

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

The scoffers at Spiritualism should do us at least one good turn, by admitting that we do not condone deception or shelter fraud. Over and over again it has been proved that Spiritualist journals everywhere, while they are naturally ready to defend mediums, give no quarter to rogues. An instance lies before us. The "Religio-Philosophical Journal" (Chicago, U.S.), taking, as usual, very high ground, has the following severe reference to this subject of dishonest or bogus mediums :—

There are persons in this city who make a business of devising methods of deceiving the senses, and selling the tricks to so-called mediums, to be used in their exhibitions before those who visit them and pay them for messages from departed spirits. Some of these tricks are of a character that even skilful sleight-of-hand performers must see performed several times before they can discover the deception. The ordinary investigator is imposed upon at once, unless he knows enough to understand that he is unacquainted with the *modus operandi* and that the most important part of the performance is the part which every time eludes his sight. How many persons there are under the name of spiritual mediums practising deliberately day after day trickery and fraud, writing on slates, painting pictures, giving messages, &c., from friends in return for the dollars which they receive, we do not undertake to declare ; but the number is very large and the methods which they employ are in many cases very skilful, belonging to the higher class of sleight-of-hand performances, and these are the mediums, who, as a rule, make the most favourable impression upon the majority of visitors. Moreover, by means of a bureau of information, many mediums communicate readily with one another what they learn from or of visitors.

Persons come to this office every week, reporting what they have witnessed and what they have received through mediums of the class to which we refer, strongly convinced that they have communication with the departed.

Now, the phenomena of Spiritualism are worthy of the most careful examination, with a view to ascertain all their implications ; yet guarding against fraud such as we have noticed is not less important. These deceptive practices have brought Spiritualism into such contempt among men of science that only those who are keen enough to see the grains of truth in the bushels of falsehood, and those who are courageous enough to incur the ridicule of their fellow scientists in recognising the facts, will look into the subject at all.

This is plain enough, in all conscience. We should, indeed, think it rather too strong. But the "Religio-Philosophical Journal" knows Chicago better than we do. We hope and believe better things of London.

The Ohio Senate (U.S.) has before it a Bill to punish fraudulent mediums. It is very short. Here is the whole of it :—

SECTION 1.—Be it enacted by the General Assembly of the State of Ohio, that any person or persons holding him or herself to be a medium, who at any private or public séance or exhibition is found in the act of producing fraudulent manifesta-

tions, and also those who help or are there for the purpose of being the tool of said medium, shall, upon conviction thereof, be fined in any sum not exceeding one hundred dollars (100dol.) nor less than twenty-five dollars (25dol.), or be imprisoned in the workhouse for a period not exceeding thirty days, or both fine and imprisonment.

SECTION 2.—This Act shall take effect and be in force from and after its passage.

On the face of it, that looks a wholesome Bill, to which no honest person ought to object : but the Ohio Spiritualists do object to it, and with some reason when it is carefully examined. It is true that the Bill is aimed at fraudulent mediums only, but it is easy to see how that innocent-looking measure might lead to the harassment and injury of many good people. There are plenty of people who would call all "manifestations" fraudulent, as probably the majority of our London magistrates would, just as they would say that *all* "fortune-telling" or astrology is intended fraud—just as, a few years ago, they would all have said the same of "palmistry." The best thing the Government can do is to stop this pottering with subjects beyond its comprehension and really outside of its sphere.

We cannot but find satisfaction in the growing tendency on the part of all kinds of journals to quote what may be called our literature, and especially that portion of it which gives expression to the longings and trusts of the human heart in view of the better life beyond. Here, for instance, is our old friend the "Alliance News" going a good deal out of its way to quote a poem by S. C. Hall on "Nigh at Hand," the opening lines of which tell nearly the whole of our message :—

Through mists that hide from me my God I see  
A shapeless form ; Death comes, and beckons me ;  
I scent the odours of the spirit-land,  
And, with commingled terror, hear  
The far-off whispers of a white-robed band.  
Nearer they come—yet nearer—yet more near ;  
Is it rehearsal of a "welcome" song  
That will be in my heart and ear ere long ?  
Do these bright spirits wait till Death may give  
The soul its franchise—and I die to live ?

The reports from America concerning trade still continue to be very grave indeed ; and the condition of the unemployed in Chicago, Boston, and New York is truly pitiable. In the midst of it all, however, comes a fight at New York between two brutes, "on behalf of the bread fund for the unemployed." The proprietor of the "Police Gazette" bought a box for one hundred dollars, and, as the sale of tickets is brisk, the haul is expected to reach fifty thousand dollars, or about £10,000. There seems to be money somewhere : but at what a horribly low level some of us live !

The Rev. Frank Ballard's lecture at a Wesleyan chapel in Macclesfield on "Ghosts and Ghost Stories" seems to have caused a considerable stir. He announced it as "a scientific investigation," but we are bound to say there was not much science in it. What it lacked in science,



however, it gained in exposition of experiences, the whole drift of which told strongly in favour of the Spiritualists' case. In fact, Mr. Ballard's lecture was just a cataract of apparently authentic stories, which seemed, at all events, to satisfy him. It is impossible, he said, to dismiss all this testimony as false. The people who do that are the people who never spent five minutes in looking into the subject. It is said that all the so-called ghost stories can be explained by natural causes: but what if ghosts are natural? If these strange phenomena are happening, said the lecturer, what are we to think?—

To those who are thoughtful, the study of these things is worth their while for this reason: It is an additional help that we cannot afford to despise towards counteracting modern materialism. But you say these things are according to the usual law of nature. Then all that remains is that we correct our notions of the laws of nature, just as we have altered our laws as to the number of elements. Modern investigation tells us that matter is dependent upon mind much more than mind is dependent upon matter. I would rather believe everything in connection with these narratives than be one of those cocksure materialists. Again, there is much in these facts to teach us something about ourselves. I am very thankful for anything that will stretch my thought of the possibilities of the future. What may not be the breadth and length and height of the vistas of the possible future? There is a large and steadily increasing class of people who feel prepared to welcome any additional light that may be thrown upon the all-important subject of the life here and the life beyond the grave.

Addresses such as these are surely "signs of the times."

"Theosophical Siftings," which is not always entirely intelligible, has, in its current number, some thoughts on Occultism which will interest many besides Theosophists. The following is a serviceable explanation of the higher ranges and exaltations of human consciousness, insight, and feeling:—

Every man alive may be said to have a certain range of states of consciousness, up and down the gamut of which he is perpetually oscillating, but there is no reason to suppose that the consciousness of any two people is the same—let alone that of a number. How often a casual word dropped thoughtlessly by another makes you realise in what an entirely different world he lives—how differently he views life to what you do! While, therefore, experiences, and therefore consciousness, must differ greatly in human beings, yet it is possible to predicate certain limits which the normal human consciousness does not transcend, and within which, indeed, it functions. Occultism engenders a higher key-note of consciousness than that which is normal: it involves an extension of consciousness in the direction of divine and spiritual things—with a corresponding restriction, and even complete cessation, of that functioning in the lower and more animal part of the nature. In other words, the tendency is towards the elimination of what may be called the "automatic consciousness" of animal appetites and desires, and the stimulation of the consciousness to a higher level than that of the merely intellectual. Those who have not experienced such higher states of consciousness in their own lives may be inclined to doubt their possibility in others, but surely the gap between the purely animal consciousness and the intellectual consciousness is sufficient to justify a similar negation of the latter on the part of the entirely animal man?

This also, on the profound influence of what is called "imagination," has many important relations to very grave facts in daily life:—

People may say that the effects ascribed to magic are all imagination, but I would ask such to pause and ask themselves whether they know what imagination really is—whether it is not possible that in the human imagination there may not lie a divine and creative power. Medical men will tell you of the extraordinary rule exercised by the imagination over the nervous system and how a great shock affecting the imagination will have an actual physical result. Cases have been known where the hair of persons who have passed through trying and terrible experiences has turned white in a single night; and if one studies the phenomena, well-ascertained phenomena, of hypno-

tism and mesmerism, one finds that imagination plays a part which is but little understood in our own day. Occultism has long recognised that in the human imagination lies hid a divine and creative force, and I do not hesitate to say that many of the greatest magical results have been due to the exercise of a trained imagination coupled with a knowledge of correspondences—the correspondence, that is to say, of the little world which is man with the greater world which is the Universe, and the interaction of the respective forces of each.

## MR. MORSE AND THE LONDON SPIRITUALIST ALLIANCE.

TALKS WITH MR. MORSE'S CONTROL.

(Continued from p. 104.)

