody on earth they cannot perhaps be verified, and if they are known to somebody still alive—however distant he may be—it is necessary to assume it possible that they were telepathed from his mind.

But a certain class of facts may be verified without the assistance or knowledge of any living person; as when, a miser having died with the sole clue to a deposit of "valuables," an automatist's hand, over the miser's signature, subsequently describes the place; or when a sealed document, carefully deposited, is posthumously deciphered; the test in either of these cases is a better one. But still, living telepathy of a deferred kind is not excluded, though to my thinking it is rendered extremely improbable, for, as Mr. Podmore has often urged, the person writing the document or burying the treasure may have been *ipso facto* an unconscious agent on the minds of contemporaries.

Postponement of the apparent posthumous action for more than a century, so that all contemporaries are necessarily dead, strains this sort of telepathic explanation still more, in fact to breaking-point; but such an event is hardly within the reach of purposed experiment—the other is; and responsible people ought to write and deposit specific documents, for the purpose of posthumously communicating them to someone if they can, taking all reasonable precaution against fraud and collusion; and also, which is perhaps a considerable demand, taking care that they do not forget the contents themselves.

But after all, even if this were successfully achieved, the proof to us of mental action on the part of the deceased "agent" is still incomplete, for it may be that telepathy is not the right kind of explanation of these things at all; it may be that they are done by clairvoyance, that the document, though sealed or enclosed in metal, is read in some unknown or fourth-dimensional manner by the subliminal self.

The existence of such a power as this, however, can be separately tested; because, if straightforward clairvoyance is possible, things unknown to any person living or dead may be read or in-

spected. And in trying this experiment a negative conclusion must not be jumped at too readily. A positive answer might be definite enough, a negative answer can only be a probability. Moreover, it would be wise to tell an automatist who is endeavouring to decipher the unknown figures that in that collection they have never been inspected by man, lest the knowledge should act as a gratuitously hostile or debilitating suggestion.

The Professor then arrives at a fourth question, "Is it possible to become aware of events before they have occurred?"

As to this we are told that an answer in the affirmative would "vitally affect our metaphysical notions of time"; but it would not have an immediate bearing on the existence in the universe of intelligences other than our own.

As to the kind of evidence which would be accepted by the world generally, Professor Lodge has some excellent remarks. Referring to the test in which a thing is foretold in a letter, the date of which is to be verified by the post-mark, he says:—

I wonder some enterprising Pigott has not endeavoured to gull a leading journal by an elaborate account of the "Victoria" disaster, written on foolscap paper transmitted blank through the post at small cost, in preparation for any such striking event; or perhaps on paper subsequently covered with previous post marks by a genial post-office friend, and decorated with red tape by a live Government clerk!

The feeling that anything done by a post-office official is conclusive is of the same order as the opinion that barristers or criminal judges or medical practitioners are the only people fit to investigate unusual mental phenomena, because their practice makes them familiar with the warpings of the human mind.

As to the medical qualification:—

But to consider the case of a medical practitioner: as I understand a doctor's business, it is to cure an abnormality if he can, not to prolong and investigate it. True, a doctor may be a scientific man in addition, but as a physician he is out of his element as a general investigator; and as a leading practitioner he has very little spare time. Were it not so the record against the profession—the attitude the main body of doctors has taken to everything new—would be not only pitiful, as it is, but essentially disgraceful.

To this day I feel sure that many promising subjects, some for investigation and some for psychical cure, are being lost both to science and to themselves within the walls of our asylums.

The paper concludes with these words:—

Meanwhile it seems to me probable that in this department of science, as in every other, the wholesome and valuable part of scepticism will ultimately be broken down, if at all, not by any one conclusive experiment, but by converging lines of testimony coming in from many and unexpected quarters; and the breach will be assisted by the gradual perception that such psychical actions as are proved to occur are not portents or ruptures in the order of nature, but are natural and simple outgrowths from what science already knows; they are first-fruits from a promised land which has been seen from the hills, but has not yet been explored.

It is the most unpardonable blunder for a scientific man to suppose that everything that can be known is already more or less within his cognisance; and his least justifiable attitude is that which holds that there are certain departments of truth in the universe which it is not lawful to investigate.

The same Lord Kelvin who in a moment of aberration (I hope) wrote this very year that "one-half of hypnotism and clairvoyance is imposture and the rest bad observation," uttered also the worthier sentiment that "science is bound by the everlasting law of honour to face fearlessly every problem that can be presented to it."

The importance of Dr. Lodge's communication justifies the space given to it here. As we believe there will be another report of the same paper in the "Proceedings of the Society for Psychical Research," we may have to refer to Dr. Lodge again.

NEVER shrink from doing anything which it is your duty to do. The pleasure of doing your duty should be a sufficient reward.

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.]

"Spirit Teachings."

SIR, The announcement of an early appearance of a Memorial Edition of the grand spiritual work bearing the above title, which has been out of print for so long a time, must have been as gratifying to your readers as it was comforting to me.

