

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY

There are some lively Spiritualist lecturers in America. Moses Hull is one. He must be rather troublesome to the good people who think it very upsetting to mix the two worlds as Spiritualists do: for they appear to be always announcing his death or disablement. At last, Moses has collared one of these inventions. From many parts he received the following paragraph, which seems to have "gone the round of the press":—

STRUCK WITH DEATH.

BLASPHEMER SUDDENLY STRICKEN WITH PARALYSIS.

ANDERSON, IND., February 13th.—Perry Hull, a well-known Spiritualist speaker, was stricken with paralysis while speaking in the Spiritualist Temple, this city, yesterday.

He had entered into a fearful tirade against the Bible and all Christianity, and while in the midst of his awful speech the stroke came. He fell to the floor as if dead.

The service was dismissed, and the speaker taken to a house near by, where he yet is. It is said he cannot recover.

The sensational paragraph went so rapidly round that as Moses said, "Truth would hardly have got her boots on," while this lie travelled half over America. His reply is amusing:—

1. There was no Perry Hull in Anderson.
2. He is not a Spiritualist speaker.
3. He was not stricken down with paralysis while speaking.
4. He had not, in his speech, entered a tirade against the Bible and against the Church.
5. The stroke did not come in the midst of his awful speech.
6. He did not fall to the floor.
7. They did not take him to a house near by.
8. He is not there yet.
9. He has recovered.

With the exception of the above points the most of this clipping is true.

Mr. Editor, as Artemus Ward would say, the above is "sarkasm," but seriously, the only foundation for these wholesale lies is the fact that from overwork I had nervous prostration which for a time weakened me much, especially in my right arm and leg. It occurred Saturday night in my room, after having written from five in the morning until after five p.m. The next day I knew I was very weak, but hoped I would be able to speak, but for the first time in forty-two years I was not. "Behold how great a matter a little fire kindleth."

MOSES HULL.

We print this for its own sake, as amusing: but also for its serious side. It is a warning to readers. As Moses said, "When papers lie over and over again they may justly be termed *re-liable*": and there are such papers.

That odious, innocent-looking Bill to which we referred a few weeks ago, is settled and done for. The Ohio Senate, by a vote of more than two to one, has declined to pass it.

The Spiritualists of that free State may now hold their meetings without anticipating the company of officers and informers to protect them. It was an impudent Bill, at the best, and we cannot but wonder how it happens that proposals can be entertained in "the land of the free" which would be laughed at in the old country. Perhaps the impostors are rather more active there than here; but, even so, it hardly seems the business of the police to test mediums and protect their friends. Concerning this, the "Light of Truth" says:—

Spiritualists hate as much as any people to be imposed upon. But there are some individuals unprincipled enough to impose upon anybody, nothing being sacred to them where money is the game. Spiritualists, however, are on the alert, and ready to root out deception, branch and root. But this, like truth, needs proof to sustain it in court; and until this is forthcoming we must do as the Church does with its ministers: believe a man innocent until proven guilty. In the meantime we trust that meddlers will leave our séances alone. If they do not believe in a future life, let them remain away. If prejudice is their motive, they are neither "liberal" nor American as some claim to be. If it is not prejudice, then what is it? Protect the Spiritualist from fraud? Have they asked for protection? Because an occasional malcontent obtains no tests or fails to understand the philosophy of mediumship does not warrant the enactment of a State law that is to interfere with the religious rights of a whole community. Because we do not believe in Mohammedanism or Judaism, is no reason for us to petition the Legislature to prohibit any of their rites, however strange and incomprehensible they may appear to us.

Let every man mind his own business. We will attend to ours. If our ceremonies do not suit Mr. Tom, Dick, or Harry, let them go elsewhere for pastime. The only protection that Spiritualists need is from such intruders, and if there are any more Bills to be presented concerning Spiritualism at all, we hope it will be in the form of one making it a misdemeanour to disturb a spiritual séance. The Church has this protection, why cannot we as law-abiding citizens also have it? Let this proposition go forth, and thus turn the tables on the mob element that is constantly a menace to honest seekers after spiritual truth.

This appears to us to be eminently sensible; and it is to be hoped that the Ohio meddlers have learnt their lesson.

There is a new theory as to catching cold. It is now said that what we call catching cold may often be catching bacteria. It seems to be all bacteria just now; but probably not without cause. The theory is that when a heated body goes into a cold room, the poor, shivering, unseen bacteria make for it, as naturally as the body itself would make for a fire if it were cold. The heated body receives the happy bacteria through the pores; and then the victim says "I have taken cold." Perhaps it is as well for him that he does not know what he has taken! But it is a very suggestive theory. The air is full of many sorts of bacteria, moral and emotional, for instance, as well as physical; and one may, perhaps, catch a bad temper as easily as a bad cold—or a fit of the blues as easily as a catarrh. And really it sometimes looks as though suicide or homicide or thievery could be "caught"—and that there is a bacteria of blackguardism in the air.

Altogether apart from pronounced Spiritualists, the great facts for which they stand are being widely and most seriously recognised in America, and by some of the best known of religious teachers. Here, for instance, is Heber Newton, the pastor of one of the strongest churches in New York (All Souls), confiding to a reporter of the "World" his conviction concerning Spiritualism. He said:—

My health has prevented my making a personal investigation of the claims of Spiritualism, but I have investigated largely at second hand through the literature connected with the movement. Certainly an investigation of its merits landed Professor Alfred Russel Wallace, Professor Crookes, Cromwell F. Varley, and Professor Zollner all plump into the lap of Spiritualism. They are now firm believers in the phenomena, and they are educated men. It will not do for the average man to turn up his nose at these facts.

We should think not, indeed! Curiously enough, the Unitarians, once tending towards a kind of scholarly nihilism, are getting thoroughly awake on the subject. We have long known of the interest attaching to the inquiries of Mr. Minot Savage, who lately said:—

There has never been one objection made to Modern Spiritualism that was not made to the young Christianity. It is in perfect accord with the best and highest teachings of the Bible. Look at the Bible—it is a spiritualistic text-book from beginning to end—its Spiritualism is its beauty, its grace and its interest. Were those Bible writers false historians? You all believe Paul saw Jesus on his way to Damascus. Then why not believe that spirits are visible to some men here now under proper conditions? Spiritualism has certainly proved itself the most practical, wholesome solvent of the ancient ideas that has yet been discovered.

And now one of their strongest men, Mr. Giles B. Stebbins, caps all with his fine surrender; putting the whole thing in a really remarkable nutshell:—

The future historian will mark the closing century as one of mental freedom and activity, of inventive genius, material development, and opening spiritual light, and the century before us as one of psychical science and research, of natural religion and spiritual culture and the more harmonious development of man. We have learned much, and shall know more of the outer world, the realm of effects and results; but we shall study, as never before, the inner world, the realm of causes. Man, "a spirit served by a bodily organisation," is the special field of psychical research, and the wealth of that field is a constant surprise.

Interior faculties and subtle relations open before us. We transcend the limits of the outer senses. Clairvoyance, hypnotism, and their like, are more powerful for good than for ill. To know the inner life of man is to know his immortality and the being of God. The spiritual body of Paul, the apostle, "renewed day by day within us," is being proved a truth by modern research. Its escape from the material body, to be the celestial form serving the spirit in the higher life, is not death, but birth. It puts death under our feet. We cannot die. We can never lose our personality. How simple, yet how sublime!

Spiritualists sometimes wonder that they do not make "more way." The calculation may easily go awry. The world is rolling round their way, as fast as it can.

It is surely a pleasant thing to see the gradual entrance of woman into her eminently fitting "sphere"—the ministry. We are convinced that, in this matter, we are upon the threshold of one of the mightiest movements of our age. The time is coming when woman will be recognised as singularly fitted for the high and interesting work of the ministry. She will be God's best pleader, reprover, heartener, inspirer; and we congratulate America upon being the first to recognise this, though in but a small way.

We are not sure, however, whether Spiritualists are quite wise in introducing women to this work by con-

verting their Societies into churches, as seems to be the case in America. The "Baltimore American" says:—

Mrs. Rachel Wolcott, a Spiritualist lecturer for a quarter of a century, was ordained last night a regular pastor, "with power to solemnise marriage, visit the dying, and to counsel the young people when they want to marry, and to do all things that a regularly ordained pastor of any other church can do." The ceremony took place at the regular meeting-hall of the First Spiritualist Church of Baltimore, in Benson's Hall, opposite the Academy of Music. This ordination was in keeping with the new departure of the Spiritualists of the United States, to enter upon the condition of a recognised church. This is in keeping with the decision of the National Convention of Spiritualists, which met in Chicago last July, in which a declaration of principles was adopted which proclaimed that Spiritualism is a religion. This plank was adopted by a vote of 180 to 20. The Parliament of Religions also recognised these organisations of those who claim to commune with the departed. In conformity with this advance movement, on January 16th, 1894, the First Spiritualist Church of Baltimore was incorporated under the laws of Maryland.

"WHAT SOUTH PLACE BELIEVES."

FROM AN OCCASIONAL CORRESPONDENT.

On the morning of Sunday, April 8th, I was attracted to this chapel by the announcement that Mr. Moncure D. Conway was to deliver a discourse on "Phantoms," for I supposed in my innocence that he intended either to reinforce or to recant his often-expressed disbelief in immortality and the evidences therefor relied on by Spiritualists. The "phantoms," however, proved to be neither spiritual nor ghostly, but spectres only of the mind, being beliefs once cherished but now passed or passing away, and no longer potent to excite hope or fear. These were the beliefs in such things as monarchy, nobility, glory, parliaments, churches, dogmas, priesthoods, and various other institutions once supremely venerated but now superseded by practical utilities. I was not, however, wholly doomed to disappointment, for among the phantoms happily vanished or vanishing was the belief in immortality, with the result that people will cease to be withheld by their solicitude about the life beyond from making the best of the life here, so that even should there be a life beyond it is much better we should not know of it.

Of the effect of the knowledge of a future life in supplying a motive for the better conduct of this one by reason of the immense probability that our conditions therein will be dependent on our behaviour here; of the solace to the loving hearts which death has separated, afforded by the prospect of reunion; of the space for an unlimited perfectionment of character and unfoldment of capacity; of the joy of repentance, amendment, and reparation in respect of the sins of the past; of the advance to higher ideals and larger knowledges: of the satisfaction to be derived from the solution of the many problems, physical, intellectual, moral, and spiritual, now so perplexing and distressing; and of the opportunities which would almost surely be afforded of growing ever nearer and nearer to Divinity in proportion as we recede from materiality, and pursuing to an issue wholly glorious the path of the evolution which has brought us up to the level we now occupy, until we actually realise the Divine potentialities which we may reasonably claim as our birthright in virtue of the necessarily Divine source of existence itself:—of all these and the manifold other transcendent motives for craving "to go on and not to cease," the preacher said no single word; nor anything to indicate the possession by him of a particle, however minute, of imagination, hope, faith, love, or aspiration, beyond such as might be predicated of the most torpid of the order of the *Batrachia*, the genus *Bufo*. And although an anthem was sung, and sung with considerable force and fervour, as if by some who were not quite spiritually dead, consisting of the noble lines in

which Robert Browning expresses the exultation of the seeker after the divine, who, finding himself enveloped in a cloud of impenetrable darkness, steadfastly "keeps God's lamp close pressed against his breast," and at length emerges, triumphant, into the splendour—the sentiment found no echo or recognition from the preacher, as if for him at least the "God's lamp" of the Intuition had either never been kindled or had been utterly extinguished. While, as for prayer, we were told, South Place has formally discontinued it on the ground that if there be such a Being as an omniscient God, it is superfluous and impertinent to tell him our wants. Such is South Place's sole conception of prayer.