To the next question, whether abstention from a diet of flesh was conducive to spiritual development, the use of the flesh of animals as food acting, in the opinion of many, as a fan to inflame the passions, deadening the moral and spiritual sensibility, and degrading those who indulged in it by setting up a false relationship with the animal creation, Tien replied: It may safely be said that should the average flesh-eater have to kill his own meat he would be a vegetarian. Therefore, he is obliged to depend upon someone else to do the disagreeable thing that he, in his finer sensibility as a mere consumer, is not willing to undertake for himself, and thus throws the task of killing upon the head of an unfortunate second person, who becomes so inured to scenes of bloodshed and slaughter that his finer sensibilities are, it is supposed, blunted, his spiritual life dwarfed, if not retarded, and his moral atmosphere almost obliterated. But, as a matter of fact, the butcher generally makes as devoted a husband, as good a father, and as patriotic a citizen as the man who eats the steak that the butcher prepares for him or as the vegetarian who condemns them both. If the killing of animals results in so much brutality and degradation your butcher ought to be among the lowest in the community, at the least. Then as to the consumption of flesh fanning the flames of the passions. Undoubtedly all things that fan the fires of the passions and cause them to burn with undue fierceness are not good for the community or the individual. But we have yet to learn that steaks and chops, roast and boiled, are the only things that fan the passions. We have to remember that side by side with animal food as a direct incentive to licentiousness and brutality we must range that other mischief maker, alcohol; and the man of temperance will almost be inclined to laugh to scorn the idea that chops and steaks can do so much damage. It is, he would say, the great curse alcohol that is responsible for the crimes and vices of society. Then, again, we may take a wider view of the situation and even question whether either is responsible for the brutality of the race. Civilisation is a vastly complex organisation, and there are other incitements to crime and vice that do not come under either head; and the brush of the artist or the pen of the writer does as much sometimes to foster the flames of licentiousness as do the products of the wine-grower or the butcher. Furthermore, it seems to us that this question of fanning the fires of the passions requires a little more examination than is usually bestowed upon it. People appear to regard the passions as a very maelstrom of wickedness, and as being the great evil dominator of the race at large. But are they so? Mind you, we are not arguing for the fanning of the flames, for the elevation of the passions into the dominating instincts of life and thought, we are only inquiring as to the nature of these same passions, and why it is they seem to be so disreputable. You must remember that the world is the outcome of the work of God, and that everything in it, and upon it, and of it, is the outcome of the divine wisdom, and whatever God creates must assuredly have a purpose and a place; and if God is wiser than either you or we, we should assuredly none of us presume to question his wisdom or that whatever he has ordained must be worthy in itself. If human perversity and the aberrations of human conduct make the good things re-act injuriously upon the life of the individual or the welfare of the community we must blame, not God who gave the good things, but the unwisdom of the individual who perverts them and fails to keep the passions in their proper and due position as essentially divine and holy things that need to be properly and reverently used. Here, then, we stand on fair ground. What are called the passions are just as essential to human life as are the intellectual and the spiritual emotions. As the intellectual and the spiritual faculties should be wisely and temperately



employed, so, in every department of human life, the righteous use, proper direction, and the real restraint that wisdom should exercise over every department of your lives, are the things to be sought for. The fires need no fanning in the healthy life of the healthily constituted individual; in which every faculty and every function and every organ manifests its proper degree in quality and quantity of activity. The body requires certain sustenance; and waste from the wear and tear of daily action must be repaired. It is a question of country, of climate, of occupation, of wear and tear, what kind of diet is best suited to minister to the necessities of every individual. Unfortunately, under so-called civilisation, feeding has degenerated from simply supplying the necessities of the body into giving pleasure to the palate and stimulating the lower senses. The exhausting requirements of modern civilisation compel men to seek that fiercer fuel which shall keep the steam of life up to the running point. If civilisation did not impose such exhausting labour on men, the less stimulating diet would be abundantly all they would need. Undoubtedly the time will come when the race will abjure the eating of flesh, but not yet. So if you love your chop and steak you may safely indulge, with the reflection that you will probably have long gone to your grave before that time comes. You cannot make men abjure stimulants either in foods or beverages by Act of Parliament, by the cry of sentiment, or by any crusade whatever. The race must grow into harmony with all the conditions that will render meat-eating and alcohol absolutely unnecessary. When it has grown to that state in which it will no longer resort to such things, and until it has so grown, you may live such lives of example as you choose, may endeavour to win others to your ideas if you can, and do your best thereby to cease fanning the flames of passion; but the wiser course is that of growth, applying to the whole race, and the natural and reasonable use of all the faculties and energies that will imply no undue exhaustion; and then when that happier day comes the butcher will have disappeared, and you will all be vegetarians. Meat-eating itself is not under the present conditions of existence an essential evil; but the undue use of that article of diet is a danger and the source of much of the evil in dietary matters that you experience. You will say, of course, "Well, if the eating of meat is a source of great danger, why not abjure the use of it entirely?" and we answer, Because you cannot do so. By heredity, by climatic circumstances, by the conditions of your civilisation, you are bound hand and foot on every side, and though you may escape here and there from the thralldom that binds you, as meat eaters collectively, the community cannot assert its independence of flesh food at the present time and under the present conditions of civilisation. Broadly speaking, it certainly seems, from a moral point of view, which often is only a sentimental one, that the killing of animals for the purpose of food is a very terrible thing. If man was the only animal that killed other animals for the sake of their flesh it might be different, but unfortunately this kind of warfare proceeds through the whole domain of animal nature, slaughter and bloodshed marking the whole animal economy. One man lives upon another man, morally and otherwise; and animals live upon each other. Let us summarise the position thus: The passions are as essentially divine and necessary in this existence as are the intellectual and spiritual emotions, and are largely determined by the conditions of climate and the cares of life; flesh-eating is not the only thing whereby abnormal activity of the passions is excited; and reason, common sense, and the natural evolution of the race will in their due course and order settle the question themselves.

Questioned as to progress or retrogression in the next life, the Control said: A very useful consideration is involved in this question. There are many people in this world who occupy to all appearance a very decent moral plane of life, and who are considered to be very good folks. Unfortunately, you cannot see below the surface and understand the individual as he really is. Could you do so you would often realise in what a false position such people really stand. They are morally degraded, spiritually stunted, and their whole life is a living lie. Judged by the right laws of the spiritual life they are by no means entitled to the position that they occupy even in the external world. When an individual of this class dies he will occupy in the spiritual world precisely the position which he occupied whilst in this world, but which you could not understand because you could not see it. This will apparently degrade him. He will be on a lower plane of life; he will be associated with his own kind, who are of the same moral

and spiritual calibre as himself; he will find his own associates and will be perfectly happy with them, for the strain of keeping up a disguise will be relieved. He can be himself; and frequently when the criminal is behind the bar the relief is infinitely greater than might be imagined; he feels himself and has no appearance to maintain. But this is not the essential point in question. Supposing, we will argue, that a man is unmitigatedly bad, a criminal from birth, perhaps, and everybody says he is an unadulterated rascal. Finally he dies, and the law, with the wisdom that distinguishes it, duly hangs him as the cheapest way of getting rid of him; and people say: "Well let us hope that he *did* repent," but they are very doubtful about it. Now let us follow this man into the next state. He was a rascal. Why? If God never asked the question "Why" is a man a rascal? his punishment might be indeed intolerable. His human judges scarcely ever raise the question. That a man *is* a rascal is sufficient to ensure him the hangman's attention. Perhaps, by-and-bye, the law will ask "Why?" before condemnation, and that "Why?" when answered will point to a whole series of causes that are unsuspected to-day. Heredity, the fact that a man is born of criminal parents in a criminal community under criminal conditions, and nurtured in an atmosphere of crime, all have their influence; and to ask such a man to be a saint is to ask something unreasonable and almost improper. God asks "Why?" and the wherefore shows itself in the spiritual world in this way: The angels—shall we call them?—see that he has had concentrated within him all the evils of his ancestry, and has embodied in him all the evil of his surroundings and the conditions under which he lived. He could no more help being what he was than another man, born under pure circumstances, with every element of purity and goodness associated with his life and education, could help being good. But bad as he was in this world, if you follow his career you will find that in the next state he is growing worse. He is getting frightful; the man looks quite demoniacal, looks like the very incarnation of evil, and if he goes on at this rate he will get so intolerably bad as to be absolutely and entirely lost to all influence of goodness, and so intolerably wicked as by his own evil to finally consume himself. Let us ask how he has gone down so far. Supposing, just for illustration, that there are a hundred points of evil in that man's nature. He lived here long enough to work out fifty points of that evil, that moral and psychical evil that clings to his mentality and spiritual personality. When he died he took the balance with him into the next world. Before the divine element in that creature's nature can assert itself the whole of the fifty points of evil have to be got rid of and worked out. It may be, sometimes, that they may be softened and purified by the influences brought to bear upon him by wise souls who are determined to uplift him. If this is impossible he will go down, and will be worse before he can be better. The balance of evil will be worked out in his nature much more effectually and completely; and whilst he is apparently getting worse, he is really throwing off from him all the evil that he has inherited, and when at last he comes to the end of the tether, he stands just where he ought to have stood when he was originally born into life in this world. The spiritually instructed and enlightened will then find a road to him, and good impressions and good influences may then come to him. He may have gone down to the lowest hells that are possible, but there is no hell so low but what the divine providence is underneath it; there is no soul so seemingly utterly abandoned but what some higher life of the spiritual world is there waiting to bring it back again. So when it has got to the lowest point, when it has exhausted all the inherited elements of evil, then the powers of good commence their labour, and little by little, by slow degrees, as strength manifests itself, the spirit is brought out of darkness into light; and purified, instructed, made sound and whole, he will be finally brought into harmony with all that is right and good and true. Progress must be painful, but there is no case, so far as we have been able to discover, so undeniably and absolutely bad as to be entirely beyond the possibility—shall we say, of salvation? God is the absolute goodness: necessarily, then, evil, misdirection, discord, inharmony, can only be relative and finite, and must finally succumb to the superior power of that infinite goodness; and in the end all discords will be subordinate to the divine harmony, and all things will respond in their beauty and perfection to the love and wisdom of God.

Asked as to spirit-photography, and how the effect is produced on the photographic plate, the Control said there were certain



substances invisible to the ordinary sight of the human eye, but quite visible to the more sensitive eye of the camera, and a spiritual form, which was actual and real, absorbed and reflected certain rays of light to which, under certain conditions, the camera was responsive. In cases where the spirit form appeared more tangible a kind of semi-materialisation had taken place, and a greater degree of sensitiveness to the lower rays of light thus established. Such a method was adopted when the personality of the spirit was depicted in the ordinary clothing it seemed to wear. Necessarily a medium was present, from whom the finer psychical elements requisite for the purpose were thrown off; these were manipulated by the attendant spirits, and a picture resulted on the plate. In the former case, however, the medium need not be a materialising medium, if the proper conditions were present.