No high a standard of excellence, and no beautiful a record of the truths of the New Light which is now dawning upon the world, and of which the gifted author had such remarkable experiences in his earth life, must give to this work a claim and importance above and beyond all other publications on Spiritualism. The truths and wisdom of "Imperator's" messages should be read, and pondered over, by every earnest Spiritualist, and assuredly this forthcoming edition, in its cheaper form, will do much in spreading the knowledge of that New Dispensation which is destined to uproot the dogmatism and errors prevailing in our so-called Christian Churches. The biography of Mr. Stainton Moses and his portrait, which are to appear in this new edition, will be deeply interesting to those who were acquainted with his noble life and scholarly instincts, and I must ask you to kindly place my name on your early list of subscribers, for I venture to think that but few Spiritualists will neglect to obtain this memorial copy of "Spirit Teachings," which ought to be, and doubtless will be, circulated by thousands, and tens of thousands, in this and other countries.

F. S. DUMARESQUE DE CARTERET-BESSON (Captain).
October 25th, 1893.

"Coincidences."

SIR,—In "Notes by the Way," in "LIGHT" of October 7th, you invite your readers to call your attention to any instances of that interesting and instructive branch of occult investigation called "coincidences" which may come under their notice. The following cutting from the "Christian Commonwealth," I think, is a remarkable instance:—"By the death of Rev. John Wilson, of Bellshill United Presbyterian Church, the 'Father of the United Presbyterian denomination has passed away. Mr. Wilson was in the 87th year of his age and the 60th of his ministry in this Lanarkshire congregation. By a curious coincidence he entered college in October, was licensed as a preacher in October, was married in October, his eldest son was born in October, and he recently expressed a wish that he might 'meet his life's decline, my solemn last October.' His wish was met, for he died on Tuesday, October 3rd. He was perfectly well in health until two days before his end, which came peacefully."

52, Parkstone-road, Peckham.

THOS. A. W. MARTIN.

Remarkable Cure.

SIR,—In the interest of sufferers, I shall be glad if you will kindly give publicity to the following facts:—

At the beginning of January last I began to feel something seriously the matter with my right leg, and as I grew worse I called at a dispensary and consulted the gentleman in charge, who suggested that I should have the opinion of Dr. Andrew Clark. This gentleman recommended me to go to the Middlesex Hospital, where I was admitted as an in-patient. My illness was pronounced definitely by the doctor in attendance to be chronic rheumatism. My leg became enormously big, and as hard as wood, getting worse and worse every day; the smallest movement absolutely impossible and the pain intense. I was treated by blisters, sandbags, splints, belladonna, &c., without any effect. Therefore, of my own accord, I left the hospital, after nearly three months' suffering. The state of my leg was then so bad as to compel me to keep my bed for six weeks, after which time I called at University College Hospital. Seeing that there they agreed with the doctor of the other hospital about the nature of the illness, and expecting to have similar treatment, I decided not to be admitted, and consulted private doctors, one of whom recommended me to call at the Hospital for Massage and Electricity. There I was treated six or seven times, but the massage was so hard and painful that I could not bear it, my skin having become full of abrasions. Then, by advice of a lady, I called on Mr. Omerin, being scarcely able to move myself, even with crutches and the assistance of a man. After examining my leg, Mr. Omerin told me that my com-

joint was not rheumatism at all, and that he would cure me. After a few days of his treatment, by simply passing his hands over my leg, I became able to put aside one of my crutches and to stand without any support. Some days after I became able to walk. Successively the hardening of the leg disappeared, and then I dispensed with the other crutch, and now I can walk and carry out the hard work of my business without any assistance, a result that many persons thought to be impossible.

J. J. WAYTE.

2, Westmoreland-street, Manchester-square, W.
October 23rd, 1893.

Free Will and the Heresy of Separateness.

SIR,—May I be allowed to suggest to Mr. Williams that his letter to "LIGHT" re-formulates the very position of which "Pilgrim" demonstrated the inherent contradictions. He says the Ego builds up a body here from tiny lives; that these lives re-act upon the Ego and increase its self-knowledge. That re-incarnation should thus increase this self-knowledge, until eventually the consciousness of the physical body is capable of reflecting to the full the latent perfection of the individual spirit. This capacity of reflecting a more and more perfect representation of the Unit-self, constitutes, he says, "a reaching up of the lower man to the higher man."

But surely reflecting means reception by a secondary element from a primary source? To use his own illustration, there would be no image in the glass but for the contributing beholder. The "aspiration" is, therefore, a secondary expression, resulting from the primary contributing element; a sequential effect of the primary cause, on a lower plane.

Mr. Williams defines personality as being represented by the physical body, with its sensations, &c., due to the reflection cast upon the mirror of physical consciousness by the Ego, and proceeds to show that this reflected image is an illusion.