It might well be supposed that I should not be keen to adventure again within this hall of spiritual gloom, more worthy to be called North-place than South-place. But such was not the case. A discussion was announced for the same evening on the question, "What Does South Place Believe?" in which visitors were invited to join, and besides being curious to know the terms of a creed which would consist only of negations, I thought that perhaps I might be able to tell it something of what it ought to believe, and doubtless would believe, when it had developed its organon of knowledge, and knew enough to be able to believe. And so it came that in the evening I found myself there again.

The conference was opened by the reading of a paper put together with evident care and skill, a considerable portion of which was devoted to the advantages of keeping the mind unshackled by believing anything, and the rest of it to an enumeration of the society's articles of belief. For it appears that South Place is a society. These articles were about a score in number, thus falling considerably short of the orthodox thirty-nine; and consisted of a series of moral platitudes, all of the most obvious kind, and committing their holders to nothing that is not of universal acceptance. The paper—which occupied three-quarters of an hour—proved so satisfactory that its publication was unanimously voted, notwithstanding that Mr. Conway, who followed with another address of the same length, rather deprecated the public profession of any belief whatever, partly on the ground that it was an honourable distinction from other bodies to have no formulated belief or bond of union, and partly because, being purely ethical, it might commit them to a standard which might be difficult or inconvenient to live up to, or in some other way expose them to adverse criticism. Such, so far as I could gather from his indistinct utterance, was what he said on this head. I hope I am not doing him an injustice. The rest of his address was devoted mainly to an amplification of his morning's objections to belief in immortality, but without any addition to the argument.

The next two speakers, who dealt chiefly in autobiographical reminiscences of the kind so dear to persons of slender culture, brought the time which the conference had lasted up to two hours without making any contribution to the solution of the question at issue, when—finding the audience thinning and my own zeal for enlightening them evaporating, principally through seeing how very little sufficed to content them, and that my pearls would be, if not profaned, at least thrown away—I took my leave sadly pondering the lesson of my day's experience, the conclusion to which I came being in this wise: that if South Place believes nothing it is because it knows nothing; and that it knows nothing is because it has not yet evolved its organon of knowledge. Avowedly using the intellect only and suppressing the intuition—and this even while singing anthems about the man who conquered the darkness by keeping "God's lamp pressed close to his breast"—it works with a faculty mutilate and unsound, the product of which is inevitably an insanity. And this, it seemed to me, must be the explanation also of at least one inconsistency

which had greatly struck me. This was the inconsistency with which, while professing to be Agnostic, and therefore to know nothing, it had repeatedly made use of the term "supernatural," thereby claiming to know the limits of the natural, a knowledge the possession of which really belongs to and constitutes the Gnostic.

THE IGNORANCE OF PREJUDICE.

BY MRS. A. J. PENNY.

Those of our readers who recall with pleasure the many valuable contributions of the late Mrs. A. J. Penny to the pages of "LIGHT" will be glad to see the following article which has been placed in our hands. It was written by Mrs. Penny shortly before her decease, and from the fact that it is in pencil only it may be fairly presumed that it was never finally revised. But, indeed, no revision was necessary, and so we print it as it reached us:—

The inferior potencies creep into the guise of nobler races, and feign themselves to be the very spiritual beings whose characters they have assumed; and in this case they abandon themselves to boastful speeches, and pretences of power superior to what they possess. Indeed, I think that if anything opinions grow like an excrescence from the first beginning; there will flow in a vast mass of falsity from the perversion, which it is necessary for the priests to learn thoroughly, from the entire arrangement among the images appearing, so that, being on their guard against it, they may detect and reject the misleading assumptions of these pretenders, as not being true and good spirits.—JAMBlichOS "On the Mysteries."

Surely it is as necessary for our priests thoroughly to learn what Spiritualism is in its higher, as well as in its lower, bearings; would that they perceived the dangers of treating it as if little better than the devil's *vade mecum*. The divorce from Spiritualism, like every other family quarrel, is embittered by relationship, and prolonged by mutual recrimination. The disorderliness of spiritist belief, its large scope for folly on the visible scene of action, and mischief and malignity on the unseen, give inevitable scandal to all who restrict their attention to *holy* mysteries: but at the same time their disdain and refusal to examine into the facts of Spiritualism enlarge the triumph of agnostics, and divide the forces which, if combined, might reduce, even if they could not cure, the gross mania of materialisation.

The Romish Church has been wiser, carefully maintaining its avowed *rapproches* with the inner life. If its clergy permit the ignorant classes to believe every glorious vision a manifestation of the Virgin Mary or of some special saint, it is probably an accommodation of truth to policy—of phenomena well known to us under another name, but enlisted in the service of religion. Now the most Protestant believer may serve his religious faith—without any duplicity—by ostensibly recognising the nearness of an unseen spiritual population. As to this, our Church must now be included in the world of which Boehme said: "If the world were not so mad and suffered the devil to drive it, *who derideth all manner of revelations that thereby he may blindfold man.*" ("Threefold Life," Chap. x., par. 22.)

But for that blindfolding, what precious knowledge might have been gained by duly consecrated seers and mediums! For if consecration is needed for those who teach Bible truths and ecclesiastical dogma, how much more for those who would "hearken what the Lord God should say to them" in the sanctuary of well-trained psychical perceptions. Are they dangerous and liable to abuse? Undeniably they are. But are not the dangers of hypocrisy and profanity, from unrealised professions of spiritual life, as great? And these are risked on all sides.

The loss to our Church from contemptuous neglect of Spiritualism—as "providential," surely, as any other great contemporary movement—comes into view more clearly every year, with a ground-swell of antagonism in minds most amenable to guidance had guides been ready to advance in Spiritual knowledge.

The following remark of Mr. Minot Savage will show the method by which religious faith is discredited, betraying, as I think, the prejudices of alienation from an orthodoxy too proud to learn, and too well satisfied with hereditary knowledge to believe that Spiritualism has anything worth having to add:—

Where Spiritualists' faith is accepted, the old faith fades away, because no place for it is left. The new supplants

the old, so it does not so much disprove theology as it dissolves and dissipates it. Then it is curious for the student of these things to note that none of the spirits are orthodox.

Having, during at least a score of years, gratefully accepted from spiritist literature confirmation of orthodox belief—so far as Biblical teaching forms it—I venture to challenge that assertion. What exact particulars Mr. Minot Savage would assign to the faith of a Spiritualist I do not know. On two salient points it differs widely from (what is often chosen as the standard of orthodoxy to excuse jeering at any) the obsolete errors of the literalist, who insists on the resurrection of the actual present mortal body, and the elemental hell fire to which reprobate sinners are doomed. Now I suppose the majority of orthodox Christians believe in these rough translations of revealed truth as little as Spiritualists can. These last reject *in toto* what they have not the humility to try to understand, like petulant children throwing away as worthless the nuts they cannot easily open; and to such judges of doctrine assurance is quickly given by familiar spirits that there is no resurrection body *other*, or subsequently formed, than the *spiritual* body in which all human beings find themselves after death; and no anguish endured for sins committed in the mortal body. Again, it seems to me a mistake to confuse "old faith" with theology; which is but man's representation of divine teaching, and a good deal of it a scaffolding that served the purpose of a particular age, which needs readjustment as edification is carried on from height to height. If Spiritualism effects this readjustment let us be thankful. But that it can dissolve or disperse one iota of sacred truth revealed to our predecessors, in the mind of a wise Spiritualist, I do not believe. Such a one instructed by Swedenborg, knows the great law of influx, *that it is always modified by the mind of the recipient*: and will inquire carefully to what manner of spirits *in the flesh* such and such subversive instruction came—will try to learn something of the medium's habits of thought, and of the character of those who supplied the requisite human aura. The relationship to its purport of conspiring tendencies in those who transmit and receive the message is often very striking.

Having noticed the readiness of Spiritualists to gibe and sneer at orthodoxy whenever opportunity offers, it will be well to hear from Mr. Bushnell what has made that temptation so excusably natural:—

Their religious and supernatural instincts have been so long defrauded that it would be a kind of satisfaction to get the silence broken if only by some vision of a ghost. Anything to show or set open the world unknown. . . . The secret of their greedy, undistinguishing haste for delusion is the sharpness of previous appetite; and that was caused by the abstinence of long privation. We had so come into the kingdom of nullities, calling it the Kingdom of God. We had become so rational and gotten God's own liberty into such close terms of natural order that the immediate living realities of religion, or religious experience, were under a doom of suppression. It was as if there were no atmosphere to breathe, and the minds most remote from the impressions and asseverations of piety naturally felt the hunger most. . . . The Church also, or Christian discipleship, begins to ache with the same sort of pain, feeling after some way out of the dulness of a second-hand faith and the dryness of a merely second-hand Gospel: and many of the most trying, most expectant souls are seen waiting for some livelier, more apostolic, demonstration. They are tired beyond bearing of the mere school forms and defined notions; they want some kind of faith that shows God in living commerce with men; such as He vouchsafed them in the former times. And if we can trust them, they are not wholly disappointed.—H. BUSHNELL'S "Nature and the Supernatural," p. 320.

Is it not true? And can we be just to those who revolt against "so much doctrine" without attributing to its professional guardians unwise arrest of thought, and unjustifiable sanction to the strange idea that all divine revelations ceased at the death of the last Apostle? As if the Spirit, promised to "lead us into all truth," had then come to a pause, which lasted for centuries! Out of the treasures of our national belief *things old* are taken with persistent fidelity,—and "*new*" * cannot be added. The allurements of Spiritualism is the promise of new treasure. I hope to show that it has not been unfulfilled. Before I do so I should like to turn upon Spiritualists who seek for guidance *heavenward* from such spirits as are at the beck and call of experimenters, a remonstrance made of old by a great

philosopher to people who said that "some even by standing on indented marks" (what they were is not explained) "divine, as though they had been filled from an insinuation of spiritual influx." Of whom Jamblichos says:—

They hold in contempt the order of religious observances, and the most holy encountering of prolonged trials; and renouncing the sacred laws and ordinances, and the other holy rites they consider the standing on indented marks to be enough alone. They believe that at a single time when they do this a spiritual influence is evolved. Yet how can anything excellent or perfect take place from these things! How may the eternal and real essence of Divinity be combined in sacred acts with temporary performances! These inconsiderate men therefore go entirely astray by means of these things, nor are they to be enumerated among the diviners.—JAMBlichos "On the Mysteries," Part 3, Sec. 13.