The President pointed out that there were some photographs which did not seem to be obtained by this process—where the medium took a plate in the dark slide between his hands without exposure at all to the light, and when developed a picture appeared on the plate. The Control said in this case there was a direct transfer and a concentration of the rays of light emitted by the spirit form through the enclosing material on to the plate itself. The process involved a delicate chemical experiment, almost impossible to explain, and only to be understood by being seen. The rays were concentrated and focussed on the plate, the psychical influences commingled with them, and the picture resulted. Questioned as to why, in cases where the conditions precluded trickery, a picture was obtained that was an almost exact reproduction of an existing photograph taken while the subject was alive, the Control said it must be understood that there was practically no limit to the power of mind, and it was quite possible to think clearly and definitely of a certain thing, and to project upon the sensitive plate the thought, which would develop as an actual image. A certain picture of himself would be thought of by the spirit, and that picture would be transferred to the plate, leading many people to come to the conclusion that the picture so obtained was a fraud. A clairvoyant could be made to see a certain thing or place which might be an actual picture set up by the consciousness of the individual, and by the same law a picture could be set up on the sensitive plate.

In conclusion the Control asked his hearers to let all doubtful questions remain subject to their reason. If he had spoken words of soberness and truth, these would commend themselves to their reason and judgment; if he had ventured on any statements not in accordance with their judgment, he asked them to do him the justice of placing his words on one side for further consideration, and it might be they would discover that such further consideration would remove many of the present difficulties in the way of the acceptance of what he had put forward.

#### PORTRAITS.

Many of the portraits which we have given in "LIGHT" from time to time have been, as our readers may have observed, reproduced from very excellent photographs taken by Messrs. Elliott and Fry, 55, Baker-street, W. We have just been favoured with a complete list, numbering several hundreds, of photographic portraits published by that firm, and of which they hold the copyrights. On looking through the list we note the names of many whose likenesses some of our friends will probably desire to possess, now that we are able to say where they are to be obtained. The list includes:—The late Lady Sandhurst, Earl of Radnor, Lord Rayleigh, Lord Tennyson, the late Bishop S. Wilberforce, Rev. H. R. Haweis and Mrs. Haweis, the late Rev. H. Ward Beecher, Rev. J. Page Hopps, Rev. John Pulsford, D.D., Sir Edwin Arnold (author of the "Light of Asia"), Mr. Philip J. Bailey (author of "Festus"), Right Hon. A. J. Balfour, M.P., Mrs. Annie Besant, Madame Blavatsky, Mr. Herbert Burrows, the late Captain Sir Richard F. Burton, Professor W. Crookes, F.R.S., Right Hon. W. E. Gladstone, M.P., the late Samuel Carter Hall and Mrs. Hall, Mr. Quintin Hogg, Mr. W. Q. Judge, the late Dr. Anna Kingsford, Mr. Andrew Lang, Mr. Edward Maitland, Miss Florence Marryatt, Professor De Morgan, Mr. F. W. H. Myers, Colonel Olcott, &c. The complete list will be found in the reading-room of the London Spiritualist Alliance, 2, Duke-street, Adelphi.

In this world truth can wait. She is used to it.—DOUGLAS JERROLD.

#### BUDDHA AND THE STAGE.

Buddha is winning ground. He has had an oratorio and an opera all to himself. Now he is the hero of a play that is drawing all Paris to see him. The French papers announce that "Izeyl" is a marked success. Madame Sarah Bernhardt interprets the chief female rôle with more than her usual ability.

The play is written by MM. Armand Sylvestre and Eugène Morand. Izeyl herself is a Magdalene in love with Buddha. That great reformer first figures in the piece as a mighty Maharaja. But he abandons the insignia of royalty to go off to the desert and acquire the Bodhi, or sublime spiritual gnosis. Izeyl follows and tries to tempt him back to the ignoble life of a palace. But the reformer conquers the tempter. She attains the great spiritual awakening herself.

But French dramatists need not be too logical. Izeyl comes back to the city and meets an old lover, a prince who has succeeded Buddha upon the throne. The prince reminds Izeyl of their old relations. In anger she stabs the prince, and his mother condemns her to a cruel lingering death. Her limbs are hacked away in a desert place. Thus mutilated she meets Buddha once again, and he tries to console her.

Now, all this can be treated from the point of view of theology. It may be treated also from the point of view of the drama. A writer in the English Press has already taken exception to the dramatists who have made a divine personage like Buddha in love with a Traviata. I shall content myself with pointing out that there is a Magdalene in Buddhism whose rôle is very like that of the *magna civitatis peccatrix* of the Gospels. She invites Buddha to a banquet just before his death, and he prefers her banquet to that of the princes of Vaisâli. In Mr. Rockhill's Tibetan version of the life of the great Indian reformer Ananda is rebuked by the other disciples for allowing impure women to wash the corpse of the dead reformer with their tears. As Kusi Nagara, where he died, is not very far from Vaisâli, we may presume that the Buddhist Magdalene was one of these. The newly discovered "Gospel of Peter" announces that the visit of Mary Magdalene and the other women to the sepulchre of Jesus was for a somewhat similar purpose.

Izeyl has a real Buddhist colouring throughout, and is constructed from several Buddhist fragments. Two of the temptations of Buddha in the wilderness are precisely like those of Jesus. The third comes from the daughters of Mara the tempter, disguised as beautiful women, so that it was a justifiable concentration to make Izeyl do duty here. But the real source of the play is the fine Buddhist parable of Vasavadatta:—

#### THE STORY OF VASAVADATTA.

At Mathura was a courtesan named Vasavadatta. She fell violently in love with one of the actual disciples of Buddha, named Upagupta, and sent her servant to him to declare her passion. Upagupta was young and of singular beauty. In a short time the servant returned with the following enigmatic reply:—

"The time has not yet arrived when the disciple Upagupta will pay a visit to the courtesan Vasavadatta!"

Vasavadatta was astonished at this reply. Her class at this time was a caste, a body organised, and indeed fostered, by the State, and she lived in great magnificence. She was the most beautiful woman in the king's dominions, and not accustomed to have her love rejected. When her first moments of petulance had passed, she reflected that the young man was poor. Again she sent her servant to Upagupta. "Tell him that Vasavadatta desires love, not gold and pearls." By-and-by the servant returned with the same enigmatic answer, "The time has not yet arrived when the disciple Upagupta will visit the courtesan Vasavadatta!"

Some few months after this, Vasavadatta had a love intrigue with the head of the artisans of Mathura, and whilst this was



in progress a very wealthy merchant arrived at the city with five hundred horses that he desired to sell. Hearing of the beauty of Vasavadatta, he contrived to see her and also to fall in love with her. His pearls and suvernas were too much for the giddy woman. She assassinated the head of the artisans and ordered his corpse to be flung on a dung-heap. By-and-by his relations, alarmed at his disappearance, caused a search to be made, and the body was found.

Vasavadatta was arrested and carried before the King, who gave orders that her ears, her nose, her hands, and her feet should at once be cut off by the common executioner, and her body flung in a grave-yard. Her maid still clung to her, for she had been a kind mistress. She tried to assuage her pain, and drove away the crows from her bleeding body.

Vasavadatta now received a third message from Upagupta : "The time has arrived when the disciple Upagupta will pay a visit to the courtesan Vasavadatta !" The poor woman, in whom an echo of the old passion still reverberated, hurriedly ordered her maid to collect and hide away under a cloth her severed feet and limbs, the poor remnants of her old beauty; and when the young man appeared she said with some petulance :—

"Once this body was fragrant like the lotus, and I offered you my love. In those days I was covered with pearls and fine muslin. Now I am mangled and covered with filth and blood. My hands, my feet, my nose, my ears have been struck off by the common executioner !"

The young man with great gentleness comforted poor Vasavadatta in her agony. "Sister, it is not for my pleasure and happiness that I now draw near." And he pointed out the "true nature" of the charms that she mourned. He showed her that they had proved torments and not joys, and that if immodesty, and vanity, and greed, and the murderous instinct had been lopped away, she had sustained a gain and not a loss. He then told her of the Tathagata that he had seen walking upon this very earth, a Tathagata who specially loves the suffering.

His speech brought calm to the soul of Vasavadatta. She died after having professed her faith in Buddha.

She was carried by spirits to the penitential heavens of the Devaloka.

ARTHUR LILLIE.

#### SLEEPING FOR A DECADE.

From the Portuguese journal "Verdade e Luz" we translate a paragraph which had previously appeared in a Mexican paper, "Lux ex Tenebris." It is a great pity that names and dates do not accompany statements of this kind, and it is chiefly with the object of tracing, if possible, the primary source of the story that it is inserted here. The paragraph is as follows : "The last word regarding the temporary suspension of life comes from Stockholm, where, some years ago, a professor put to sleep by means of cold, a girl of eighteen who was condemned to death for infanticide. When a year had elapsed the doctor maintained that the experiment would be more conclusive if the girl were allowed to remain in her condition of latent existence for a period of twenty-five years. The professor died, and no one, ventured to awaken the girl, who, shut up in a refrigerating chamber, retains the appearance of the subject who was put to sleep ten years ago."

#### LORD GREY AND THE SPECTRE.

Mr. Joseph Jekyll (who enjoyed the reputation of a wit in the days of the Regency, on somewhat easier terms, perhaps, than would be accorded to him now), in one of his letters, recently published, to Lady Gertrude Sloane Stanley, says :—

"There was a story lately in the papers of a northern peer who has been haunted by a spectre. Sitting in his study, a female in white appeared sitting in an opposite chair. He addressed her frequently, but in vain ; and after regarding him half an hour with a melancholy aspect she vanished. He pondered this singular appearance, and next day mentioned it at breakfast to his family. His second daughter trembled, grew white, and declared that a similar spectre appeared at her bedside the last night, and had remained about the same period of time, that she rang for her maid, and the spectre vanished. Lord Shaftesbury said at dinner yesterday 'that this story is told of Lord Grey and his daughter.'"

#### "LUCIFER."

"Lucifer" for February contains the conclusion of Mrs. Besant's interesting article on "India, her Past and her Future." Whether any India such as Mrs. Besant portrays ever existed except in the imaginations of a few enthusiasts is, we think, very doubtful. Every people has its tradition of a "Golden Age," and the Golden Age of the Hindus takes the form of a time when all men were saintly and "spiritual." The future which Mrs. Besant foresees for India is not one of material but of spiritual prosperity.