Yet he says, further on, that this illusive personal or lower man, which is but a reflected image, may develop his will power. Thus a reflected image may develop its principal, of which it is the reflection? Surely this is reversing cause and effect? Mr. Williams says further that this personal man or reflected image may so perfect the medium for manifesting the will of his Ego that eventually this latter is able to manifest its solidarity. Thus the communicated expression becomes its own primary. The communicator is made dependent upon the efforts of its own manifestations, which remain free and independent efforts (?) And yet Mr. Williams has said higher up, in a better moment, that Will, as a current of power, must always manifest its solidarity.

As regards a possible identity and consequent reality being associated with the component lives, integrated in the "illusive personality," Mr. Williams would no doubt find valuable hints in "C.C.M.'s" letter on the "Discrete Degree" in "LIGHT" of October 7th.

VERAX.

The Founders of the Theosophical Society.

SIR,—I read the extracts under the above heading in your last issue with considerable regret that such a valuable opportunity as that afforded by the recent Psychical Congress at Chicago should have been used for so ignoble a purpose. It augurs ill for the future of psychical research if its votaries can find nothing better to discuss than the shortcomings of their brethren in other fields of work.

Nor has this unfortunate state of things passed unnoticed by the authorities at Chicago, for I see that the chairman of the Parliament expressed the opinion that the attack on Theosophy and Madame Blavatsky by the Psychical Congress was unwarrantable, wholly outside the spirit of the Auxiliary, and contrary to the wishes of the president. In glaring contrast to the tone of the Parliament of Religions it certainly was, for the American Press was unanimous as to the spirit of unity and brotherly feeling which prevailed throughout.

In connection with the charges now brought forward (not for the first time by any means), Colonel Olcott's own account in his "Old Diary Leaves," now appearing in the "Theosophist," might be read with advantage. Personally, ever since I sought and found in Madame Blavatsky's writings, and other works to which she drew attention, what I had looked for in vain in Spiritualism, I have never ceased to marvel at the importance attached by some to the charges which have been brought against her, supported by evidence which, to a legal mind at any rate, will not bear very close investigation. The nature of the evidence in the "Coulomb affair" was unsatisfactory enough, and in the present account I note that one of the charges is

based on the assertion of a fraudulent medium. Poor psychologised Colonel Olcott! The effect is evidently of a lasting nature and actually continues in full force in spite of increasing age and the departure of the psychologist. Mrs. Besant also and many others seem to have fallen under the same remarkable influence. And with what result? Apparently that much valuable work is being done in all parts of the world. Their numbers increase, too, and their teaching spreads among the masses eagerly stretching out their hands for spiritual food; as witness the phenomenal success of the recent Theosophical Congress. The capacities of the "stuffy old religious omnibus," as one of your correspondents has it, seem to have been severely tasked by the multitudes who crowded to hear the message of Theosophy.

Quite recently, at the Blavatsky Lodge, I heard Professor Chakravarti, a high-caste Brahmin and delegate from India to the Congress, testify to the invaluable work done for India by the Theosophical Society and its founders in checking the rapid growth of Materialism among the youth of that country. And it is this common foe that we, Spiritualists, Theosophists, and Psychical Researchers, have to fight with all our might and main; and we cannot afford to waste our time in reviling each other and endeavouring to revive the ghosts of a dead past. Rather let us strive to sink our little differences in view of the magnitude of the work which lies before us, for the struggle will be severe and we shall need all our strength.

As for H. P. Blavatsky, her devotion to the cause she served and the immenso value of the work she has accomplished are sufficiently manifest to those who care to make even a casual survey of the facts. Although I never knew her personally, they are to me a more than sufficient answer to any attacks, which have been or may be made upon her personality; even if I had not the evidence of many who lived with her in closest intimacy, and whose lives testify to the nobility of her example.

Temple, October, 14th.

BASIL CRUMP, F.T.S.

Spirit Guides and Theosophy.

SIR,—In his last letter, your correspondent "In Utrumque Paratus" has stated clearly and distinctly the points of difference between Spiritualists and Theosophists. Can a Devachanic entity come down and be once more conscious of matters pertaining to this physical plane?

We seem to be all agreed that the incarnate Ego can, in many cases, cause his consciousness to vibrate in unison with that of the Devachani, and so set up communication between the two; and Theosophy adds, that although the communication is a real one, and although each is cognisant of the other, yet the Devachani does not become conscious of his earthly visitor's real earthly environment, does not see this world as it really is.

Your correspondent then goes on to argue that if the incarnate Ego can by an interior or centripetal impulse communicate with a being in Devachan, the latter ought to be able, by a reversal of the process, by an exterior or centrifugal impulse, to communicate with us upon earth. To this Mrs. Annie Besant seems to me to answer distinctly, in her little book "Death—and After," that such a process is not only possible, but is constantly happening, and Madame Blavatsky says the same thing in the "Key to Theosophy," when speaking of the relation a deceased mother holds to her still living children. But it must be clearly borne in mind—and here is the difference between Theosophy and Spiritualism—that this communion, according to Theosophy, is one between Ego and Ego only. The ex-carnate Ego becomes conscious of the Ego still incarnate, but his consciousness does not become aware of all our earth life, as we see it; his eyes do not focus themselves upon this earth plane and witness all that is going on as we witness it. Spiritualists seem to me to maintain the opposite. I am speaking here, of course, of the being in Devachan only.