Must it not be allowed that to conclude against orthodoxy because none of the spirits are orthodox who inform equally unprepared men in our day is very inconsiderate! Such people often hold in contempt religious observances and think themselves more spiritual for discarding them. Yet had they any regard to the law of correspondences they would hesitate to do so. Swedenborg (whom not to learn from is as if a so-called Bible Christian should not read the Bible) would teach them that even the rites of Levitical worship—the favourite butt of modern contempt—were of great efficiency, attracting angelic influx by this acted language of correspondences. So I believe we may fairly say that Spiritualists have as much misjudged the faith of orthodox believers as these last have ignorantly condemned *them*. If we could but induce their prejudiced despisers to accept William Howitt's definition of Spiritualism, leaving its follies as much out of thought as they leave hypocrisy and worldly interest in their own estimates of ecclesiastical decorum, there would be gain on both sides.

When I speak of Spiritualism, I mean by it the manifestation and operation of spiritual natures, from the highest spirit, God, to the lowest spirit, angel, disembodied man, and devil. All these are, and clearly have, from the hour of the creation of man, been operating around, upon, and through him.—W. Howitt "On the Supernatural," Vol. I., p. 124.

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

On another point Spiritualism has most beneficially neutralised an error often gaining ground among a large class of religionists, that salvation by Jesus Christ extirpates sin, and effaces acquired character in those who die forgiven and at peace with God. If communication with the deceased had taught nothing more than the persistence of character and possibility of sin after death, we should have reason to be thankful for it. Previous conceptions of post-mortem existence had been, both with regard to holy and unholy souls, so far removed from the facts of human nature in this life that they had no stringency for the busy living creature. For instance, an incorrigible grumbler might be warned against the sin of discontent year after year, yet feel no alarm; could any pains of hell be expected to follow for such venial transgression? But once convince the mar-peace that death cannot alter a habit of finding chagrin and defect in every circumstance, and the prospect of missing pleasure even in Paradise will begin, I think, to tell.

If anyone asked for what *new* truth are we indebted to Spiritualism, my answer would be, it has made us feel the solidarity of the human race to a degree we never did or could before. By the help of reason, we have recognised the solidarity of all now on earth, but of our oneness with and interactive nearness to past generations, neither reason nor religion—Protestant religion—has given the faintest sense. Both have studiously ignored what is out of the body's sight being any longer in touch with *this* world. Indeed, what we have no means of imagining in any way we cannot lay hold of in thought, and so far as any of the present bearings of the still alive on the departed go there has been no least guess. A dense wall of unsympathising ignorance, only now and then disturbed by real

* "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."—Matt. xiii. 52.

or imagined ghosts ! Indirect but strong proof of this I find in the following passage from James Hinton's "Mystery of Pain," p. 31 :—"These uses of pain which concern the one who suffers only must fail and be found insufficient, for they do not embrace that which is unseen." He tried to reason out *how* pain is to help the unseen, and his theory was excellent—by unconscious sacrifice for others ; but little did he dream of what is now opening more and more to our conception, that through the embodied human being, disembodied (out of the *flesh*) spirits are being taught, led, rescued, and healed. *That* appears to me the greatest of modern discoveries ; and to Spiritualists we owe it. For though implied in some of Swedenborg's reports, he might have written them in Arabic for any effect they have had on the heavy English minds. In his "Spiritual Diary," 821 and 1890, the influence of man upon spirits is spoken of, but nowhere, so far as I can recollect, does he tell of the craving for the prayers of the living, which is now so frequently brought under the notice of experienced Spiritualists. Among these, of course, I class Jung Stilling : those who have read his books will not forget the demand made upon the Seeress of Prevorst for her prayers by unhappy spirits. The beneficent results of such prayers have been abundantly proved by our contemporary, the Baroness Von Vay. Of Ctinger, in the first part of this century, it is known that he used to preach to the dead at midnight in his own church ; and private circles for united prayer with the dead have long been kept up both in America and England. I have heard too many first-hand accounts of these, too many touching details of the distressed spirits who gather to these prayer meetings, ever to doubt of their efficacy.

In conclusion, it remains to trace the connection between divine mercy desiring to reveal more and more of celestial truths, and intricacies of baffling untruth being allowed to simulate revelation. Influx being always conditioned by the state of recipients, it is surely a safeguard against perilous credulity, that until we are on higher levels, moral and spiritual, much that is obviously false should awaken distrust ; for with many people the mere fact of words coming from an unseen presence gives them spurious value. Unless hearers are incurably silly, concomitant absurdities must put caution on the alert. And thus, as I suppose, the malignity of man's foe is both gratified and foiled. With fools the snares laid are successful, though even those who deserve that title may be gradually disabused of believing every whisper from another world ; and after much perplexity, failure, and disappointment, to wiser people the conviction has been secured that to keep the door open for heavenly messengers, by a humble belief that they still *can* and *do* come, is a very different process from accepting all who approach as heaven-sent, or inviting any to come who choose.

For my own part I so much fear being duped by false credentials that if I was pressed to join any séance whatever I should answer in the words of St. Martin that—"I wish to remain constantly and exclusively in the hands of the unknown God, who draws near to one secretly, and so sustains one, that one is able to pass safely over abysses, thus filling one with more joy and consolation than if all the treasures of the heavens were open to view."—"Le Nouvel Homme," p. 52.

It was not a Christian who on this key sounded a note higher, I fear, than many modern Spiritualists can reach :—

He, approaching himself to the supreme God who is established in the true inward parts of himself, receives from thence the precepts of eternal life, tending thither by a conflux of the whole of himself, and instead of a diviner, praying that he may become a confabulation of the mighty Zeus.

Yet in the immediate context he added :—

If such a one is impelled by some necessary circumstance, there are good demons, who to the man living after this manner, and who is a domestic of the Divinity, will indicate and prevent through dreams and symbols and omens what is to come to pass, and what is necessary to be avoided.*

I wish such firmness of judgment ruled among Christians now ! The prejudice which repudiates any regard to divine agents from fearing to dishonour God is causing at the present time, I am persuaded, great loss to the Kingdom of Christ.

SUSTENTATION FUND.—We thankfully acknowledge the following contributions in addition to the list already published :—Birkenhead Friend, 4s. ; W. Robertson, 5s. ; G. M. C., 5s. ; Mrs. M. Tatham Warter, 10s. ; Miss Fuller, 10s., and Thomas Pole, 10s. 6d.

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

MISS FLORENCE MARRYAT.

Miss Florence Marryat has been busy of late in lecturing on Spiritualism in the provinces. The "Sheffield Independent" gave a very fair notice of an address which she delivered under the auspices of the Sheffield Psychological Institute, and on the occasion of her visit to Nottingham a "chat" with her was reported at some length in the "Midland Counties Express." Here is an incident which she gave to her interviewer :—

When I was about twenty years of age, a young friend of mine, Captain Poles, died. We had often spoken together about death and the hereafter, and he said, when dying, that if he could he would come back to me. After his death I used often to feel his presence, and sometimes felt so frightened that I would jump out of bed and run from the room. Last year I was staying with Florence Cook (now Mrs. Corner), residing at Usk, and whilst there received no less than sixteen letters from this same friend. They were brought to me by a materialised hand, and placed on my lap. Each one was written on my professional paper, with my name printed at the head. This paper was kept in my own "blotter," and one day I determined to test the matter. I counted the sheets and found there were forty. These I tied up, placed them within the blotter, and placed the blotter in my travelling trunk, which I locked, and placed the key in the bosom of my dress. I thought that if I received another letter, and it was again written on my professional paper, I could see if any of the sheets had been extracted. That evening Mrs. Corner and I were sitting in a room adjacent to my bedroom, and were talking on very mundane subjects. Suddenly there was a sound, and something came through the wall of my bedroom, falling on my lap. It was the blotter, and inside I found a letter which began something like this : "Dear F,—Don't tie your paper with cotton, it makes it so difficult to get out. I am trying to write this letter in ink, but it is very difficult. I will finish it in pencil. I keep your letters, but I return your penholder, which I don't admire." The penholder was a cork one which I had used to prevent cramp. I examined the packet in the presence of Mrs. Corner, and found that one sheet had been extracted. The travelling trunk was still locked. Next morning I said to Mrs. Corner, "Come and let us see if Poles has put the letters back." They were not there, but a moment later they fell into my lap.

RECEIVED.

- "Borderland." (London : 125, Fleet-street, E.C. 1s. 6d.)
- "Review of Reviews" for April. (London : 125, Fleet-street, E.C. 6d.)
- "Science Siftings" for April. (London : Gutenberg Press, 78, Fleet-street, E.C. 6d.)
- "The Palmist" for April. (London : Roxburghe Press, 3, Victoria-street, S.W. 6d. monthly.)
- "The Medical Monthly" for April. (London : The Roxburghe Press, 3, Victoria-street, Westminster. 3d. monthly.)
- "The Principles of Social Freedom." By VICTORIA CLAFLIN WOODHULL. (London : Blackfriars Printers, Limited, 8, Salisbury-court, Fleet-street, E.C.)
- "Collectanea Hermetica—The Pyramider of Hermes." Edited by W. Wynn Westcott. (London : The Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C. 3s. nett.)
- "Theosophical Siftings." No. 2. Vol. VII. "An Hour in Borderland Occultism." By H. A. W. CORYN. (London : Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C. 4d.)
- "Natal Astrology." By G. WILDE and J. DODSON. To which is appended "The Soul and the Stars," by A. G. TRENT. (The Occult Book Company, 6, Central-street, Halifax, Yorks. 240 pages, 10s. 6d.)
- "Fallen Angels ; a Disquisition upon Human Existence. An Attempt to Elucidate some of its Mysteries, especially those of Evil and of Suffering." By ONE OF THEM. (London : Gay and Bird, 5, Chandos-street, Strand, W.C. 6s.)

MRS. SPRING desires to thank those friends who have so kindly sent help to her during her illness and to acknowledge the following amounts received. Mrs. Spring is better, but still very weak :—Mr. Curl, 5s. ; Mr. Dale, 5s. ; Mr. Champenowne, 1s. ; Mrs. Paul, 2s. ; T. C., 2s. ; Mrs. Rushton, 2s. 6d. ; Miss L., 1s. ; Mrs. Hunt, 1s. ; Mrs. Hawes, 1s.

THY life, wert thou the pitifullest of all the sons of earth, is no idle dream, but a solemn reality. It is thy now ; it is all thou hast to front eternity with.—CARLYLE.

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

NOTICE TO SUBSCRIBERS.

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Light :

SATURDAY, APRIL 21st, 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. B. D. Godfrey, 2, Duke-street, Adelphi, London, W.C., and not to the Editor.

PHYSICAL PHENOMENA.