Katherine Hilliard tries her intellectual teeth on that hard theosophical nut, "The Mystery of the Eighth Sphere." That mysterious phrase, "The Eighth Sphere," has, seemingly, the same kind of provoking attraction for Theosophists that "the sin against the Holy Ghost" has for good Christians. The writer concludes that the Eighth Sphere (the Theosophical equivalent for hell) is not a place but a *state*, which lies between "the height of spiritual wickedness" and "the depth of material degradation." "Can we not find between these two room for all possible hells ?" asks Miss Hilliard. Perhaps so, but we are not so anxious to find accommodation in our philosophy for the evicted hells of the Theologians as our Theosophical friends seem to be.

"The Brotherhood and Service of Man" is handled in a fair spirit by Mr. T. A. Duncan, who points out that Theosophy has no monopoly of these aspirations. He tells us, however, that it is only by the Theosophical method that we shall ever reach this goal—that is to say, by complete self-renunciation. However excellent a thing altruism may be, we should never forget that it is by serving others, and making themselves useful to begin with, then habitual, and finally indispensable, that priest-hoods have in all ages risen to power. Indeed, the well known saying of Jesus might be paraphrased, "He among you who would rule the rest, let him practise altruism."

R. Matchel discusses pleasantly of the Norse Gods. He, too, enlarges on "renunciation" and self-sacrifice. He tells us that Odin scorned to receive knowledge for himself alone : "That which I learn, that also will I teach," he declared. The question arises : Would not Odin have been refused admission in the "Esoteric Section" of the Theosophical Society ?

An article on Zoroastrianism shows how the postulates of that religion correspond with "the Secret Doctrine." The morality of Zoroastrianism is noteworthy for combining brevity with comprehensiveness : it consists in cultivating good thoughts, good words, and good actions, and avoiding their opposites. Unfortunately for mankind, it is by no means so clear what thoughts, words, and acts are really "good" in the sense of "productive of an effect that will in the end show a balance of benefit." To determine this point is the task of the future, for the old standards are going to pieces now. Another article on Zoroastrianism deals with the debt that Christianity owes to that faith for dogmas "on account."

The proposal of an American doctor that criminals should be handed over to the vivisectionists is noticed in an article on "Science and the Esoteric Philosophy," which insists on the fact, now becoming so widely acknowledged, that a purely materialistic interpretation of the Universe will not square with the facts already known to Science. The idea of devoting our criminals to vivisection is a sufficiently horrible foil for our latter-day altruism, but it is simply the carrying a little farther of the principles and practices of many of our present men of Science. The same idea is the subject of another article, entitled, "The Progress of Science," in which the writer treats us to "a view into the future," in the shape of a horrible dream. The author sees a beautiful young woman—a pauper whose life was of no utility to the State—buried alive in a lecture room before a class of students, in order to show them whether or no a woman buried prematurely can give birth to a child without recovering consciousness, for the coffin has a glass window in it. The story is powerfully told by "F.H." (? Franz Hartmann) ; and the worst of it is that there really does not seem to be any reason why such a thing should not happen ; for we know from experience of the past that men can upon occasion inhibit all feeling of humanity ; and that neither beauty nor innocence has saved women in innumerable cases from the cruellest tortures. Our vivisectionists are educating the public down to that kind of thing, and who can say how far our education may not have advanced in sixty years ?

The current "Lucifer" also contains other articles on Occultism, and is a very interesting number.



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

## Light:

SATURDAY, MARCH 10th, 1894.

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. R. D. Godfrey, 2, Duke-street, Adelphi, London, W.C., and not to the Editor.

### SAVAGE SPIRITUALISM.

That interesting inquirer, A.L., has, in the current number of "Longman's Magazine," a racy article on "Savage Spiritualism," in which he gives further indications of his entertaining flights round the lamp. Every two or three minutes he makes a sudden dash at the light, and as suddenly spins off: but, all the time, he is interested, watchful, fascinated; and his seldom-failing chaff does not deceive us. He is fairly in for it. Now and then he treats us to such phrases as—"The extraordinary similarity of savage and classical Spiritualistic rites, with the corresponding similarity of alleged modern phenomena, raises problems which it is more easy to state than to solve"; "we have the mediæval and later tales of rapping, some of which, to be frank, have never been satisfactorily accounted for on any theory"; "the civilised mind is apt to see, in savage séances, nothing but noisy buffoonery. We have shown that there is a more serious belief involved, and we have adduced cases in which white men were not unconscious of the barbarian spell"; then, referring to Mr. Home's "floating high in the air round the corner of a house, attested by three gentlemen of probity, education, and good social position," and to the rising of a heavy table, "when Home was present, and when the table was touched by nobody," attested by Mr. Hamilton Aidé and M. Alphonse Karr, he says, "This has better evidence than the story that Home was once caught daubing phosphorus on a wall; but everyone believes that unsupported story, few believe those which have evidence." All this is very hopeful, notwithstanding A. L.'s queer little trick of chaffing us.

The main interest of A. L.'s article centres round his demonstration that "Savage Spiritualism wonderfully resembles, even in minute details, that of modern mediums and séances," and that "both have the most striking parallels in the old classical thaumaturgy." "The Spiritual whistle is familiar to Glanvil and to Homer. Mr. Wesley, at Epworth, noted it among all the other phenomena."

The fire test is as old as the Old Testament; and it never seems to get entirely out of date. Says A. L. :—

Father Lejeune, in 1637, gives a case which reminds us of Home. According to Home, and to Mr. Crookes, and other witnesses, when "in power" he could handle live coals without being burned. Once he actually placed a large glowing coal, about the size of a cricket ball, on the pate of Mr. S. C. Hall, where it shone redly through Mr. Hall's white locks, but did him no manner of harm. Now Father Pijart was present, *tesmoin oculaire*, when a Huron medicine-man heated a stone red-hot, put it in his mouth, and ran round the cabin with it, without receiving any harm. Father Brébœuf, afterwards a most heroic martyr, sent the stone to Father Lejeune; it bore the marks of the medicine-man's teeth, though Father Pijart, examining the man, found that lips and tongue had no trace of burn or blister. He reasonably concluded that these things could not be done "sans l'opération de quelque Démon." That an excited patient should not feel fire is, perhaps, admis-

sible, but that it should not scorch either Mr. Hall, or Home, or the Huron, is a large demand on our credulity. Still, the evidence in this case is much better than usual.

Hypnotism, again, though new to our "civilised" savants, has been known for probably hundreds of years among "savages." Here, too, A. L. is a useful witness. The Dènè Hareskins of North America call it "the Sleep of the Shadow; the Magical Sleep." "Savages are well acquainted with this abnormal condition, and with means of producing it. Before Mesmer, and even till within the last thirty years, this phenomenon too would have been scouted; now it is a commonplace of physiology." Does not that convey a lesson to our scornors?

Or take Clairvoyance. As A. L. says: "Among savages the subject is comparatively familiar. Montezuma's priests predicted the arrival of the Spaniards long before the event. On this point, in itself well vouched for, Acosta tells a story which illustrates the identity of the 'astral body,' or double, with the ordinary body."

But there is no stopping place. As De Morgan said of his own investigations, "No very deep research made it apparent that every one of the phenomena—I believe literally *every one*—was as old as history." How are we to account for this? Again A. L. comes very near the flame. He says :—

The extraordinary similarity of savage and classical Spiritualistic rites, with the corresponding similarity of alleged modern phenomena, raises problems which it is more easy to state than to solve. For example, such occurrences as "rappings," as the movement of untouched objects, as the lights of the séance room, are all easily feigned. But that ignorant modern knaves should feign precisely the same raps, lights, and movements as the most remote and unsophisticated barbarians, and as the educated Platonists of the fourth century after Christ, and that all the other phenomena should be identical in each case, is certainly noteworthy. This kind of folk-lore is the most persistent, the most apt to revive, and the most uniform. We have to decide between the theories of independent invention, of transmission, borrowing, and secular tradition, and of a substratum of actual fact.

If travellers, and people who like to be called "philosophers," had been more patient and receptive in regard to this subject, we might, by this time, have been within measurable distance of the threads which will some day lead us to the all-revealing centre. As it is, travellers and philosophers have been our great disappointments. How Mr. Tyndall behaved we have lately heard, and of Mr. Tylor, A.L. says :—

The only writer who has examined the topic at all seriously, Mr. Tylor, declines to discuss the authenticity of prodigies common to the lowest and the most advanced races. For Mr. Tylor it is enough that the dirtiest Australian Black Fellow, the Huron, the Samoyed, agree with Mr. Alfred Russel Wallace in holding the animistic hypothesis, in believing that spirits are at the bottom of it all.

Anthropologists, who take it for granted that 'spirits' are a mere 'animistic hypothesis'—their appearances being counterfeited by imposture—have paid little attention to the practical magic of savages, as far as it is not merely sympathetic, and based on the doctrine that 'like cures like.'

Thus Mr. Sproat, in his excellent work, "Scenes and Studies of Savage Life," frankly admits that in Vancouver Island the trickery and hocus-pocus of Aht sorcery were so repugnant to him that he could not occupy himself with the topic.

It is often said that the prevalence of spirit-communion amongst "savages" proves it to be a mere superstition, to be outgrown by a long enough residence in Paris or London. But why should we not say that "the child of nature," unoccupied by the myriad artificialities and interests of Paris or London, may really be more open to occult things? A.L. significantly says, "As savages cease to be savage, our opportunities of learning their mystic lore must decrease." We may well ask, Why? Perhaps if A.L. will ask that of himself, he may help London to see that



the North American Indians were not the "savages" we, in our ignorance, think they were; and that the Dènè Hare-skis on their hills and plains are perhaps nearer to the deepest things than the wise men of Piccadilly and Pall Mall.