With regard to the being in Kama Loka, I think Spiritualists are wrong in rejecting with contempt the theory that most cases of spirit communion are with these beings. Your correspondent is wrong in stating that "according to Theosophy" these are nothing but "shells, spooks, &c., &c." It must not be forgotten that Kama Loka is something more than a hell for the irreparably damned; it is normally a purgatory through which the Ego progresses very gradually, passing slowly on from stage to stage, ever onward and upward. Nature does not proceed by jumps, and if Egos in Devachan are spotless and pure, there must be an infinite series of gradations from these down to the vilest soul in regions of darkness and impurity. We cannot picture an impure soul in Kama Loka suddenly jumping over

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the hedge into Devachan and alighting there stainless and white. The process must be extremely gradual, and this is equivalent to saying that Kama Loka must contain good entities as well as bad, in fact all sorts and conditions of souls. Here we have an innumerable host from which the ranks of spirit guides may be recruited. Add to these the cases where the "control" is nothing more than the medium's own consciousness in an abnormal hypnotic-like trance state, and those in which it is due to adepts, good or bad, in or out of the body, and we have a long list to choose from when studying "controls."

Christchurch.

H. S. GREEN.

Idealism.

SIR.—Your readers must have read "C. C. M.'s" able essay on "Idealism" with the greatest interest. The summary of the progress of the "Thought" theory of Experience through Kant to Hegel is most lucid and engaging. "C. C. M." has pointed out, as fully as the space at his disposal allowed, the passage of *Relativism* into an *Absolute Idealism*, for which logic and metaphysics are identical. But in so doing he has presented as the verdict of modern Idealism the standpoint now known as Panlogism, that is to say, the standpoint for which Reason is *primum* and "sovereign of the world" (Hegel). I venture to think that Panlogism, despite the endeavours of the neo-Hegelians, is in a bad way. Quite apart from difficulties of an epistemological character, there is the "dark side" of Reality, emphasised by Schopenhauer and Von Hartmann, to puzzle us. But with this *crux* I have dealt elsewhere at some length in my "Riddle of the Universe." It is too elaborate a question to discuss within the limits of a letter.

"C. Y. L.'s" queries touching the standing of the world, as explained by modern Idealism, may, however, be answered without necessarily opening the questions of Categories and the peculiar formalism embraced by Hegel. Thought may, or may not, be constitutive of the world of Sense; that is an open question. "C. Y. L." merely wants to know what is the standing of this world when once *in situ* in our consciousness. What, for instance, is the whole meaning of the percept-object "Sun"? That "inner experience" and "outer experience" are correlatives, mutually constitutive sides of individual consciousness, seems obvious. "Mind" and "world" cohere in true dialectical fashion. As "C. C. M." puts it: "Consciousness presupposes the world."

This is really all that Kant meant to emphasise in his "Refutation of [psychological] Idealism." So far so good. But a further *crux* arises. Does not consciousness presuppose the world in another sense also, e.g. (for "C. C. M."), as the Hegelian Nature, which as "otherness" of the Idea passes into individuals and in them becomes explicitly aware of "what it is in itself." When Schelling erected a "Nature-philosophy" as co-ordinate with "Transcendental Philosophy" he was able to amend a grave defect of Fichte and to allow for a world prior in time to the consciousness which now mirrors it. This important step is recognised by Hegel. His Nature-philosophy has three main moments, *Mechanics*, *Physics*, and *Organics*, and in the highest grade of the animal organism "Nature, or rather the spirit that works in nature, has taken itself together into conscious unity in an Ego." Now, I fancy C. Y. L.'s evident wish to let the world have a free swing, and to get clear of subjective (which must not be confused with psychological) Idealism, would have been better realised had "C. C. M." pointed out that the priority of a world to consciousness is perfectly compatible with Idealism, at any rate after the advent of Schelling. Berkeley preaches a psychological Idealism (backed by a quasi-detached Divine Mind). Kant a critical but, practically, subjective Idealism, Schelling an objective Idealism, resting on the "I as Universal," Hegel an Absolute Idealism, with Thought or Reason as the whole "truth" of Reality. The Idealism which, to my thinking, will ultimately prevail, is one based on a Leibnitzian *Monadology* improved up-to-date, and backed by the super-rational *Primum*, which I have dealt with elsewhere as the *Metacosmic*. The philosophy of the Metacosmic has been heralded by Schelling (in his later works) and Schopenhauer, who, however, fallaciously substitutes "Will" for the Hegelian "Reason;" but it has not, so far as I am aware, previously settled into the determinateness now given to it.