The thoughtful communication, in our columns last week, on "The Decline of Physical Mediumship," must have sent many memories back to "the good old days" when some of us lived as on enchanted ground. If it is true that "mediumship has dwindled to almost invisible proportions," the fault may be in ourselves: and perhaps the fault may partly be in the direction indicated (not so much by the fact, as by the opinion underlying the fact), that we had an "overdose of physical mediumship, with its deadly train of earth-bound spirits, its materialistic influences, and its vulgar origin."

What if, after all, we have been suffering from an "overdose" of fine-ladyism and fine-gentlemanism?—if the "earth bound spirits" have been in ourselves—if the vulgarity has been our own? Just as your real aristocrat can afford to wear an old hat and talk very homely English, so a real Spiritualist will neither affect nor feel any shrinking from the vulgarity of physical phenomena. Too many of us approached the subject with superfine ideas of angels, and we could not long stand the nonsense, the ignorance, or the horseplay of the people we never succeeded in doing any good with here. We got tired of the fun, disgusted with the stupidity, and weary of the endless repetition, and so the manifestations dwindled. Of course they did.

Besides, many who were moved "to look into it" were totally unprepared to make any right use of it. They were not scientific, or they were apt to be morbidly sentimental; and, again of course, the thing came to an end with them. But there is another unpreparedness. A true appreciation of Spiritualism can only arrive at a certain stage of one's development. A sodden secularist—sodden, we mean, with mere Secularism—is not in a receptive condition. He may, for a time, be "floored" with phenomena, and even captivated by their novelty, but the time will come when he will have enough of it. The seed fell on shallow ground, and it quickly sprang up—only to pass on to its withering. The same is true of frivolous natures. Spiritualism is not something to giggle over during a few winter evenings; and the gigglers are sure to want some new provocative. Without knowing why, they will give it up, and even come to think that somehow or another they were half trifled with and half taken in.

Then, beyond all, life is full of objects of interest and urgent claims. The mere drift of life suffices to explain

the larger half of withdrawals from all kinds of things, especially in this Babylon of London. The changing of a residence—substituting Peckham for Hackney—may make all the difference. Or the medium loses power, or gets tired of the worry of it, and of the suspicions that too often haunt even the inner circle of the home: and again there is an end.

What is wanted amongst Spiritualists is something of the surprising patience and perseverance which distinguish certain members of the Psychical Research Society—something, too, of their fine ability to attend to little things, and to escape from a feeling of degradation in pottering with experiments. As we have said, it is your real aristocrat who can afford to be simple: and it is your real gentleman or philosopher who can bear to attend to trivialities. The great Faraday worked at his mighty experiments with homeliest materials—bits of stick and cork and scraps of glass; and any rubbish that offered to help him was as acceptable as an explaining angel would have been. The very worst thing you can do in science is to stand upon your dignity: and, in a way, it is the worst thing you can do in relation to Spiritualism. We are inclined to think that despising "mere physical phenomena" is more apt to indicate the lower than the higher grade of inquirer; and the reason is obvious—the higher one's grade the more easily appearances are separated from essentials, and the less is one apt to regard an appearance as "vulgar" or "degrading" because it looks so. The higher grade of inquirer considers what is signified, not how it is signified, and penetrates to what is involved beyond what is manifested. For instance, if one should succeed in perfecting apparatus which would enable us to communicate telegraphically, without wires, between London and Birmingham, who but a very shallow person would care whether the operator forwarded a prayer or a jest? The highest grade scientist there would be perfectly indifferent as to that. He would concentrate his attention upon the tremendous fact that a message came at all.

We contend that it is precisely the same with Spiritualism. Physical phenomena made all the tough old Spiritualists, and we do not see how similar believers can be made in any other way. As much else as is possible, as much higher as possible, but we hold that the roughest, silliest, oddest phenomenon, well tested as coming from the other side, is evidentially more precious than the daintiest doctrine ever elaborated or the most subtle *ism* ever devised.

MYSTICAL MUSIC.

Mr. Jesse F. Shepard, the remarkable musical medium, has arrived in London, and has kindly given us a call at the office of "LIGHT," accompanied by his business agent, Mr. Lauritz Waldemar Tonner. Mr. Shepard does not desire his address to be publicly announced at present, but in the meantime any *bona fide* applications for his services may be addressed to the Editor of this paper, who will place the writers in direct communication with him. This much, however, may be said at once—that Mr. Shepard never appears in public, that he gives none but Drawing-room Séances, and that, as his musical performances do not number more than two, or at the most three, in a week, his charges are necessarily proportionately high. He has already a few engagements in London, made before he left the Continent.

SCPTICISM.—It is not to be supposed that blank scepticism can prevail for very long on a large scale anywhere. The other world is too near us to make all that possible: it visits us in too many ways, and, however much we may succeed in infecting ourselves with the spirit of consistent unbelief, it is shaken either by the visions of the night, or the sorrows of the day, or by some inexplicable movings and aspirations from within.—F. W. MACDONALD.

THE COUNTESS OF CAITHNESS—DUCHESS DE POMAR.

Our readers will be pleased to see a portrait of the Countess of Caithness—distinguished, as her ladyship is, not only for her unbounded hospitality to the *élite* of Paris society, but also for her earnest and unwearied devotion to the cause of Spiritualism, in the promotion of which she is lavish in the expenditure of time, money, and talent. Believing as she does, with all her heart, that she is in frequent communication with Mary Queen of Scots, the Countess has given to her charming residence in the Avenue de Wagram the designation of "Holyrood," and has gathered around her numerous beautiful and costly memorials of the unfortunate queen. One room, known as "the Sanctuary," and in a recess of which is a full-length portrait of Marie Stuart, is devoted by Lady Caithness to weekly séances. Another apartment, known as the Concert Room, is said to be the finest room of its kind in Paris. Operas have been given therein with full orchestra, and every Wednesday in the months of March, April, May,



THE COUNTESS OF CAITHNESS—DUCHESS DE POMAR.

(From a photograph by B. Lauro, Nice.)

and June some hundreds of persons assemble by invitation to hear a lecture on some prominent topic of the day, the lecturers including the most distinguished scientists and philosophers of Paris, some of whom are not ashamed to avow their belief in spiritualistic phenomena.

As a hostess Lady Caithness is regarded as having few equals in the French metropolis. All the "appointments" in her "palace," though sumptuous, are in admirable taste, but her personal qualities are the great charm to all her visitors. A writer in the "Gentlewoman" has said of her that "What would at once strike a visitor who saw Lady Caithness for the first time is the singular combination of sweetness and strong-mindedness in her expressive face, the beauty of which has been little affected by the progress of years; the quiet, easy manner, too, would at once put the stranger at home, and Lady Caithness would at once begin to discuss one or other of the subjects which lie nearest to her heart." In other words, her ladyship "would at once begin to discuss one or other" of the phases of Spiritualism, for these are really the subjects which "lie nearest to her heart," and for the furtherance of which all her wealth and all her energies, whether publicly or privately, are directed. On these subjects she has written much and published much; she has nearly always one or more books in the press, while, besides organising her

lectures and spiritualistic séances, she also edits and publishes a monthly review called "L'Aurore du Jour Nouveau" ("The Dawn of the New Day"), the programme of which is the very practical one of endeavouring to give a general summary of foreign literature, and to keep readers abreast of the philosophical, religious, and scientific movements of the times; "for" (quoting once more from the "Gentlewoman") "Lady Caithness, while holding what many people will regard as peculiar views concerning Spiritualism, as the herald of the New Dispensation, . . . has a fund of common sense and clear understanding of the needs of everyday life which have enabled her to manage her vast fortune with prudence and to conciliate the conflicting claims which come upon her in what one may describe as her double nationality. Herself a Spaniard by birth, the daughter of Señor de Mariategui, she has English blood in her veins on the maternal side, being a great-granddaughter of Lord Northampton; and, while still in her teens, she married the Duc de Pomar, the head of one of the oldest Spanish families, and spent a brief but very brilliant period of her existence in the gay society of Madrid. But she was left a widow very early, with only one son (the Duc de Pomar), and, as her father had gone to reside in England, she joined him there, and in this way made the acquaintance of the fourteenth Earl of Caithness, whose wife she in due course became, and in becoming mistress of Barrogill Castle entered upon a fresh phase of life, the English side of her character becoming more strongly developed."

Since her second widowhood Lady Caithness has spent most of her time abroad, and has usually passed some months of the year at Nice, where she is known as the Duchesse de Pomar, and where she resides at the Palais Tiranti, entertaining with the same liberality and good taste which mark her hospitality at "Holyrood."

LORD GREY AND THE GHOST.

We quoted in "LIGHT" for March 10th, p. 113, a short account given in a recently published letter of Mr. Joseph Jekyll, of the appearance of an apparition to Lord Grey and one of his daughters. The following extract from a letter of Harriet, Countess Granville, dated December 13th, 1828, and published in Mr. Levison Gower's recent collection of the correspondence of that lady with her sister, Lady Carlisle, and others,* seems to relate to the same experience:—

Lord Morley, Punch (Mr. Greville), and the Poodle (Mr. Byng) came yesterday evening. The only thing we talked about is the following: Lady Morley asked Lady Georgiana Grey about the story in the papers. Lady Georgiana told her it was perfectly true. She was in bed, saw a head come into the room; terrified, she flew into Lady Grey's room, locked the door and remained with her all night. The scene took place in Hanover-square. The next morning Lady Georgiana told her story. Lady Grey said she saw how strong was the impression made on her mind. "You are convinced," she said, "of what you say you have seen; but you cannot convince anybody else, so promise not to repeat this, even to your father. You will be thought a fool!" She complied and obeyed with regard to Lord Grey. A fortnight after this occurred, Lady Georgiana and her sister were sitting up late with their mother. Lord Grey came into the room, put down a candle, sat down and said: "I have just seen the most extraordinary thing. As I came through the dining-room I heard something move, and on turning round to look saw a head coming along the room to me." This happened in May.

This version of the occurrence seems to differ in detail somewhat from Mr. Jekyll's, but the authority for it is more direct and reliable, and the broad fact remains.

THE doctrine that enters only into the ear is like the repast one takes in a dream.—Chinese.

* Correspondence of Harriet, Countess Granville, 1810-1845. Edited by her son, F. LEVISON-GOWER. (London: Longmans.)

THREE PSYCHICAL EXPERIENCES.

FROM THE "PSYCHICAL REVIEW"—ORGAN OF THE AMERICAN PSYCHICAL SOCIETY.

I was tarrying in the shadow of a great loss when my mind first began to interest itself in psychic manifestations. I desired conduct and there seemed no possible way to find it save by putting myself into communication with my dead. That I could do so I was by no means prepared unreservedly to believe, although enough had been already related to me to render my investigation of spiritual phenomena a conscientious and ardently earnest undertaking.