### A NOTEWORTHY SIGN OF THE TIMES.

A controversy is now proceeding in the "Catholic Times and Catholic Opinion" on the subject of the proposed Pasteur Institute at Chelsea, and of vivisection generally, in which several priests are taking part, some on one side and some on the other; the main point in contention being whether Catholic Theology has any bearing on the question whether or not Christians have any duties towards the non-human races. The following utterance in a letter from Father Ouseley, who takes the affirmative side, is noteworthy as a sign of the times, for reasons which will presently appear:—

"I very much wish that all theologians would study that wondrous compendium of theology, philosophy, and morality—'The Perfect Way' and 'Clothed with the Sun,' by the late Dr. Anna Kingsford, 'who being dead, yet speaketh to us.' They would there find, in form and language adapted to the present day, a spiritual interpretation of the doctrines of Christ and the Church, such as would throw light on much which is now mystery and darkness—a perfect response, I would say, to the call of the Supreme Pontiff to return to the study of the ancient philosophy and of the Holy Scriptures . . . I rejoice to see that his Holiness has put an interdict on bull-fights, forbidding any priest to give the Sacraments of the Church to any who bring death on themselves by engaging in this cruel sport. All this is needed to bring in the long-desired reign of Mary, the 'Woman crowned with Twelve Stars, clothed with the Sun, and having the Moon beneath her feet.' May her kingdom come."

Surely it is a unique fact in the world's history that in a discussion on theology between priests the writings of a woman should be quoted with approval as having authority, when the sex has been uniformly treated with contempt and kept in absolute subservience as constitutionally disqualified to form an opinion on such matters. This is an instance of what our friend Mr. Maitland would call the "Exaltation of the Woman," which the most sanguine advocate of women's claims to recognition could hardly have anticipated, coming from such a quarter, and one which seems to show that the long-predicted "Woman's Age" is really setting in.

### LONDON SPIRITUALIST ALLIANCE.

Miss Rowan Vincent has kindly consented to give an address on Monday evening, the 19th inst., on "The Spiritualism of the Future."

On Monday evening last, Mr. R. J. Lees gave an address on "Spiritualism in relation to Human Progress." Special thanks are due to Mr. Lees, as he attended at great personal inconvenience, owing to the pressure of other engagements.

### MRS. HARDINGE BRITTEN IN LONDON.

Mrs. Britten has just paid a flying visit to London, and, though much out of health, she kindly yielded to the solicitations of friends that the opportunity should be used for two public addresses, under the auspices of the Marylebone Society and the South London Spiritualist's Mission respectively. The first address was given to a crowded meeting in the Holborn Town Hall on the 1st inst., Mr. T. Everitt in the chair, on "Magic, Witchcraft, and Spiritualism," and was listened to throughout with intense interest and with frequent manifestations of hearty appreciation. Mrs. Britten's second appearance was in the Masonic Hall, Camberwell, on Sunday evening last, when she discoursed with great eloquence and power on "The Religion of the Future" to one of the largest audiences ever gathered together in London to listen to a Spiritualist speaker. Mr. W. E. Long presided, and the expression of his hope that the gifted lecturer would soon pay them another visit met with a very hearty response.

### MR. BARKWORTH AND SPIRITUAL PHENOMENA.

As Mr. Barkworth's letter in the "Journal" of the Society for Psychical Research, commented on in "LIGHT," February 24th, is really aimed, not only at the experiences and results of Mr. Stainton Moses and Spiritualism generally, but at the whole movement which our age is witnessing in the direction of Spirituality as against Materiality in science, philosophy, and religion, I shall be glad to be allowed to offer the following remarks in further exposure and correction of the fallacies underlying Mr. Barkworth's assumptions. Those assumptions are, broadly, two: (1) That our knowledge of the nature of matter is such as to render it *a priori* incredible that matter can pass through matter; (2) that the traditional presentation of Christianity represents the original, intended, and true sense of that religion with such faithfulness, fulness, and clearness as to be incapable of rectification, amplification, or interpretation.

To deal with these propositions in their order. Mr. Barkworth rejects as "impossible and unthinkable the claim that matter can pass through matter," on the ground that it "involves contradictions of axiomatic, mathematical truth," such as "that no two bodies can occupy the same space at the same time." And in this view he refuses to entertain Mr. Myers' suggestion of a "power of disaggregating matter, and re-aggregating it"; and pronounces as involving a contradiction in terms the expression "de-materialisation" as applied to matter, on the ground that if "de-materialised" it would no longer be matter.

There are two respects in which Mr. Barkworth herein manifests a limitation of thought and knowledge. The first consists in his failure to recognise matter as capable of subsisting under two modes, the fixed and the volatile—to employ terms derived from alchemical science. It is true that matter would not be "de-materialised" by passing from the former to the latter of these states, because whether solid or fluid it is still matter; as water is still water whether frozen or liquid. But it is obvious that when thus dealt with there would be no difficulty in conceiving of "matter as passing through matter," whether one or both of the entities concerned be rendered fluidic; and this without any "contradiction of axiomatic mathematical truth," as, for example, when water passes through a filter.

But while matter would not in such case be "de-materialised," but only volatilised, there is a conception of matter in accordance with which it can be "de-materialised" in such manner as to cease to be as matter. This brings me to the second of the two respects above specified. Mr. Barkworth's contention involves the assumption—at once "unthinkable and in contradiction to axiomatic truth"—that matter is the "thing in itself" which it appears to be, not phenomenal merely, but substantial, and subsisting eternally as matter, and therefore self-subsistent. To hold which is to invest it with the attributes of divinity, and in fact to deify it, which is what the Materialists practically do. This is a tenet the exposure of the fallacy of which involves subjects far beyond the present purpose. But it is not necessary for that purpose to pursue the exposition to such remote applications. It will suffice to remark that by the fact of its appeal to the physical senses matter proves itself to be not of substantial but of phenomenal nature; not reality, but appearance.

The explanation of this statement at once explodes the whole philosophy of which Mr. Barkworth, by his definitions of matter, has made himself a partisan—the Materialistic philosophy. Defined as that which *sub-stands* or *underlies* phenomenon, Substance is in itself unmanifest to the physical senses. Nevertheless, matter, which is the appearance of substance, is manifest to the physical senses. How comes this about? By what means does substance, from being non-material and unmanifest, become material and manifest? It is by the action upon it of Force. From which it follows that in every manifest entity, such as is matter, there are three things, principles, or "persons," namely, Force, Substance, and Phenomenon, the two first of which are unmanifest, since they can be cognised only by means of phenomenon, and the last only of which is manifest, namely, matter. And inasmuch as this third "person," in and through which they find expression, is the product of their mutual interaction, the two first are respectively of masculine and feminine potency, and the three are to the entity concerned as Father, Mother, and Child, and the process of the production of the last is that of generation; He, Force, being the father; She, Substance, the mother; and It, Phenomenon—be it matter,



earth, or body—the child; and these three are one entity, in which the Force is that which makes manifest; the Substance, that which is made manifest; and the Phenomenon, that which manifest. Whence the axiom of Hermetic, or spiritual, science; “Every entity which is manifest, is manifest by the evolution of its trinity,” the original unity comprising the duality of force and substance, He and She, without which no manifestation, and therefore no matter, is possible.

Such being the genesis and nature of matter, it follows that matter is essentially one in nature with its progenitors, and capable of being resolved into its essence, ceasing to be matter, in which case no contradiction of terms is involved in the expression “de-materialisation of matter”; although the process would be more accurately described as the de-materialisation of substance, since it consists in the reversion of substance from its secondary, material, phenomenal, or “created” condition, to its original, spiritual, substantial, uncreated, and, therein, its divine condition. And that this process is not “unthinkable” or “in contradiction of axiomatic, mathematical truth,” is shown by the fact that it is precisely the process wherein—according to Hermetic science—consists “the Great Work, the Redemption of Spirit from Matter,” that is, from the condition of matter. And it is precisely the effectuation of such process within the individual that is the object of religion, the means being the union of the will of the individual with the Divine Will. Since only thus can the force be overcome by which originally Spirit—as Substance—was projected into the condition of matter.

In this definition of matter we have a further confutation of the philosophy which Mr. Barkworth has undertaken to champion. The constituent principles of existence, its Force and its Substance, being self-subsistent in Original Being, are divine; wherefore the inherency also of existence is divine. But evolution is no other than the manifestation of inherency. Wherefore, as the manifestation of a divine inherency, evolution is accomplished only by the realisation of divinity. To say which is to say that, so far from evolution being limited to the capacities of matter as matter, there is no limit to the unfoldment—a better term than evolution—of the Universe, whether within man or without him; and it is not in a material, but in a substantial, humanity, a humanity redeemed from the limitations of matter, that creation finds its crown and completion. By all which it is evident how utterly inadequate for this subject are the axioms and definitions, so-called scientific, on which Mr. Barkworth relies.

Not, however, that he follows materialistic science to the extent of denying the reality of the experiences recorded of Mr. Stainton Moses. This brings us to the second and religious issue raised by Mr. Barkworth. He admits their genuineness, but only to imply that he regards them as diabolical, alleging as his reason that they call in question the truthfulness of the accepted traditional presentation of Christianity. On this point I have to remark that whether they do this or not, the assumption based on the allegation is every whit as arbitrary and illogical as the assumptions already disposed of concerning matter. This is because, even granting that one of the two things—Mr. Moses’ experiences, or the traditional presentation of Christianity—merits the designation of diabolical, the question would still remain as to which of them is rightly so described. Clearly Mr. Barkworth holds with the saying, “*Beati possidentes*.” For him that which is established is necessarily the true and the right. But this is a rule which works both ways, and is equally applicable to that which was established before Christianity, in which case Caiaphas was right and his Victim wrong. I am not saying this in defence of Mr. Moses. There is Spiritualism and Spiritualism, and there were phases in his Spiritualism with which I am by no means in sympathy. But at least it constituted an element in a vast movement the inevitable destiny of which is to abolish Materialism, and restore man’s lost consciousness of the spiritual nature of existence. This is to say that the experiences which Mr. Barkworth regards as diabolical have for their end and aim the restoration of the conditions essential to religion itself. Surely this is a consideration which ought to have given him pause before launching his unqualified denunciations, considering that he writes in the interests of what he conceives to be religion.