"C. Y. L." may rest assured that Idealism is quite compatible with belief in a world which may stand clear of any perceptive consciousness; always provided that the theory of the *Metacosmic* is allowed for. Aristotle says in the *De Anima* that actual knowledge (*ἡ κατ' ἐνέργειαν ἐπιστήμη*) and the thing we know are one,

but he does not for that hold that there obtains nothing beyond what someone or other is conscious of. Only the actual, not the potential, reality of things, is exhausted by consciousness. The centre of the earth, though not for us, is posited independently of us as complex of *Metacosmic* subjective activities. Berkeley's crushing criticisms of the belief in an "unperceived" world concern only vulgar dualism. Had Berkeley grasped the theory of the *Metacosmic* (I can only find two passages in the "Siris" which suggest a glimpse of it), he would have had to re-model his system in its entirety. As that system stands it is only an historic interest as a grand pioneer to the more profound Idealism rendered possible by German thought. The criticism of the vulgar "matter" theory is its best feature. I pass over Berkeley's contributions to the "Theory of Vision," they belong to psychology, not to metaphysics.

Teignmouth.

E. DOUGLAS FAWCETT.

A Notion of Theosophy.

SIR.—As "J. C. S., F.T.S." has "hobbed up serenely" again in your columns, I hope you will allow me a similar privilege. I read his first letter as an attempt to defend or justify Mr. Judge's assertion that Spiritualism is the worship of the dead, but it seems that I was wrong; for he now says, "I do not know of my own knowledge whether any, many, all, or none of the Spiritualists 'worship the dead.' I do not know that Mr. Judge said they do, except by inference from your correspondent's letter. Why should I be punished for not intervening in a matter on which I have no knowledge?"

Since "J. C. S." confessedly knows nothing about the matter at issue, it is hard to see why he ever "intervened" at all; unless, indeed, "knowing of one's own knowledge" is to be contradistinguished from knowing of someone else's knowledge—a Guru's, for instance. In all seriousness, I advise "J. C. S." to read Mr. Judge's book, and otherwise make himself acquainted with the facts of the case, before "intervening" any more.

Spiritualists ought not to let this matter drop until either Mr. Judge justifies his libel or withdraws it, or else those other "Leaders of the Movement" who are also recognised exponents of Theosophy, and exemplars of Theosophical truthfulness, do avow and repudiate the offensive assertion of their vice-president. This is not by any means the first time that the assertion has been made by Theosophists that "Spiritualism is the worship of the dead"—an assertion which amounts to a direct accusation of a very idiotic kind of idolatry, and which is very obviously made with the intention of casting obloquy and ridicule on Spiritualists and Spiritualism.

Mr. Judge, like most Theosophists, talks of Theosophy exactly as he might were he authorised to speak in its name and in that of Theosophists in general; yet, as I understand the matter, it is not so—for each Theosophist is supposed to be responsible for his own utterances, as, indeed, is generally whispered in a preface or foot-note by the writer himself. The dogmatic way, however, in which Theosophy is expounded quite eclipses any little disclaimer of this sort; and although this false appearance of authoritativeness may be very harmless as between the brethren themselves, who understand each other's pleasant ways, it is decidedly misleading, not to say Jesuitical, as regards the outside world; for it is impossible for the public, when the style of the writer is throughout dogmatic, to discriminate between statements made on the authority of Theosophy itself, as generally recognised—such, for instance, as "Re-incarnation is true," "Karma is a fact"—and statements made on the bare authority of the speaker or writer, such, for instance, as "Spiritualism is the worship of the dead." "If you laugh too much at a hump-backed man you will be re-born with a hump yourself." Hence, the impression naturally left on the minds of those who get their information about Theosophy from such books as that of Mr. Judge is that "Theosophy teaches that Spiritualism is the worship of the dead," which I do not understand to be Mr. Judge's meaning—unless, indeed, he has come to believe that his own speculative fancies and Theosophy are synonymous.

The motto of the Theosophical Society is "There is no religion higher than Truth"; if so, I fear that the Vice-President of the T. S. is not a very religious man: for an acquaintance of thirty years with Spiritualism and Spiritualists convinces me personally that in making that offensive assertion of his Mr. Judge has been guilty of a glaring misstatement.

The accusation that Spiritualists worship the dead is, however, so absurd on its face that I rather suspect that some

"Pickwickian" sense ought to be attached to it. Perhaps Mr. does not mean by "worship" what other people mean; perhaps "the dead" he alludes to are not the still living friends with whom Spiritualists profess to communicate. I shall be anxious to know how Mr. Judge will justify his statement, which I must say seems to me at present to wofully belie and belittle the pretentious motto of his Society, and seriously discredit his "Cause."

KARMA.

Telepathy—or What?