It was the morning of one of the hottest days of a particularly hot summer, when I entered for the first time the doorway of a medium who is well known to intelligent seekers after psychic revelation in Chicago. As I placed my hand upon the door-bell I felt almost inclined to turn away from the place and leave my errand unaccomplished. "Surely," I thought, "the weather is too unbearably hot to admit of spending an hour or more in a stuffy parlour on a tom-fod's errand." I was about to put my half-formed determination into execution when the door was thrown open and I found myself confronted by the medium of my search. She was a large, serene-eyed woman, evidently in the prime of life and full of an exuberant vitality. Her eyes were kindly and imperturbable, like the eye of an ox, and in her manner there was an utter absence of anything which indicated nervousness or excitability. She ushered me at once into a pleasant parlour, which contained nothing superfluous in furniture and was flooded with sunlight from a large bow window.

Without preliminaries she seated me at a centre table covered with writing materials and desired me to select a slate from the pile before me. I told her that I had brought my own, an arrangement which proved entirely satisfactory. A wet sponge and four small pieces of paper were handed me at this time. On each slip of paper I wrote a question, the medium in the meantime leaving the room. The window remained open, and a strong light pervaded the apartment. There was no chance whatever for her to see the slips of paper on which were written my various questions. I attached no name to them—merely wrote questions without address or signature. The medium returned to the room, and saw the slips she had given me tightly folded into little wads about the size of peas and lying on the table. Taking up the slate which I had brought, and slipping between its two faces—it was double—an almost invisible flake of pencil, she proceeded to hold one end while I held the other lightly between the thumb and forefinger of my right hand. My left hand held one of the folded wads of paper upon which I had written a question. The room remained light, and every condition was perfectly simple and void of anything like mystery or juggling. Hardly had we taken up the slates into our hands, when the noise of the pencil passing across the surface of the slate became distinctly audible. The writing was continuous and rapid, the vibration being plain and manifest, until three raps of the pencil announced that the slate was full. Upon opening I found a remarkably detailed answer to the question which I held in my left hand, with the signature in full of the friend addressed, although, as I have said, the name had not been written—not even in initial. The signature was a singular one, and the friend who bore that name in life has been in the other world for more than twenty years. The relevancy and appropriateness of the answer given me were startling, and it could not have emanated from any possible source other than the intelligence invoked. To doubt that would be arguing myself either a second and more stubbornly incredulous Thomas or a fool.

The next question presented was addressed to a man well known to the public, whose death under peculiar circumstances was a great sensation and shock to the community but a few years ago. To illustrate the appropriateness of the contents of the six slates of this communication, it is necessary that I give somewhat in detail an incident connected with my friend's death. On the morning when the news of his sudden taking-off startled the world that knew and honoured him, I was seated in a car of one of the suburban trains, looking out of the window, and rejoicing in the beauty of a peculiarly radiant May morning. Suddenly a voice, distinct, clearly articulated, and easily audible above the din of the train seemed to speak right into my ear: "The end has come. I am now no longer on earth. You shall see within five minutes in the morning's paper that I am dead." The shock was so terrible to me that I almost lost hold upon consciousness

for a moment. Just then the lad came through with the papers, the first headline upon which my eyes fell announced his death. This peculiar coincidence I had related in my own family, but I had not alluded to it for months previous to my visit to this medium.

The very first sentence of the communication given as from him ran as follows: "I did not regain consciousness immediately upon entering spirit life; but as soon as I did, I hastened to you and influenced you to read the lines which conveyed to you the intelligence of my death." Other parts of this long letter were quite as wonderful; but as they dealt with matters purely personal and private they cannot properly be related here. They were, however, sufficiently explicit and startling to convince me, beyond a shadow of a doubt, that a third intelligence was present at our sitting. To think otherwise would be to doubt the evidence of my own senses. It would be quite as reasonable to call in question the existence of the chair on which I sat, or the sun which I beheld in the heavens.

A few days after this satisfactory test, I was invited to be present at her home at a dark séance. Being very distrustful of what is done in the dark, I was not so remarkably impressed by many of the phenomena, although they were often startling and

seemingly inexplicable by ordinary methods. I will relate but one of the evening's various manifestations. I carry with me a keespeake, a mere trinket given to me by one who has passed out of the range of mortal vision. This article is usually not noticed and if observed would not be likely to suggest anything to the beholder. But it was full of secret significance while the donor was in life. When the séance was in full blast, with the accessories of tinkling guitars and busy typewriters, for the second time an audible voice, whose accents were familiar and dear to me, fell upon my ear. It is nonsense to say that I imagined this voice. You might as well tell me that I imagined the sound of a brass band, or the touch of my best friend's hand. There was a voice, and I heard it.

"Sit still," it said. "Do not be nervous. I will give you a test." Then after a moment of silence, the same voice continued: "The token! Have you it still? Let me touch my finger to it."

A hand sought out the keespeake, and for a moment rested upon it, moving it. To these facts I am ready to make oath before any notary, and to vouch for them in every particular upon my dying bed. If you will have it that a human agency brought about this tangible result, explain if you can how such a private and personal matter came to be known, in a densely dark room, and among persons who were without exception strangers to me and my affairs.

One more, and the last of my experiences in the pursuit of psychical knowledge remains to be told within the limits of the space allotted me. I made an appointment not long ago with a

gentleman residing for a brief time in Chicago, for a sitting for a picture slate-test at his home. I scratched private marks upon the slate used upon this occasion—this at the medium's request. We sat in a light room. The medium walked the floor most of the time during the sitting, and conversed with much more than ordinary intelligence upon indifferent topics. Never for a moment did I relax my hold upon the slates. If you say that I suffered an eclipse of the understanding, or passed for a time under mesmeric influence, you assert what I know to be false, for I have the most distinct and connected recollection of what occurred. After I had held the slates for a short time, the medium said: "If you will open the frame you will find something." I complied with the request and found an elaborate bunch of freshly-painted pansies, artistic in colouring and design. The paint was yet wet, and remained so for several days. This slate was exhibited at the meeting of the Chicago branch society last May, and all who were present had an opportunity to examine it.

There surely is an occult force displaying itself and gaining headway in this world and day, and for one I thank God that I have been spared to witness its slow but sure development.

MATTIE EVARTS HOLDEN (AMBER).

POWER OF SPIRIT OVER THE BODY.

Lyman C. Howe, in "The Progressive Thinker," discusses the influence of emotion over health—the tremendous power of the spirit over the body. The evidence is familiar and overwhelming, suggesting, even to thoughtful materialists, that *something* which does not appear to be the body is master and originator. It has been said that even rabies has broken out on the occurrence of strong psychic emotion, a fact which is explained on the theory that nervous discharges are accompanied by alterations in the condition of the blood—alterations which justify the popular phrase, "Bad blood between them." Mr. Howe says:—

"I have often in my practice," says M. Hervieux, "seen young women in childbed in a fair way towards recovery, take a chill and become mortally ill after a visit or untimely approaches from their mother or relatives; or after the agitation or perplexity occasioned by their resolving to abandon their child, till then doing well, falling ill on carrying out the resolution and succumbing in a short time. . . . The emotions likewise have a part in the evolution of surgical diseases, and particularly in their infectious complications."

That there is a physiological law regulating all of these results does not change the fact that the active causes lie in the moral affections. Temper may induce insanity; avarice may dry up the juices of the soul until the victim becomes a frozen husk in the autumn of life. Grovelling appetites may rob soul and body of their native riches, and poison the fountains of health. Cruel words may choke the channels of healthful feeling and distil a deadly poison into the vital centres more fatal than any drug. The rabies of theology have propagated more plagues than the filth and debauchery of crowded cities; and the simoon breath from the deserts of despair has sterilised the moral development of the highest civilisations. Infinite cruelty adored as divine justice, eternal revenge honoured as the expression of supreme goodness, harden and demoralise all who live in their fatal shadow; and the degree of baneful effect is proportioned to the implicit faith and active devotion which hold the victim in sympathy with the ideal they worship as God. As the better nature yields to the savage sentiments inculcated in the diabolism of theology, the sweetest sympathies of the human heart are blighted, and the victim becomes a hardened criminal, pursuing helpless victims with inquisitorial malice and insatiable cruelty. The only remedy for this religious plague lies in the cultivation of knowledge and the development of the moral affections.

If thou hast yesterday thy duty done,
And thereby cleared firm footing for To-day,
Whatever clouds make dark To-morrow's sun,
Thou shalt not miss thy solitary way.

—J. W. VON GOETHE.

TRUE happiness is of a retired nature, and an enemy to pomp and noise. It arises, in the first place, from the enjoyment of one's self, and in the next, from the friendship and conversation of a few select companions.—ADDISON.

LETTERS TO THE EDITOR.

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

Barrow-in-Furness.

SIR,—Having seen and read the "Autobiographical Experiences of William Proctor, the Blind Medium, of Barrow-in-Furness," in "LIGHT" of March 24th, I should like, with your permission, to give to the readers of your excellent paper—as a contribution to the history of Spiritualism in Barrow-in-Furness—a few extracts from my own autobiography which in its present form is far too long for a newspaper article.

The community in which I was religiously trained, and with which I ultimately became identified, was Free Methodism. From early youth pious thoughts were instilled into my mind. The Bible and strict orthodoxy were inculcated as the infallible guides, and the proper paths for my youthful feet to tread. When I arrived at years of understanding I was quite established in the doctrines promulgated by the United Methodist Free Churches. These dogmas I clung to most tenaciously, and taught them both in Sunday-school and from the pulpit. What I considered a help at that time was the privilege of listening to ministers, conversing with my parents and friends when they paid us fortnightly visits in the country to preach in the evening. I often think of those days. Some of them give me pleasure even now when I take a retrospective view of the many sweet counsels tendered, and the burning eloquence from the pulpit. Perhaps the one I profited most by was the Rev. J. Guttridge, who for three years stayed in my father's house once a fortnight. After the sermon and supper, I and my brother Paul would converse with him until the small hours of the morning, and I shall never forget the advice he repeatedly gave us, viz., "Do right and leave results to God."

At this time I availed myself of every opportunity of listening to noted preachers, such as Morley Punshon, Luke Tyerman, R. Roberts, Gervase Smith, John Guttridge, Marmaduke Miller, and others. The Rev. Mr. Wrench in speaking of Guttridge as a preacher said he had eloquence and pathos and could take an audience to heaven's gate and leave them there; but in respect to Punshon he says that this gifted preacher could not only take an audience with him to heaven's gate but could with his marvellous gift of language hold them there as long as he pleased. It was certainly to me, at the time, a great treat to sit and hear those gifted orators revelling in their mighty themes.

At this time my reflective faculty was active. Sitting in my room in leisure hours, reading the Gospels, especially the beatitudes, the question would often force itself upon my attention—how is it that angels who appeared in olden times and who ushered in the new dispensation do not manifest their presence now? If the Jews who were in comparative darkness had angel visits, how is it that we who are living under a more enlightened economy do not now have similar phenomena? I was then fully prepared for the new gospel had there been someone to proclaim it to me. Contemporary with these soliloquies I was one day strolling down a by-lane, reading Dr. Dwight's work on the "Good Angels." The day was bright and beautiful, the birds were singing and hopping from bough to bough, and the scenic effect of the River Yarrow flowing close by all tended to make me happy and exalt my thoughts. This is one of the most memorable days of my life. I shall never forget it. I felt the angels round about me, being almost entranced with the thoughts that filled my soul.