But this is far from being all. While the sacred books of the Christians exhibit the official exponents of the established orthodoxy of that time as charging the Founder of their religion with blasphemy, having a devil and being mad, they also exhibit the latter as similarly denouncing the established

orthodoxy and its official exponents, saying, “Ye are of your father the devil,” meaning that whatever might be the truth contained in their religion they had falsified it, by corrupting it after the manner implied by the Fall, of which the “devil” was the contriver. By which he distinctly implied that although their doctrines may have come from above, their interpretation and application of them had come from below. And he further charged them with “taking away the key of knowledge, neither entering in themselves, nor suffering others to enter in,” whereby the real truth might be discerned.

But not only does the Founder of Christianity thus reprobate the established orthodoxy of his time, He and his apostles, and his “brethren the prophets,” similarly condemned the established orthodoxy to follow and remain long in possession, announcing a second and spiritual coming of Him as necessary in order to reveal, and destroy “that wicked one,” the inspiring evil spirit of such orthodoxy, and bring to an end a generation which, for its idolatrous materialisation of the truth, He called “an evil and adulterous generation.” And the sign of the approach of such end, He declared to be a restoration of the faculty whereby alone is the apprehension of things spiritual, and of the knowledge attainable through that faculty, saying, “When ye shall see—then shall the end be near, even at the doors.” And the thing to be seen—“the abomination of desolation standing in the holy place”—was no other than that which has been there all along, namely, Matter in the place of Spirit, which has hitherto been unseen through the loss of the spiritual consciousness wherewith to discern the fact.

Moreover, by that other token of the end, the budding of the fig-tree, it was implied that the intuition or faculty of inward understanding—of which the fig-tree is the universal immemorial symbol—should no longer be withered and barren, but should blossom and bear the fruit of divine knowledge; to the fulfilment of the promise that “the veil shall be taken away” which had hitherto concealed the truth contained in the dogmas and symbols of religion. These are but a few of the host of utterances which point to precisely such a restoration as is occurring in our day—a restoration both of the ability to come into open relations with the spiritual world and of the discernment and interpretation of spiritual mysteries, the prophet Joel expressly specifying the occurrence in plenitude of experiences and phenomena such as those which Mr. Barkworth repudiates as infernal precisely because they portend and compass the downfall of the false, because materialistic, presentation, which he insists on regarding as the true one, of the “cardinal truths of Christianity” on the ground that it is the traditional and established one, and not for its inherent merits.

In all this, be it observed, that which I am defending against Mr. Barkworth’s strictures is not Mr. Stainton Moses’ or any particular manifestation of the influences now seeking to accomplish the world’s long-promised and sorely needed redemption from the bondage of Materiality. Those manifestations vary widely in kind and value, according to the degree of the unfoldment, mental, moral, and spiritual, of the individual recipients and agents. That which I am defending is the movement itself as a whole, in the conviction that it constitutes the divinely predicted campaign against the one everlasting enemy of the human soul, “the dragon and his angels” of Matter, which is to end in their discomfiture and the establishment of the divine kingdom. For then the “idols shall be utterly abolished,” and men shall no more prefer the form, the letter, the symbol, and the person, to the spiritual verity denoted, taught or illustrated by these. For—to cite a definition which seems to me impregnable—“Idolatry is Materialism, the common and original sin of men, which replaces spirit by appearance, substance by illusion, and leads both the moral and intellectual being into error, so that they substitute the nether for the upper, and the depth for the height. It is that false fruit which attracts the outer senses, the bait of the serpent in the beginning of the world.” Wherefore, unless Mr. Barkworth is prepared to prove that the established orthodoxy does not represent precisely such idolatrous materialisation of spiritual truth, he is not justified in positing that orthodoxy as a criterion whereby to test the teachings he condemns.

As I read the signs of the times, conspicuous among which is the movement in question, “The end foretold by the seer is not far off. Then shall the woman”—the soul and her intuition of spirit—“be exalted, clothed with the sun” of full illumination, “and carried to the throne of God. And her sons shall make war with the dragon, and have victory over him. Intuition, therefore, pure and a virgin”—because without taint of matter—“shall be the mother and redemptrix of her fallen



senses, whom she bore under bondage to her husband, the intellectual force," which, divorced from the intuition, can by no possibility transcend the sense-nature, but inevitably sinks man in materialism and there leaves him, a prey to negations.

That, therefore, which I commend to Mr. Barkworth, and those—if any—who think with him, is the consideration that it is precisely to such blessed restoration of the intuition of spirit and of spiritual truth that the manifestations to which he takes exception are intended to minister, and actually do minister. And if, viewed from his standpoint, they appear frivolous, mean, and low, the blame rests, not on those whose intelligence is so limited as to be accessible only by such manifestations, but on those faithless or incompetent husbandmen, the official exponents of religion, who, being entrusted with the world's spiritual culture, have suffered its spiritual consciousness to decline and dwindle well nigh or quite to extinction, until only by such means can it be re-kindled. For the first step to spiritual revivification is the recognition of the reality of man's spiritual nature; and where the mind and the conscience are dead, the appeal must be to the bodily senses, though the order of spirits which appeal only to these can hardly be accounted a high one.

EDWARD MATTLAND.

### KNOWLEDGE AND BELIEF.

M. Lutoslawski, in the "Journal of Speculative Philosophy," has a keen little article on "The Difference between Knowledge and Belief as to the Immortality of the Soul." He very justly says:—

According to the different conceptions of the state of the soul after death, the word immortality has a very different meaning in different Churches, though all the religions of earth agree that man does not cease to exist when he dies.

But "meaning" is not all: the practical consequences of these "different conceptions" are the main objects of interest. "There is," he says—

A very strange contrast between the general religious and philosophical acceptance of the immortality of the soul and the quite as general practical contempt for the consequences of this belief. I dare say that the large majority of religious people of all denominations in the world *do not* have a perfect certainty of their existence after death. It seems strange at first, and may be combatted by many ministers of the Church, but it is a fact that requires a psychological explanation and deserves the attention of all religious people. It is interesting to find out what kind of efforts will produce more harmony between the theoretical religious teaching and practical life.

Here is his explanation:—

I find only one explanation of this divergence between the religious teaching and the practical life of the majority of mankind. I find it only in the psychological difference between a *hope* and a *certainty*, between *belief* and *knowledge*. Every religion, so far as it is based on revelation, on the testimony of witnesses, cannot afford to give to the masses more than a mere hope of immortality. I have often heard immortality spoken of as a promise of God to mankind. Granting this, it is easy to understand why this hope does not rule the actions of practical life. It is because in practical life we have almost at every step a certain *knowledge* of the immediate consequences of our actions. If this knowledge shows us that a certain action leads immediately to a certain pleasure, then the mere hope or fear of a responsibility after death cannot overcome this immediate knowledge, and men act in conformity with their knowledge of the nearest consequences, without caring about what may occur after death.

A *hope* or a *belief* has not such an influence over the actions of men as exact knowledge. This explains the fact that men do not act in conformity with the belief in their eternal existence. They have no strong conviction upon the subject, only a changing hope, or a belief founded on authorities.

The only way to bring more conformity between human life and religious teaching is to change this hope or weak belief into a *strong conviction* based on *exact knowledge*. One of the greatest thinkers of modern ages, Kant, denied the possibility of a perfectly scientific proof of the immortality of the soul. But if I look at the development of philosophy after Kant, I must affirm that such a scientific proof of man's permanent existence can be given, and that the statement of this truth *surpasses in certainty and evidence the truths of all other sciences*.

M. Lutoslawski finds this "scientific proof" in the nature of man himself—in the immense discovery that the external world, when set over against the percipient, is comparatively non-existent. "Every external quality depends entirely upon our own conceptions"; not even upon our senses, all of which may go, and yet leave the thinker intact. "Therefore," he says, "I have a right to claim that I am a really existing being, more than any part of the material world around me." In other words, it is a legitimate and even necessary inference that the self belongs to the category of real existence and not to that of mere phenomena:—

If spiritual existence is the only true existence known to me, and I am the only thing that has indubitable existence, this existence can never cease and must continue eternally, if anything exists. But I cannot imagine a time in which there is nothing, and so I must continue to exist for all time and must have existed always in some way.

The above reasoning, if filled out with the detailed arguments given by special inquiry, is quite as sound and strong as any other reasoning in science—nay, it is the strongest argument proving the most certain truth. Only by such philosophical reasoning do we come to a true *knowledge* of immortality—far above all *hopes* and *beliefs*.

If I am right, the only way to bring more harmony between human actions and the teachings of religion is to associate religion with philosophy and undertake to prove, without any other authority than reason, what is assumed or believed on various historical authorities.

The argument is a rather subtle one, but it will bear thinking out.

### SPIRIT MAGNETISM.

M. A. Mongin writes as follows in "Le Spiritisme": According to what I have observed on different occasions, there is a great analogy between human and spiritual magnetism as the latter is employed by spirits on their mediums. I will only cite the following proof, laying aside for the nonce the evident analogy which may be noticed daily in the production of somnambule sleep, caused on the one part by hypnotists on their subjects, and on the other by spirits on their mediums in the physical phenomena of materialisations, &c. In the course of the years 1884-5-6, Mademoiselle B., who was then an excellent physical medium, was put to sleep by her acknowledged familiar spirits, and during a number of dark séances her family and I have been able to observe such phenomena as the displacement of objects, the carrying of them about, direct writing, playing on musical instruments, &c. One morning, Mlle. B., while making her bed, suddenly stopped, and recited aloud as a phonograph might—in automatic and unconscious fashion—a poem, which she forgot a few minutes after. In the course of the same day, the spirits, consulted by means of the table, informed her that during the night, when she was uncontrolled, a spirit had recited this poem to her, suggesting that she would repeat it when awake next morning. Shortly after, Mlle. B. obtained through the table, letter by letter, the same poem, which she desired to have, and which she did not remember on awaking. Since this period, I have put her to sleep on different occasions, and made post-hypnotic suggestions to her—that is, I have, while she was in the somnambule state, suggested that she would repeat to me such and such a phrase, or member of a phrase, on awaking, at times which I had determined, and which she has always done, in an automatic fashion, and seemingly astonished at the words she had just pronounced as soon as the suggestion was realised. Interrogated afterwards as to the impression which she experienced at the time of realising the suggestions, she invariably replied that it seemed to her as if the vocal organ acted of itself, and as if she heard herself speaking without being conscious of her words and as if the thoughts which they carried had not passed through her brain. I profited by these opportunities to ask Mlle. B. if, as an impression, she found some analogy between the suggestions which I made to her and those resulting from the poetry of which we had been speaking. She then told me that the impressions which she experienced were identical, and that to her the phenomena presented the same character whether as regards my suggestions or those of the spirit referred to.