SIR,—In the report of the paper on "Thought and its Vibrations," in your issue of September 30th, I find a rather obscure paragraph about Telepathy, which prompts me to send you the following:—

When in New Zealand it was my habit to travel over the whole of the two islands every two or three months. My house was in Wellington, the capital town. I was known to be a Spiritualist, and I occasionally delivered lectures on the subject. Through this I became acquainted with a lady, Mrs. B., who wrote for one of the Dunedin newspapers—that is to say, she was a regular member of the staff. One evening at the boarding-house where she lived I and some friends had a séance, at which she was present, and she told me that at any time, if she directed her thoughts from what was going on about her, she could see her mother in Christchurch, observe what she was doing, whom she was with, and occasionally hear what was said. I felt interested, and on one or two occasions tested this alleged power and found it to be exactly as she stated. For some reason I cannot explain, she exhibited great sensitiveness to my presence; and at breakfast, on the morning after the séance, she had no sooner taken her seat, and exchanged greetings across the table, than she stared fixedly for a second or two, and then went into a deep trance, from which she was with difficulty aroused to consciousness. After this she felt my presence whenever I came to the town, although I was staying in an hotel and had not seen or communicated with her in any way. The next time I saw her was at a first night performance at the theatre, where she was present as representing her paper. I came in at the middle of the performance and saw her sitting on the opposite side of the house with a gentleman. She was looking about all over the house in a nervous, distracted way, and the moment she saw me she smiled and then assumed her usual calm and collected manner. She told me afterwards that she knew by impression that I was in town, but could not understand why, in the theatre, she was constantly aware of some disturbance of her thoughts due to me, and wondering if I was in the house, till the moment she saw me, when the perturbation of mind ceased.

On my return to Wellington, about 300 miles distant, I sat at table with two of my children, and after various phenomena I sent a message to Mrs. B. in Dunedin, which I uttered aloud. It was simply that we took this means of sending our united kind regards to Mrs. B. from our home at Wellington. When I next saw her at Dunedin I said nothing about the matter and she said nothing. When just going away I said, "I suppose you have not had any peculiar experiences either at séances or otherwise?" She said, "No, she had not, and that she was afraid to follow up the subject unless when I was present." An instant afterwards she said, "By the way, a fortnight ago, I felt very much as if I would be entranced; I was that time at breakfast and lay down on the sofa and became unconscious. When I awoke, a few minutes afterwards, I sprang up and said aloud to the presence of several other ladies, 'Please tell Mr. — (my name) that I am quite well.'" On asking the other ladies when this was, it turned out to be the very night and hour* I sent the message from Wellington.

Another experiment of a similar kind led to her seeing in a vision a young man, with whom she went to Wellington, passing unconsciously over the sea (not of course in body). The curious thing is that the well-known name of "Joey" was given as the operator at my house, and her description of the young man with whom she went over the sea to Wellington was a very faithful word portrait of "Joey" as materialised and seen by me at my house in England before I left for New Zealand.

Another experience bearing on telepathy. I made inquiry when I arrived in New Zealand about the Spiritualists in Wellington, and learned that they had meetings and trance

addresses on Sundays. I went there the first Sunday, and after hearing the usual sort of address, the control said: "There is a gentleman here who has just arrived from England, and he has brought with him several adepts on our side, who can assist you in obtaining materialisations." At the end I spoke to the chairman and asked him if anyone else in the hall had recently come from England, and found I was the only person that could have been meant. Materialisations did take place after this, but never before.

At Napier, in New Zealand, I met a lady who recognised me as the chairman of a séance she had been at in spirit. She described my house in England (where she had never been) accurately, and told what I said to her, and what she said through the medium. We, of course, had no idea that the person who then spoke had not passed away. Is all this telepathy or some peculiar influence as yet unexplained?

VIR.

Mediumship of the Holmeses.

SIR,—In reference to the allegation of Mr. W. Emmette Coleman that "the whole of the manifestations through the Holmeses were fraudulent beyond question," allow me to say that I had considerable experience with these mediums and had every opportunity of satisfying myself of the true character of their mediumship, and am of quite a different opinion.

During my residence in Boston some dozen years ago, Mr. Nelson Holmes and his wife came to the city and held nightly séances. I resided close to them, and when I had nothing better to engage my attention was accustomed to look in of an evening, being always welcomed as a friend. In the course of the seven months they were in Boston, I probably attended nearly a hundred séances. I never saw any semblance of fraud, but witnessed abundance of genuine phenomena of a remarkable kind. A dark séance was first held, at which Mrs. Holmes was the medium. This was followed by a materialisation séance, when Mr. Holmes, seated on a hassock, was confined in a wooden structure, contained in the cabinet, this latter being formed by partitioning off a portion of the room. Mrs. Holmes sat outside the cabinet in full view of the spectators. From this cabinet, Mr. Holmes having been locked in the cage by one of the company, about a dozen forms would emerge in the course of the evening, some of them being recognised by those present. They generally went back into the cabinet, but occasionally appeared to sink through the floor; but this was very rare. Personation by confederates was, I feel sure, out of the question. Upon the Holmeses leaving Boston, I happened to be present when the cabinet arrangement was removed, and I assisted the carpenter in taking the wooden cage apart, for convenience of transit, and found it to be a genuine contrivance for securing the medium, from which it was impossible to escape. On one occasion, and I think it well to mention it, when the medium was in it, it was turned end for end, the door end being placed against the wall. For Mr. Holmes to have accomplished this feat would have been very much like lifting himself up by the waistband. I may mention that the late Mr. Darius Lyman, who held an important position under Government at Washington, attended about ninety séances with the Holmeses, and was well assured of the genuineness of their mediumship. What Mr. Coleman says of the Eddy Brothers is equally without foundation. Directly after the visit of Colonel Olcott and Madame Blavatsky, I spent two weeks in the Eddy domicile, and gave a full account in diary form of what I witnessed, in the "Religio-Philosophical Journal," which occupied the front page, then published in newspaper form, and was then transferred to the "Medium and Daybreak." My experience with the Eddies was much the same as Colonel Olcott's, and I feel satisfied that the facts recorded in his "People from the Other World" may be safely relied upon.