My first acquaintance with Spiritualism was in the year 1872. In the summer of that year Dr. J. Dobson, a most intimate friend of mine, said: "Mr. Walmsley, what do you think of Spiritualism?" My answer was: "I do not know the definition of the word. I know the meaning of the word spiritual, and what it is to be spiritually-minded; but Spiritualism is a word I never saw or heard before." He explained it meant that friends who had passed on could, under certain conditions, communicate with us. He referred me to Messrs. Hearn and Williams's séances, at which Katie King floated in the room in which the meetings were held. "No, no!" I said, "that cannot be; for spirit is the antithesis to matter, and cannot possibly be seen by our normal eyes. Our spirit friends who have done with earth and its pinching poverty, sorrow, and pain, and arrived safely in heaven, will never want to return to earth again; and those in the regions of darkness, who have missed their way and who are reaping their just deserts, doubt-

less would gladly return if permitted, but they are in safe keeping in the dominion of his satanic majesty. No, sir, it is not true." These were my feelings and ideas at the time on the subject. Rather premature, I admit, and not in harmony with my intuitive nature, as already expressed. What a barrier early training is to the influx of new thoughts. After a little correspondence with Mr. E. Foster, of Preston, the Doctor formed a circle at his own house. I and my wife were members, and the Doctor was the first to feel the power. After a short time Mr. G. Wilkinson became a fairly good writing medium. He must also have been a physical one as well. Blank marked papers were taken from the table and at subsequent meetings brought back filled with writing. On one occasion a most brilliant light rested on the centre of his forehead. The first meeting we attended my wife was horrified. She attributed the movement of the table to one of the shades from the plutonic regions. In her quiet moments she thought this was the beginning of my downfall from the spiritual position to which I had attained, and pressed me much to give it up. This I could not do. I felt there was some good in it, something in close affinity with my spiritual nature, and so I could not yield to her persuasion.

My aunt was a seer. Haunted houses and the testimony of old people, Wesley's Journals respecting Elizabeth Hobson and his belief in her statements, all had great weight in bringing me to the side of Spiritualism. In the spring of 1873 Dr. Dobson left Barrow and the circle was moved to my house. We formed ourselves into a society, consisting of myself as president, Mr. W. R. Thornton secretary, Mr. G. Wilkinson treasurer, and Mrs. Walmsley, Mrs. Thornton, Mrs. Swindlehurst, Mr. J. T. and brother as members, and subsequently Messrs. Haynes, Powley, Glaister, Cock, Mrs. Cox (The Strand) and Mrs. Hetherington. The first public speaker we engaged was Mr. J. J. Morse. At Easter, 1873, Mr. E. Taylor paid us a visit and stayed a fortnight. We had meetings every night. J. T. was influenced at these meetings, and Miss Pope was entranced on Easter Sunday. Circles were started in the homes of Messrs. Garnett, Pope, Strong, Cheetham, Jones and others. At the end of this year Mr. Garnett, Mr. Wilkinson, and myself were *solely* responsible for the engagement of Dr. Sexton for three nights in the Town Hall. I may add that we lost £15 by the venture. In the same month and in the same year we engaged Mr. J. J. Morse again. In 1874 we engaged Tom Eves, the form-manifestation medium, and had a good meeting. We invited the editor of the "Barrow Times," requesting him to give us an unbiased report. Contrary to expectation he wrote adversely. My reply brought Mr. W. Howard into the field, and several letters passed. In the same year Mr. S. Chadwick delivered a lecture against Spiritualism, which was reported in the local newspaper. A public controversy followed, I writing seven long letters. At this time a mighty wave of spirit power moved over the town. The next year (1875) we had Mrs. Scattergood in the Amphitheatre and were favoured with an audience of two thousand. The following spring she came again, and brought with her Miss Longbottom. The above-named mediums have gone and left behind them a lasting influence. At this time J. T., who was a most beautiful instrument, gave up meeting with us, and Mr. T. Powley turned his back upon the cause, being wedded to the Church. Mrs. Walmsley at this time was thoroughly convinced of spirit return. Having prayed night and day for evidence, she, under strict conditions, obtained a direct answer to her prayers by the spirit-writing obtained through Mr. Powley in these words: "Go forward in the truth, the work is of God." The moment the pencil left the hand of the medium an inner door was struck as though broken from top to bottom. My wife developed as an inspirational medium but required such fine conditions that only now and again she spoke. The first words she said under influence are as follows: "There is a land beyond where the pure waters flow; and they that drink thereof shall into knowledge grow." As Mr. Powley and J. T.—whose medial powers had been used several times a week in my house—had left me I felt their loss greatly. As the time passed on, my soul yearned for spirit communion. At this time (1877) I had heard of the persecution of Mr. W. Proctor, the blind medium from Dalton. His friends, Mr. and Mrs. Crellin, having come to reside in Barrow, I received an invite to their house to hear the blind medium. I went several times. The addresses were short and several were given at each meeting. The moment the last word of the address was given the spirit relinquished control so that we could not put questions. On February 24th, 1878, we re-

organised our society, when I was re-elected president, J. Cock secretary, and J. Owen treasurer. This was the beginning of the society which still exists in Barrow, and which has now a beautiful hall. It was on the occasion of the reorganisation that Mr. W. Proctor identified himself with the Society. At the opening service Mr. Taylor, of Millom, spoke in the afternoon and Mr. Proctor in the evening. Since that date I am pleased to be able to testify that Mr. Proctor has been devotedly attached to the cause.

In 1886 I resigned all connection with the society. At present I attend a circle in which there are two speakers and eight other mediums under development. One of our members is Mr. J. Mather, a healing medium, a gentleman who opened his house many years ago and had two meetings a week especially for healing purposes, at which his house was crowded with the sick and lame.

All the dates I have given are taken from my diary written at the time and not from memory alone.

28, Dumfries-street, Barrow.

JOE WALMSLEY.

Mr. Page Hopps and the Creed.

The following letter was recently addressed by Mr. Maitland to the "Daily Chronicle," but for reasons best known to the Editor was refused insertion; the writer has accordingly sent it to us, thinking it will be of interest to the readers of "LIGHT."

TO THE EDITOR OF THE "DAILY CHRONICLE."

SIR,—Pray allow me to correct Mr. Page Hopps on a point of supreme interest and importance contained in your report of his discourse of Sunday last. Speaking of the dogma of the Immaculate Conception, he says: "The old creed-makers meant the creed literally." This is not the case. The adopters of it into the Christian Church meant it literally, for the Church inherited its mysteries without the key to them. The "key of knowledge," with the abstraction of which Jesus so bitterly reproached the ecclesiasticism of his time, had not yet been restored. But it was not so with the original formulators of the creed. And I am only saying what is now finding recognition in the Catholic and other communions—especially in the former—at a rate, declared by a Catholic writer in the "Fortnightly Review" for January last, to be "so rapid as to be revolutionary," when I say that the original and intended sense of the creed is purely spiritual and devoid of any physical reference.

For by *Maria* "the virgin" is meant the "sea" of infinite space, the substance of God and the soul of individuals, which when pure and "virgin" as to matter brings forth the perfected humanity in which the universe is redeemed. This is not one man, but the whole innumerable host throughout the universe of those who, having been originally incarnate in matter have accomplished their due evolution and, transcending the limitations of matter, have become reconstituted of pure substance, becoming thereby heirs of eternal life. And so far from the creed being recognised in the Gospels as applicable to the physical plane or restricted to any single individual, the process of the Immaculate Conception is declared positively by Jesus himself to be the one way of salvation when he says, as to Nicodemus, "Ye must be born again (or from above), of water and the spirit." For in these words he declares the necessity to all men of being born again, or reconstituted, exactly as he himself, the typical man regenerate, was said to have been born, of Virgin Mary and Holy Ghost;—Water and the Spirit, Virgin Mary and Holy Ghost being the mystical synonyms for man's own soul and spirit in their divine, because pure, condition. And it is the substantial and spiritual individuality thus generated within the phenomenal and astral personalities, as matrix, that St. Paul calls the "Christ within" and emphatically insists upon as the one true agent of salvation.

So far then from the dogma of the Immaculate Conception and Assumption of the Blessed Virgin Mary being either what Mr. Page Hopps calls "crude imaginings" and "pitiable nonsense," or what Dr. Horton and his fellow-materialists of the current orthodoxy suppose, they are a symbolical presentation of a verity, the most profound and stupendous conceivable and purely spiritual, and yet recognisable as self-evident and necessary truth founded in the nature of existence. For "the Mystery presented by them is that of the perpetuation and glorification of the individual human Ego, as the consummation of the whole scheme of creation. From end to end the mystery of the soul's evolution—the history that is of Humanity and the cosmic drama—is contained and enacted in the cultus of the

Blessed Virgin Mary." Or, stated in terms of modern science, but avoiding its limitations, Evolution is the manifestation of an inherency which, owing to the divinity of the constituent principles of Existence, its Force and its Substance, is a divine inherency. Wherefore Evolution is accomplished only by the realisation of divinity.

Such is the true "gospel of Christ," the doctrine of man's divine potentialities realisable at will, on condition of making his own will one with the divine will, by following in all things the rule of Love.

April 9th, 1894.

EDWARD MAITLAND.

Mrs. Besant and Indian Civilisation.

SIR,—Every true born Briton will thank Mr. Emmette Coleman for his generous and disinterested concern for the stability of our rule in India, so terribly endangered, it appears, by Mrs. Besant's fiery advocacy of Hindu superstitions. I should like, however, to reassure your readers a little on that score. In the first place I think it pretty certain that the public which Mrs. Besant met in India is no more representative of the really dominant feeling among the natives than the public she would encounter in the Italian Peninsula would be representative of regenerated Italy did she go there under the patronage of the Catholic clergy to preach up the temporal power of the Pope. Even so, I hardly can believe that she could have ever hinted at such a thing in a public meeting as "throwing off the yoke of England." I can only say that every intelligent native that I met in India during a stay of two and a half years in that country willingly allowed that the "Pax Britannica" was that which was giving India a chance to take her place among the nations of the earth; that were the English to withdraw from the country to-morrow there would be internecine war and universal bloodshed within a week; and that frightful massacres would be the order of the day again, as they have been from time immemorial in India, until the establishment of the British power. In the East, the popular opinion comes out in prophecies, and there is, I believe, a prophecy widely current in India, that the English power will last for a certain cycle of years which gives it still nearly two centuries to exist. By that time the Indians believe that they will be able to "walk alone," and will have been welded into one great and united nation through the administrative care and educational labours of the English.