## "AS IT IS TO BE." \*

But few copies of this book seem to have reached this country. For many years the writer occasionally heard what she calls Voices speaking to her. They were distinct to her consciousness as human voices, but she realized that they made no sound. At first "she distinctly recognized the voices as those of human beings still living on the earth." In many cases, she says, she has "communed with absent friends, feeling conscious, and afterwards uncertain," that their thoughts were upon her at the very time. Subsequently she noticed a change in them, and they "impressed her as being the voices of spirits who had passed out of the body into the immortal life." The writer, however, gives no cases, and makes no attempt to adduce evidence in support of either interpretation. The book is a narrative of what she "Voices" said, and the narrator is content to put it before the reader, hoping that he "may admit the truth, at least, of the story itself as actually happening, or seeming to happen."

Opinions will differ greatly as to the interest or value of what she "Voices" said. The reader can only judge of them from his own standpoint, whatever that may be. The greater part of the book consists of descriptions of the conditions under which life exists out of the material body, and of the powers of the spirit. These are of a similar character to many that have been given from other sources. Towards the close, however, a higher key is reached. The chapters on Mind, Fear, Providence, Thought, contain some striking ideas in forcible language. The concluding chapter is entitled "The Dream—a Day in Heaven."

What is lacking in "As It Is to Be" seems to be any reference to Service. In "A Day in Heaven" the question is asked, "What is the supreme outcome of these earthly characteristics so familiar to us here?" The answer is—Love, peace, harmony, knowledge, worship, progress, perfection. But surely the grand idea of Service—service to fellow-beings—can never be excluded from an immortal life of love and peace. The message of the "Voices" seems too exclusively centred on the progress and happiness of the individual.

Two series of extracts, on Fear and on Thought, will illustrate the tone of the latter chapters:—

"There is an abuse of fear which should be overcome and driven out of every heart. It is needless fear—fear for tomorrow, anxiety, doubt, those forms of fear that almost invariably deal with the future. . . . Religious fear in any form whatever is the abuse of fear, for there is no fear in true religion, nothing to fear hereafter, and fear has no place beside so holy a word. . . . Parting and separation are full of human fears. Business is crowded with fears; in fact, almost every situation in life has its fearful side. . . . Thus, in a business complication, use your best knowledge of affairs, act as honourably as if you were dealing with God, and let it turn as it will. Whichever way it turns it will be the best way. For if you put into it only the elements of good, it cannot go against your best interests. You may lose a fortune in spite of your best endeavour, but you will be certain to find that some time, somewhere, either on earth or in Heaven, you have won, gained, advanced, in ratio to what true goodness you put into the whole matter. . . . So also with sickness. Trusting God, doing your utmost, fearless because sure that God permits no evil to His children, your spirit will breathe over the patient its own vitality and vigour. Your very atmosphere will breed life in the diseased body. . . . and out of the very calmness and serenity of your soul your loved one may be saved. How beautiful is the first flight of a fearless spirit upwards! . . . Someone once said 'Trust as if it all depended upon God. Work as if it all depended upon yourself.' Live day by day, moment by moment, as if needed against God's very heart, for there is no moment that you do not lie upon that Universal Breast which beats for ever with the throb of infinite love. If you knew God had His arm right around you and was speaking the words of Victory for you at every moment, you would have no fear. Rest assured this is the absolute fact. The moment you will hear upon that Arm, the moment you will listen to and obey that Voice, that moment Victory in some form awaits your every effort, and fear is needless."—Pp. 184-189.

Those who make for righteousness in their inner lives—she does not attend at all, perhaps, to their neighbours—do move to make a community equal, contented, peaceful, prosperous, cultivated, open-handed and honest, than all the teachers and orators put together. They are a silent, earnest, constant power for good. Your thought is yourself and goes with you wherever you go. So if, for instance, you enter a room full of people whom you never saw before, if your thought happens to

be pure, sweet, humane, harmonious or elevating, you inevitably impart it to the atmosphere, and attract to you and to them the forces of such thought out of the general mass. If you could see as we see, how astonishing you would be to note the change wrought in the thought of a group of persons when suddenly a mind of a clear spiritual nature comes among them. It is like a fresh breeze. They feel it, but do not know how or whence it comes. Virtue goes out to others from all who desire the good of others. If you long to bless the world, you can bless it by being heavenly-minded, prone to charity and good-will, earnest, endeavouring to be better and stronger in faith. Your thought is your atmosphere, which touches other thought atmospheres either for good or evil. . . . If your habitual thoughts are pure, uplifting, truthful, intellectual, free from low or mean intentions, selfish aims, false hopes, false theories, frivolous, mean and silly devices and amusements; if courage and integrity, honour, charity, chastity, tenderness, sympathy, righteousness, occupy your mind, you send out from your room, your bed, your carriage, your seat, your passage along the street, indeed from every place where you stand, sit, or lie, a strong, steady, positive force for good, cleansing the moral atmosphere about you, lighting up the darkness of melancholy, discord, grief, want, loss, hopelessness, fear, wrath, revenge, cruelty, meanness and guilt, which unfortunately are mixed and mingled in the spiritual atmosphere of all cities. Remember this: every thought is a power. Make it a power for good."—Pp. 190-191, 202-226.

The frontispiece is a portrait of the author. The illustrations are curious, of an allegorical character. The book is well printed and elegantly got up. K. T. E.

## 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 provoking views that may elicit discussion.]

## The Date of the Pyramids.

Sir,—Your note on Mr. Simeon's address to the London Lodge of the Theosophical Society, in which he discusses the history of "The Pyramids and Stonehenge," induced me to procure a copy; and I now venture to offer some observations in reply to the views advanced by Mr. Simeon.

It is right to say, by way of preface, that I do not at all deny the possibility of knowledge being obtained by means of "psychometry," nor do I deny the existence of adept teachers (though no satisfactory evidence has been hitherto adduced). But I maintain that all statements coming to us in these unusual ways should be compared with the results of ordinary observation and reasoning; and this attitude has been consistently taken by "Lower."

I ought also to say that I have found some difficulty in understanding which of the pyramids are alleged to be 200,000 years old. It is evident that Mr. Simeon would not assign them all to that remote period, for he says that "within the last few thousand years some of the pyramids along the Nile valley have been erected." On the other hand, the use of the plural shows that others than the Great Pyramid are included in the statement. As the First, Second, and Third Pyramids have for some centuries been regarded as belonging to a more or less distinct class, I assume (subject to Mr. Simeon's correction) that he intended to refer to them when he used the word "pyramids."

In "Knowledge" for December, 1893, I have very fully discussed the whole question of the builders of the three pyramids and the dates of their reigns; and I may repeat here the substance of a portion of what I then wrote, amplifying it in parts to suit the purpose of the present argument. The evidence which points to Khufu as the builder of the Great Pyramid is doubtless, as Mr. Simeon says, "meagre" in quantity; but nevertheless very convincing in character. It consists in certain rough scrawls on blocks of stone used in the pyramid, among which we find the name of Khufu, and certain words such as *after*, "good," followed by numerals indicating the positions which the blocks were to occupy. The general character of these rough scrawls leads us to conclude that they are mason's or quarry marks, and the occurrence of a king's name among them would seem to indicate that the stones were worked for him. But, it may be replied, these marks belong to the time of the restoration, which Mr. Simeon admits that Khufu carried out. It so happens that their position negatives any such reply. Over the so-called "king's chamber" are the "chambers of construction," which were designed to prevent the chamber below from being entered in by the enormous mass of material above. If these "chambers



March 10, 1894.]

of construction" had ever fallen into decay, the damage would have been irreparable. They date, therefore, from the original building of the pyramid, and the marks of the quarrymen tell us that that event belongs to the reign of Khufu. There is another possible hypothesis, that Khufu wished to claim for himself the work of an earlier ruler. This was not an uncommon fraud at different periods of Egyptian history, but is quite out of the question in the present case. A king who wished to usurp the monument of another always had his name carved in a most elaborate manner, not roughly scrawled. (The rough character of the writing is well shown in the "Denkmäler," Vol. III., Plate 1; and also in Vyse's "Operations Carried on at the Pyramids of Gizeh.") Moreover, he would surely have placed his name in one of the principal chambers.

Let us now turn to the Third Pyramid. In one of the chambers of this pyramid were found portions of a coffin and a human body; and on the coffin lid was a religious formula addressed to the King Menkaura. Although the actual carving of this inscription has recently (on very good grounds) been assigned to a much later period, there is no reason to doubt that the coffin replaced an earlier one, and enclosed the body of the king whose name it bears.

This, I believe, is the whole of the direct evidence. It can, however, be supplemented from Greek sources; for although the Greeks are not to be relied upon where they contradict the plain testimony of the monuments, yet where they agree sufficiently with them to show that the writers had probably received a genuine tradition their evidence is certainly of value. Now, both Herodotus and Diodorus Siculus state that the First, Second, and Third Pyramids were built by three successive kings, to whom they give names which are sufficiently like the monumental Khufu, Khafra, and Menkaura to leave no doubt as to the monarchs intended. They also agree in saying that Khufu quarried stone in the Arabian hills, and such stone is certainly found in the Great Pyramid. Another corroborative fact may be mentioned. If the three principal pyramids be assigned to the Fourth Dynasty, we have an almost unbroken series of pyramids extending from the beginning of the fourth to the end of the sixth dynasty. Surely this is more probable than that there were a few pyramids built 200,000 years ago, and all the rest between 5,000 and 6,000 years ago.