Eastbourne.

ROBERT COOPER.

TO CORRESPONDENTS.

P. (Weston-Super-Mare), and T. W. (Bournemouth).—Thanks for remittance duly received.

THERE are many shining qualities in the mind of man, but none so useful as discretion. It is this, indeed, which gives value to all the rest, and setting them to work in their proper places, turns them to the advantage of their possessor.

THE OBJECT IN LIFE.—Some people talk as if the whole object of life was to obtain liberty, instead of the whole object of liberty being to attain a higher and fuller life. To be free to speak, to write, and to act just as we choose is certainly a thing to be desired, but a far higher aspiration than this would be that we should only choose to speak, to write, or to do that which is true, fitting, and valuable.

* There is some discrepancy here. Mrs. B. was at breakfast when she got the message sent at night from "Vir" and his children. The distance of Dunedin from Christchurch is only 300 miles, so that the question of longitude does not come in.—ED. "LIGHT."

SOCIETY WORK.

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

THE STRATFORD SOCIETY OF SPIRITUALISTS. WORKMAN'S HALL, WEST HAM LANE, STRATFORD, E. Meetings from every Sunday, at 7 o'clock. Speaker for next Sunday, Mr. A. Savage. J. Rainbow, Hon Sec.

14, ORCHARD ROAD, ASKEW ROAD, SHEPHERD'S BUSH, W. We had a full meeting on Sunday last, many strangers being present to greet our friend Mrs. Spring, whose guides delivered an eloquent discourse upon "Immortality," followed by illustrations and clairvoyance. On Thursday, October 19th, Mrs. Mason's benefit séance for Mrs. Spring resulted in 17s. being collected on her behalf. Sunday next, at 7 p.m., Mr. Bradley; Tuesday, at 8 p.m., séance, Mrs. Mason; Sunday, November 5th, Mr. Pursey. J. H. B., Hon. Sec.

311, CAMBERWELL, NEW ROAD. Wednesday, inquirers' meeting, at 8.15 p.m.; Sunday, séance, at 11.30 a.m.; address on "Prayer," at 7 p.m. A conference will be held on Sunday, November 19th, at 3 p.m., to consider the best means to advance the cause in South London. Individual Spiritualists, delegates, and representatives from societies are heartily invited to attend. Tea will be served at 5.30 p.m. Tickets 6d. each. At 7 p.m. (by special request) "Douglas" will narrate his "Experiences in a Haunted House; or, 'A Conflict with Evil Spirits.'"—CHARLES M. PAYNE, Secretary.

23, DEVONSHIRE ROAD, FOREST HILL. On Sunday Mr. Edwards, of Camberwell, gave an address on "The Gospel of Spiritualism," showing the manifold influences which Spirit has had over Matter in past ages, and how these influences have been handed down through many great reformers. The lecture was thoroughly enjoyed by the friends present, and questions were put and ably answered by the speaker. Thursday, November 2nd, social meeting and refreshments at 7.30 p.m.; tickets, 6d. each. Sunday next, Mr. F. Vaughn; an address at 7 p.m.—J. B.

SUNDERLAND SPIRITUAL EVIDENCE SOCIETY. A Promenade Concert and Sale of Work will be held in Centre House, Silksworth-row, on Wednesday, November 1st, 1893, to be opened at 6.30 p.m. by Mrs. Yeeles, of South Shields. The concert will commence at 7 o'clock. There will be three stalls for the sale of work: No. 1, Mrs. Blacklock's sewing circle; No. 2, Misses Gatt's Lyceum sewing circle; No. 3, Mrs. Todd's sewing circle. A stall will also be set apart for refreshments and confectionery. Tea, coffee, &c., will be supplied at small tables a la restaurant in the large hall, and will be attended to by petite waitresses. Delineations will be given in the ante-rooms by Mrs. Yeeles and Mr. R. R. Rostron.

SPIRITUAL HALL, 86, HIGH-STREET, MARLBOROUGH, W. On Sunday evening our respected president, Mr. T. Everitt, again occupied the chair, and Mr. A. J. Sutton read a deeply interesting paper on "Prayer," the subject matter having been communicated through the mediumship of a friend. Miss Everitt sang Gounod's "Entreat me not to leave thee" (from "Ruth"). This grand composition, so effectively and beautifully rendered, was much appreciated. Next Sunday, October 29th, at 7 p.m., Mrs. Treadwell will relate some of her many experiences in Spiritualism. Sunday evening, November 12th, Dr. J. Watmore, "Progressive Spiritualism." November 12th visit of Mr. E. W. Wallis (Editor "Two Worlds"). Trance address, morning at 11; evening at 7.—L. H. R.