How, indeed, could Mrs. Besant be supposed to know either the extent of the progressive party or the intensity of the progressive feeling in India? It is said that when Catherine the Great made her journeys in Russia, the officials who managed the Royal Progress had lath and plaster villages built along its route, and these they filled with "happy" peasants, who had been drilled to display their contentment and loyalty; and what official cunning did in Catherine's case, the inevitable effect of natural causes must certainly have done for Mrs. Besant—rushed, as she was, round India, bent on teaching not on learning, carefully "shepherded" by committees of Theosophists, addressing audiences of professedly "pious Hindus," and smothered under garlands, rosewater, and flattery—for Mr. Coleman need not fear that Mrs. Besant gained an unfair advantage by bamboozling the poor innocent Hindus by flattery; that people are adepts in the art themselves, and could "double-discount" a European at that game, as Mrs. Besant probably would acknowledge were she politely asked about her own experiences.

I am not aware what truth there may be in the newspaper reports of Mrs. Besant's acceptance of "Hinduism," on which reports Mr. Coleman seems to rely, so I shall not criticise that part of his letter. Mrs. Besant is here herself now, and is extremely well able to fight her own battles; and no doubt should she really have accepted them, will make out a good case for Hindu ideas of religion, such as caste, purda, child-marriage, widow-burning, and so on, which I confess I should join Mr. Coleman in denouncing as poisonous follies. But I think that Mr. Coleman does the "Hindu religion" a great injustice if he thinks that it is represented only by the ideas of the reactionary party with which, from the accounts that have as yet reached us, Mrs. Besant seems almost wholly to have associated. There is a party in India, small as yet, but growing, which desires to reform Hinduism as many people at home desire to reform Christianity—not by reviving ancient fallacies through giving them an "esoteric" meaning, but by discarding honestly the puerilities of "baby man," and accepting the larger knowledge of the universe which we now possess as the basis

on which any true and fruit-bearing theology must rest. That the pandits are able to bring their ancient Scriptures into harmony with these larger ideas of religion is very well for them, but it concerns the rational religionists among the Hindus no more than the exegetical labours of a bishop to retain a few fathoms of Noah's flood would concern Dr. Huxley. Now, to my mind, that rational reform of Hinduism is a far more important one for India than any reform that could possibly result from galvanising the fossil orthodox Pandits into activity. The latter kind of reform, the revival of ceremonial and dogmatic Hinduism, could not but have the effect of separating Hindus and English religiously and socially, however ingeniously "spiritually minded" Europeans might explain away cruelties and crudities; the former will bring India into touch with the most advanced religious thought of the West, which, with all due respect to Mrs. Besant, has already carried the thinking world much further away from "Materialism" than she, preoccupied with her special work, seems to suspect; and this will have the effect of powerfully uniting the East and the West by ties of religious and social sympathy.

I have before me a little tract on the Hindu religion, which was issued by a well-known and highly respected Hindu religious reformer before Mrs. Besant joined the Theosophical Society—when she was eloquently fulminating all over England against all gods and spirits. The author is the Dewan Bahadur R. Ragoonatha Row, formerly Prime Minister of Indore, a very important Native State, and a man who is almost as much respected by the missionaries as he is by his own people. He was one of the three "Commissioners" appointed by Colonel Olcott to manage the affairs of the Theosophical Society during his absences from India in Japan, Australia, England, &c., and he was one of the most prominent of native Indians who welcomed General Booth to India, which will give you an idea of the catholic character of the man. I should say, further, that the Dewan Bahadur is extremely conversant with the Hindu Shastras, and a controversialist with whom few Hindu theologians care to cross swords.

The following is this learned Hindu's exposition of his religion, honestly intended, be it remembered, to teach his fellow Hindus, not got up to influence European opinion. I shall ask you to remark one very peculiar feature in this statement of the Hindu religion—peculiar in our eyes, at least—in the East—namely, that it is only when he has made himself a moral man, in the wide meaning of that word, that anyone is believed to be able to form critical or speculative opinions on religious matters, or recognised as having any right to do so.

RICHARD HARTE, F.T.S.

THE PRINCIPLES OF ARYAN RELIGION.

I shall tell you what, according to my conviction, are the fundamental principles of the Aryan Religion as believed in by our patriarchs:—

Aryan Religion consists of beliefs and duties. The beliefs are:—

(1) There is only one God. (2) From Him we have all proceeded, and He is therefore our Father. (3) He is present everywhere. (4) He sees everything. (5) His powers have no limit. (6) He knows everything. (7) He protects us all. (8) He is kinder to us than our father and mother. (9) He has given us our body, brains, and everything around us so that we may be happy.

Our duties as prescribed by God are:—

(1) To be kind to our brethren. (2) Be pleased at the happiness of our brethren, and be sorry at their unhappiness. (3) Not to be cruel to any of His creatures. (4) To be truthful. (5) To give charity to the needy. (6) To be merciful to all. (7) To be thoughtful always. (8) To be hospitable to all. (9) Not to steal anyone's property. (10) Not to hurt anybody. (11) To revere elders, devatas, saints, gurus, &c. (12) To respect the learned. (13) Not to be angry at others' faults. (14) Not to be vain. (15) Not to think lowly of others. (16) To be respectful and affectionate to your mother and sisters. (17) To respect women in general. (18) To respect your religious instructor. (19) To be regular in the discharge of your duties. (20) To keep yourselves clean. (21) To be regular in your food, rest, &c. (22) To study your lessons. (23) To love God, by leading a virtuous life. (24) In short, to be dutiful to yourselves, to your brethren, and to your God. Obey these commandments, you will be happy in this world and elsewhere. When you are able to obey these commandments you may then think of examining the philosophies of religion, and of examining and deciding the merits of various religions, but not till then.

When you have followed these commandments to the best of your abilities you will become competent to give scope to your patriotism, and to your powers of managing the affairs of the Government of your country.

R. RAGOONATHA ROW.

Mr. D. D. Home.

SIR,—Owing to absence from England I have only just seen Mr. Hawkins Simpson's letter, published in your issue of April 7th, in which he asks for my account of the séance on January 10th, 1869, when the late Mr. H. D. Jencken took tracings of the elongation and shortening of the hand of Mr. D. D. Home, and was assisted by a "steady Oxonian." I was present at the séance referred to, and assisted Mr. Jencken in taking the tracings, but I made no notes at the time, and am not prepared after so many years to furnish my own account of what then occurred. I can, however, assure Mr. Simpson that Mr. Jencken's account was carefully drawn up, and may be regarded as perfectly accurate. I know of no other case in which the hand of a medium has been elongated and contracted. Can any reader of "LIGHT" furnish a case of a similar manifestation?

THE STEADY OXONIAN.

Help for the Helpless.

SIR,—The following pathetic statement was recently made to me by Dr. Wilson—the unselfish and truth-loving Homœopath and Spiritualist: "I have outlived all my relations and nearly all my friends."

He is 87, and very ill. His wife is 75. For many years they have been without domestic help. They are now without means of support, and are £13 in arrears for rent and rates.

Some of the readers of "LIGHT" may be pleased to assist them.

Subscriptions—large or small—may be sent direct to Dr. Thomas Wilson, 103, Caledonian-road, N.; or to the care of A. C. Swinton, Esq., Clive-vale, Hastings; Mr. and Mrs. Davies, Sunnyside, Ledrington-road, Upper Norwood, S.E.; Mr. James Burns, 15, Southampton-row, W.C.; or to

ANDREW GLENDINNING,
11, St. Philip's-road, Dalston, N.E.

An Appeal.

SIR,—May I venture to ask you to insert this letter in your forthcoming issue as a means whereby I can bring to the notice of Spiritualists a case deserving of help, namely that of Mrs. Spring, who has for the past few weeks been prostrated on a bed of sickness and thoroughly incapacitated from carrying on her spiritual work? She would not make an appeal herself, but knowing her need to be great at the present moment, I ask the many who have received undeniable proofs of spirit communion through her mediumship to come forward and, according to their means, contribute towards her necessity.

Feeling the case to be one which should receive the support and assistance of the large circle of friends to whom she is well known I suggest that contributions should be sent direct to Mrs. Spring, at 8, Wilkin-street, Kentish Town.

May I ask the favour also that sums received may be acknowledged in your journal?

1, Patshull-place, N.W.

H. J. COLMAN.

NATURE'S FAITHFULNESS.

NATURE never did betray
The heart that loved her: 'tis her privilege,
Through all the years of this our life, to lead
From joy to joy: for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us, or disturb
Our cheerful faith that all which we behold
Is full of blessings.

—WORDSWORTH.

TO CORRESPONDENTS.

M. T.—In our next.

G. R.—Shall have consideration.

S. M. P.—Thanks. Will gladly publish as soon as convenient.

ALL real and wholesome enjoyments possible to man have been just as possible to him since he was made of the earth as they are now; and they are possible to him chiefly in peace.
—RUSKIN.

SOCIETY WORK.

1, ALEXANDRA-TERRACE, PORTSLADE-BY-SEA.—Trains from Brighton pass the door. Mrs. Ashton Bingham at home Thursdays from 7 o'clock p.m. until 9. Investigators invited. E.A.B.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—We had a good time on Sunday with Mr. Bradley's controls, who spoke on the Uses of Spiritualism. Sunday next, Mr. T. Vaughan, Thursday, 26th, Mr. Bradley—Cor.

SHEPHERD'S BUSH, W., 14, ORCHARD-ROAD, ASKEW-ROAD.—Our Sunday service was well attended. Mr. Humphries delivered an eloquent discourse upon the Advantages of Spiritualism. Mr. Evans ably conducted the meeting as chairman. Sunday next, at 7 p.m., Mr. Darby. Tuesday, at 8 p.m., séance, Mrs. Mason. April 29th, Mrs. Spring. J.H.B., Hon. Sec.