A word as to the purpose of the pyramids. Mr. Sinnett says that the early ones at least did not serve as tombs. If that be so, how comes it that all (or nearly all) of them, both those which were tombs, and those which were not, lie in the great Memphite necropolis?

The whole of the available evidence seems to me to indicate that the Great Pyramid was built by Khufu about the date given by Brugsch (B.C. 3733-3700), and that it, in common with all the other pyramids, was designed as a tomb.

February 25th, 1894.

F. W. READ.

A Prophecy by Planchette.

SIR,—I send you the particulars of some writing by Planchette, given to a party of young ladies, met together, not for sober investigation, but to derive all the fun possible from the little instrument.

It was announced to one of them, Miss X., a very talented musician, "Your happiness is near." Miss X. has no other means of support than her art. She intended to go to Italy for the winter, although she had no encouraging prospect there and knew no one.

She asked if she would do well to go. The answer came: "Yes. You will meet your happiness and be engaged." "When?" "1893 or 1894." "Who is he?" "Burgomaster." "Shall I have any children?" "Two girls at once."

Miss X. went to Italy, and soon after her arrival she met a gentleman who impressed her very favourably. Although she was not possessed of wealth, and had no attraction on the score of beauty, the gentleman became deeply interested in her, and in December last he proposed and was accepted. He is one of the Presidents of Nobility in a district of Russia, which title answers to that of Burgomaster. He is a widower with two little girls. They were married last month.

Dresden, March 2nd, 1894.

H.

[The above reaches us from a reliable source. But prophecies by "Planchette" are totally unreliable, being as often wrong as right. Moreover, the use of any form of Spiritualism as a means of fortune-telling should be systematically discouraged.—ED. "LIGHT."]

The Hon. Percy Wyndham's Inquiry.

SIR,—The medium whose name is wanted by Mr. Percy Wyndham is probably Mrs. Hayden, who was in London in 1852, and who caused a good deal of interest in Society and in the Press, notably in Mr. G. H. Lewes's weekly paper, "The Leader." In the number for March 5th, 1853, Lewes prefaced an account of a séance with Mrs. Hayden by stating that the communication was "from a German friend whose integrity and clear-headedness would command attention to whatever he might assert"; but he, nevertheless, added a protest as to the conclusions of this competent friend, who had written in a spirit of fairness to Mrs. Hayden, and had confessed to having found some of the occurrences inexplicable.

On March 12th, Mr. Lewes, having, meantime, had a sitting with Mrs. Hayden, published the result under the title of "The Rappers Exposed"; on the 26th two letters, one favourable, and the other, styled "The Rappers," unfavourable, to Mrs. Hayden; on April 2nd a letter inculcating care and patience in investigating before forming decided opinions, and signed "C. E. I."

The review of a book by Charles Beecher, on June 18th, also dragged in Mrs. Hayden's name.

R. H.

"Belle and the Dragon."

SIR,—We beg to say our books are open to the inspection of your Reviewer at any time he likes to call, so that he may satisfy himself that the work is being now published at a loss

JAMES ELLIOTT AND CO.

Temple-chambers, Falcon-court, Fleet-street.

London, E.C.

SIR,—My attention has just been called to your recent review of the above work, and to the subsequent correspondence in your columns upon the subject. As a very warm admirer of Mr. Arthur Edward Waite's writings, permit me to say that I think your Reviewer has scarcely treated him fairly. Whilst candour compels me to admit that "Belle and the Dragon" has not appealed to me as strongly as some of Mr. Waite's previous productions—notably "Israfel," "Lucastar," "Prince Starbeam," and "The Golden Stairs"—and that I feel that he is at his best in his more serious treatment of mystical topics, it is only bare justice to add that, so far from the volume being devoid of "fancy and imagination," it is, in my opinion, brimful of both; and that the under-lying idea of the story is not less beautiful than true, suggestive, and inspiring. This idea I take to be that the way to Fairyland is through the gateway of our individual idiosyncrasies. The elfin realm is at our very doors, if we have eyes to see; and the "Gadfly" is not by any means the only person who has found it on a tricycle, nor is the "Mystic" alone in ascending thither on the soft blue wreaths of smoke emitted from his favourite pipe. "All things are possible to them that believe," and Mr. Waite might well have placed upon the title-page of his latest volume the significant words with which he commences his charming "Story of the Dream Tower": "This is a true tale and worth remembering." If anyone desires to satisfy himself as to its imaginative quality, let him read the chapter on "The Haunted Spinnet."

Warrington.

ARTHUR BENNETT.

THE NIGHT.

How beautiful the night!  
A dewy freshness fills the silent air;  
No mist obscures, nor cloud, nor speck, nor stain  
Breaks the serene of heaven.  
In full-orbed glory, yonder moon divine  
Rolls through the dark blue depths.  
Beneath her steady ray  
The desert circle spreads,  
Like the round ocean, girdled with the sky.  
How beautiful is night!

—SOUTHEY.

TO CORRESPONDENTS.

C. S. (W. P.)—Your letter would be more suitable for the columns of some other paper.

J. D., and W. S., M. D.—Thanks for your kind communications, but, as you will see, we have already others to hand on the same subject.



## SOCIETY WORK.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday next, at 6.30 p.m., Mrs. Bliss will occupy the platform.—CHAS. M. PAYNE, Hon. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Sunday last Mr. F. Vaughan spoke on "Bible Spiritualism," to the evident satisfaction of those present. Sunday next, Mr. Allen; Thursday, March 15th, Mr. Daggan.—S. V.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last our service was well attended, several strangers being present. Mrs. Mason's Controls delivered an excellent discourse upon "Love and Harmony." Mr. Norton's Controls followed with some good clairvoyance. Mr. J. H. Brooks kindly officiated at the organ. Sunday next, at 7 p.m., Mr. Pursey; Tuesday, at 8 p.m., séance, Mrs. Mason; March 18th, Mr. H. Towns.—J. H. B., Hon. Sec.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM LANE, STRATFORD, E.—Meetings free, every Sunday at 6.45 for 7 o'clock. Speaker for next Sunday, Mrs. Stanley. On Sunday last, Mr. Dennis addressed us on "Man's Fall and the Atonement," the subject being treated in a very able manner. Mr. Savage also gave a very instructive address on St. Paul's "Spiritual Gifts." A reading by Miss J. Allen was much appreciated.—E. J. G.

MR. J. J. MORSE'S LIBRARY AND READING ROOMS, 26, OSSNABURGH-STREET, REGENT'S-PARK.—On Friday evening, the 2nd inst., Miss MacCreadie, the well-known psychometrist and clairvoyant, gave delineations to a crowded audience of members and friends; Mr. Andrew Glendinning in the chair. The psychometry and clairvoyance were alike very successful, the remarks of "Sunshine," the controlling spirit, causing much amusement, being full of quaint insight, and deriving piquancy from the broken English in which they were couched. It is an interesting fact that Miss MacCreadie, who was suffering from acute indisposition at the beginning of the séance, declared herself to be greatly benefited at the close. The anomalies of mediumship are certainly curious.—D. G.

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. Junor Brown, "The Grand Hotel," Melbourne; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, F. W. H. Van Straaten, Apeldoorn, Middellaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Norway, B. Torestonsen, Advocate, Christiania; Russia, Etienne Geispitz, Grande Belozerski, 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.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—We were all very pleased to welcome Miss Florence Morse as a speaker on behalf of Spiritualism, and the paper entitled "The Message of Spiritualism," read by her before this Association on Sunday evening last, shows that our noble cause has gained another willing and able expounder of its great truths. The pleasant voice and unmistakable elocutionary power, combined with clearness of expression, helped to give the words uttered the additional force which is so necessary an accompaniment to the utterances of a speaker from the public platform. But, above all, it was most apparent that Miss Morse meant and felt every word she spoke, and it was this sincerity of expression which was especially gratifying to her listeners. Miss Morse said: "Spiritualism was described when it first came as a 'cloud on the horizon'; so it was, but not a cloud in the ordinary sense, something dark and gloomy, but a white cloud of dazzling glory that has flooded the earth with shining radiance. From this cloud have come hosts of the world's beloved dead, with outstretched hands and smiling faces bringing us the knowledge that death is not the end of all and that those whom the world has mourned as dead are living still. The message they bring us is a long one, for it commences with the beginning of each human life and ends in Immortality, but the part of it that has been, and will for a long time continue to be, most eagerly seized is that which answers the question asked by us all when a friend or relative is taken from us, 'Do the dead live again?' The answer comes in ringing tones, 'There are no dead; all live, all love. Take heart, all sorrowing ones; your friends are with you, and have but passed beyond the veil.' Mediumship should serve a triple purpose: first, the proving of

the continuance of life after the death of the physical body; second, the teaching of a better life to mankind at large; and third, the strengthening and building up, mentally, morally, and physically, of the medium. Space forbids further extracts from this interesting address. Next Sunday, March 11th, at 7 p.m., a few remarks from Mr. T. Everitt (president), followed by Psychometry and Clairvoyance by Miss MacCreadie.—L.H.R.

## SUSTENTATION FUND.

We gratefully acknowledge the following contributions, and hope that our friends will all give what they can, whether much or little. We respectfully suggest that their remittances should be sent without delay to the Treasurer, Mr. H. Withall, Gravel lane, Southwark, London, S.E. :—

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## THE LONDON SPIRITUALIST ALLIANCE

2, DUKE-STREET ADELPHI, W.C.

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

Minimum Annual Subscription of Members and Associates, 10s. 6d. per annum, payable in advance, and on the 1st January in each year. Further particulars may be obtained from B. D. GODFREY, Librarian, on the premises.