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. R. Palmer, 3101, North Broad-street, Philadelphia; Australia, Mr. H. Junior Brown, "The Grand Hotel," Melbourne; France, P. G. Leymarie, 1, Rue Chabannis, Paris; Germany, E. Schlochaner, 1, Monbijou-place, Berlin, N.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelham; 682; India, Mr. T. Hutton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Norway, B. Thorenson, Advocate, Christiania; Russia, Etienne Gempitz, Grande Bolozerski, No. 7, Lod, 6, St. Petersburg; England, J. Allen, Hon. Sec., 13, Berkley-terrace, White Post-lane, Manor Park, Essex; or, W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne. The Manor Park branch will hold the following meetings at 13, Berkley-terrace, White Post-lane, Manor Park:—Sundays, 11 a.m., for inquirers and students, and the last Sunday in each month, at 7 p.m., reception for inquirers. Also each Friday, at 9 p.m., prompt, for Spiritualists only, the study of Spiritualism. And at 1, Winifred-road, Manor Park, the first Sunday in each month, at 7 p.m., reception for inquirers. Also each Tuesday, at 7.30 p.m., inquirers' meeting.—J. A.

The reason why men and women are so mysterious to us, and prove disappointing, is that we read them from our own book, just as we are perplexed by reading ourselves from theirs.—MERELITH.

THE SPIRITUALISTS' ENCYCLOPEDIA;

OR, THE

WORLD'S PIONEERS OF THE NEW SPIRITUAL REFORMATION.

WRITTEN AND COMPILED BY

EMMA HARDINGE BRITTON.

This great work—the outcome of years of counsel from the spirit world and eighteen months of indefatigable labour on the part of its author—is now finished and ready for press. Numerous portrait blocks received, and photographs paid for engraving.

As this grand and important undertaking has far exceeded in magnitude, as well as in interest, the expectations with which it was commenced, numerous present day workers' biographies, sketches having been added to those of the first noble pioneers of the mighty Spiritual movement, the mass of literature thus collected has extended into two large volumes of several hundred pages each. The consequent enormous expense of publication renders the attempt to meet it hopeless on the part of one individual, unless a wide and liberal response is given to this subscription notice.

To cover the amount of the lowest estimate yet furnished for the publication of this work, the price of sixteen shillings (English) or four dollars (foreign) is required for the two volumes. Thus one thousand subscribers at the above rates would barely compensate the author for the expenses of circulars, foreign postage, &c., already incurred, and cover the mere cost of producing in fitting shape, good type, and strong binding this grand publication.

When it is remembered that these volumes are the only records we can send down to posterity of the noble pioneers who have borne the heat and burden (even to martyrdom) of the first inauguration of a world-wide movement, the idea which was never before known in history: when it is added that due honour is rendered also to the most eminent workers of the present day; that there is not a dry or uninteresting line in either volume; that they constitute a complete library in themselves of wonderful, varied, and thrilling matter, testified in every case by full names and references; in a word, that these marvellous records possess all the fascinations of romance, yet all the stern exactitude of history, it seems impossible to believe that the millions of Spiritualists now in the world will suffer this stupendous work to remain idly awaiting the one thousand subscribers absolutely necessary to its immediate publication.

Should a sufficient number of subscribers' names be received, in accordance with the above statement, to justify publication, the work will be produced within the shortest possible period.

EMMA HARDINGE BRITTON

Address:—Dr. Wm. Britton,
The Lindens,
Humphrey-street, Cheetham Hill,
Manchester, England.

"SPIRIT TEACHINGS."

The first Edition of "Spirit Teachings" being quite out of print, the Council of the London Spiritualist Alliance have decided to issue a *Memorial Edition* as a token of their loving regard for Mr. W. Stainton Moses, the founder of the Alliance, and its President up to the time of his decease. The Memorial Edition will be as nearly as possible an exact reproduction of the first Edition, but it will also include a portrait of Mr. Stainton Moses, and a *Biography* from the pen of one of his most intimate friends. In the hope of securing for the Memorial Edition a very large sale, the Council have determined to issue it at the very low charge of *Two and Sixpence per Copy* to subscribers ONLY (exclusive of the cost of delivery), which is less than half the price of the original Edition. The Council trust that many friends will thus be induced to subscribe for several copies each, with a view to their judicious distribution as opportunities may arise. *Orders Should be Sent at Once* to the President of the Alliance, 2, Duke-street, Adelphi, London, as, after the subscribers have been supplied, the price will be increased. Signed on behalf of the Council of the London Spiritualist Alliance, E. DAWSON ROGERS, President.

Subscribers will oblige by withholding remittances until they receive intimation that copies are ready for delivery.