LONDON OCCULT SOCIETY.—The meeting for the reorganization of the London Occult Society will be held at Cavendish Rooms on Sunday, May 6th, at 7 p.m. I shall then deliver a lecture entitled, "Twenty Years' Study of Occultism," and several prominent speakers will address the meeting. I feel that the time has come when I ought to reveal some of those occult truths which I have been taught, now that such great interest is taken in psychical research. The London Occult Society has the following objects:—(1) The development of psychical phenomena; (2) the exposition of esoteric religion. All who wish for tickets, or to join the society, should apply, by letter, to the Secretary, Mr. F. W. Read, 15, Lanark-villas, Maida-vale.—A. F. TINDALL, A.T.C.L., President.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—"In Memoriam" service. Mrs. Edwards, wife of Mr. W. H. Edwards, of Peckham, received her call to the higher life on Saturday, April 7th, and passed away in the full enjoyment of that support which only a knowledge of Spiritualism can bestow. The mortal remains were consigned to the grave at Forest Hill Cemetery on Wednesday, April 11th, by Mr. W. E. Long, in the presence of a large number of Spiritualists and Friends. An "In Memoriam" floral service to commemorate the birth in the spirit of our departed sister was held at the Surrey Masonic Hall on Sunday last, and was well attended. Mr. Long, who was the speaker, ably set forth the philosophy of Spiritualism as relating to death. Sunday, April 22nd, subject: "The Conversion of Saul," at 6.30 p.m.—C. M. PAYNE, Hon. Sec.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Last Sunday's meeting will long be remembered by all who were present. Our spacious hall was full, and addresses were delivered by Mr. J. Allen, Dr. Reynolds, Mr. C. H. Dennis, Mr. J. Veitch, Mr. Ems, and Mr. A. Glendinning, who brought some of his spirit photographs, and who, we hope, will give the cause at Stratford much more of his valuable evidence. Mrs. J. H. Robertson and Mrs. E. J. Gozzett sang solos. Mr. Gozzett gave a violin solo, and the musical programme was well appreciated. Mrs. J. Allen's reading of the poem, "A Message to Spiritual Workers," was very appropriate to the occasion. Thanks are due to all helpers. The sum of £1 8s. 2½d. was collected, and will be devoted to the founding of our building fund. Cards and collecting books are now ready. Mrs. V. Bliss will be with us next Sunday at 7 p.m.—J. RAINBOW.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—"Spiritualism, Past and Present," was the subject of a discourse delivered at this hall on Sunday evening last by Miss Rowan Vincent. After an able though necessarily short résumé of the spiritual thought of past ages, the lecturer showed that every religion was founded upon what were considered miracles, voices calling upon certain individuals to go forth and teach the people. Some of these great teachers regarded the voice they had heard as the voice of God, and apparently considered when they heard it that the "eternal silence" had been broken only to give a special message, after which the lips of the heavenly world were again sealed. But, as a matter of fact, throughout all ages voices from the spirit realms have spoken, although at times they have been but imperfectly heard. Spiritualists knew that voices from higher spheres were ever speaking to the inhabitants of this world—voices of loving teachers, of relatives, of friends; and Spiritualists regarded these voices, not as proceeding from those who had attained to the wisdom of the Godhead, but from fallible human beings, whose messages were to be weighed in the balance of reason. The lecturer then referred to the rise of modern Spiritualism, not, she impressed upon her hearers, as something entirely new, but as a fuller organising of those spiritual forces which had been influencing the world throughout past ages—a means whereby the dwellers in the spirit spheres could communicate with the inhabitants of this world. Miss Vincent courteously answered a few questions at the close of her very able lecture. We have the pleasure of announcing that she will deliver another lecture at the Marylebone Spiritual Hall, 86, High-street, next Sunday, April 22nd, at 7 p.m., the title being "Theories Concerning Spiritualistic Phenomena." We hope again to see a full attendance.—L.H.R.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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PRICE TWOPENCE.

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NOTES BY THE WAY

Mr. Richard Harte's book on "Lay Religion" (London: E. W. Allen) consists of what he properly calls "some outspoken letters." He is a free-lance, with a vengeance, and is ready for anybody in the shape of an enemy to spear, or anything in the shape of a chicken to annex. That is to say, he seems to take unlimited pleasure in battering the churches and their beliefs, while he appears to be equally ready to pick up and appropriate any nourishing scraps of Theosophy or Spiritualism that come in his way. We do not say this by way of disparagement. Mr. Harte has really produced a remarkably keen and well-informed book, but it is essentially a free-lance book, to be very much watched, and even borne with, as a passing spearman who has a keen eye for plunder: a first-rate fellow to jog on with and talk to, with plenty of adventures and some breezy views of things, but—to be watched. If anyone is ready for such a book, Mr. Harte's 170 pages will be entertaining—perhaps even deeply interesting. Besides, it is always possible that such a free-lance is only the advance-guard of an army.

We have received a copy of "The Urn," a New York monthly, devoted to the advocacy of cremation. It is an unfortunate title, but the publication itself is a rather good one: but who would care to "take it in"? That is our difficulty. It is a gruesome subject. One has to face it only a very few times in one's life: and most of us are content to let it drift. But, at all events, the advocates of this great reform should post themselves up in the progress of it; and perhaps "The Urn" would suffice.

A Copenhagen journal ("The Nordstjernen") has a useful attack upon Spirit-photography. We say "useful" because we welcome every window that can ventilate and every sieve that can winnow. But we should like a little less prejudice and ignorance: and this Copenhagen journal is not a past-master in fairness and wisdom. Its prejudice comes out at the start. "Spirit-photography originated in the land of Barnum, where so many humbugs have been born." After that (and, oh, how well we know that old crusted sneer!) we are ready for any sinister suggestion, any presentation of the half truth that is so dangerously near the worst of falsehoods. It is so easy to cite the trick of a scoundrel, and to hold it up as a specimen of all. But it is so natural, too: and we are, therefore, not inclined to be cross with our Copenhagen critic. Besides, as we say, he is useful. One assertion, however, is rather too much for our good nature. The writer says: "In England, a well-known photographer, Traill Taylor, claims that he has produced pictures of spirits, but he has given no proof of his assertion." That only shows how little the Copen-

hagen critic knows, or how little inclined he is to tell the truth.

"Borderland" for April is, of course, more than noticeable. It is always notable. Its twenty-four articles make pretty well the tour of the subject, and everywhere we find Mr. Stead's activity and eagerness. Will he forgive us if we say—his receptivity and adaptability? Some of the matter is the reverse of new, however; suggesting too plainly scissors and storage; but if "Borderland" is to be a record for future days—and it probably will have great uses as such within fifty years—this is not to be regretted. An article by Mr. Stead himself has the very promising title, "The Old World from the New World: or, Psychical Study in the United States." Of course it is very lively and interesting, but why does Mr. Stead always play St. George to a dragon? He begins his "study" with a splendid assault upon American dollar worship, and upon dollar worshipers whose belief in a future life is purely conventional; and he follows this up by a dashing attack upon the base traders in and upon Spiritualism:—in this fashion:—

The certainty of the operation of the law by which a man will reap as he has sown, even although the harvest is postponed to a date subsequent to the dissolution of his bodily frame, is not recognised by the ordinary American. It forms no part of his scheme of the universe. His horizon is bordered by the grave. His civilisation is material, and while there is a great deal of homage paid to the conventional forms of Christian belief, the conception of life after death—not as an ingenious and interesting speculation, but as an ever present and encompassing reality—has largely died out. This is bad enough, but the full consequences of this mischief cannot be realised until you see the way in which the eclipse of faith has operated in spoiling the very attempts which have been made from the Other Side, to restore some realising sense of the invisible world to mortal man.

The spirit of the age which regards everything from the standpoint of dollars and cents was not long in discerning in Spiritualism a means of material gain. Phenomena, which seemed to be the finger-posts of the Other World, were exploited for gain, and communications from the other side of the grave were sold like hogs for the profit of the vendor. But as these phenomena are not obtainable in limitless quantities, and as the demand naturally was great, and the supply limited, there sprang up a whole brood of fraudulent mediums who made a profession of producing marvels, and who were ready to produce any and every description of phenomena which their votaries might demand.

"Clairvoyants," says Mr. Stead, "are as much a recognised profession as dentists," and fortune-tellers abound. These last boldly put up professional plates, "Fortunes told here." Dream-book making is one of the most flourishing branches of the literary profession, and a "dream-book to a gambler is as indispensable as a prayer-book to a priest." Hence, "Spiritualism has come to be a stench in the nostrils of honest people, and what at one time promised to be a fresh revelation of the Other World has been corrupted and degraded to the level of conjuring tricks of knaves, at the expense of fools." This is Mr. Stead all over, from tone to tense, and from spirit to spear

Mr. D. D. Home.

SIR,—Owing to absence from England I have only just seen Mr. Hawkins Simpson's letter, published in your issue of April 7th, in which he asks for my account of the séance on January 10th, 1869, when the late Mr. H. D. Jencken took tracings of the elongation and shortening of the hand of Mr. D. D. Home, and was assisted by a "steady Oxonian." I was present at the séance referred to, and assisted Mr. Jencken in taking the tracings, but I made no notes at the time, and am not prepared after so many years to furnish my own account of what then occurred. I can, however, assure Mr. Simpson that Mr. Jencken's account was carefully drawn up, and may be regarded as perfectly accurate. I know of no other case in which the hand of a medium has been elongated and contracted. Can any reader of "LIGHT" furnish a case of a similar manifestation?

THE STEADY OXONIAN.

Help for the Helpless.

SIR,—The following pathetic statement was recently made to me by Dr. Wilson—the unselfish and truth-loving Homoeopath and Spiritualist: "I have outlived all my relations and nearly all my friends."

He is 87, and very ill. His wife is 75. For many years they have been without domestic help. They are now without means of support, and are £13 in arrears for rent and rates.

Some of the readers of "LIGHT" may be pleased to assist them.

Subscriptions—large or small—may be sent direct to Dr. Thomas Wilson, 103, Caledonian-road, N.; or to the care of A. C. Swinton, Esq., Clive-vale, Hastings; Mr. and Mrs. Davies, Sunnyside, Ledrington-road, Upper Norwood, S.E.; Mr. James Burns, 15, Southampton-row, W.C.; or to

ANDREW GLENDINNING,
11, St. Philip's-road, Dalston, N.E.

An Appeal.

SIR,—May I venture to ask you to insert this letter in your forthcoming issue as a means whereby I can bring to the notice of Spiritualists a case deserving of help, namely that of Mrs. Spring, who has for the past few weeks been prostrated on a bed of sickness and thoroughly incapacitated from carrying on ~~any work~~ ^{any work} one would not make an appeal herself, but knowing her need to be great at the present moment, I ask the many who have received undeniable proofs of spirit communion through her mediumship to come forward and, according to their means, contribute towards her necessity.

Feeling the case to be one which should receive the support and assistance of the large circle of friends to whom she is well known I suggest that contributions should be sent direct to Mrs. Spring, at 8, Wilkin-street, Kentish Town.

May I ask the favour also that sums received may be acknowledged in your journal?

1, Patshull-place, N.W.

H. J. COLMAN.

NATURE'S FAITHFULNESS.

NATURE never did betray
The heart that loved her: 'tis her privilege,
Through all the years of this our life, to lead
From joy to joy: for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us, or disturb
Our cheerful faith that all which we behold
Is full of blessings.

—WORDSWORTH.

TO CORRESPONDENTS.

M. T.—In our next.

G. R.—Shall have consideration.

S. M. P.—Thanks. Will gladly publish as soon as convenient.

All real and wholesome enjoyments possible to man have been just as possible to him since he was made of the earth as they are now; and they are possible to him chiefly in peace.
—RUBIN.

SOCIETY WORK.

1, ALEXANDER-TERRACE, PORTSLADE-ON-SEA.—Trains from Brighton pass the door. Mrs. Ashton Bingham at home Thursdays from 7 o'clock p.m. until 9. Investigators invited.—E.A.B.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—We had a good time on Sunday with Mr. Bradley's controls, who spoke on the Uses of Spiritualism. Sunday next, Mr. T. Vaughan, Thursday, 26th, Mr. Bradley—Cor.

SHEPHERD'S BUSH, W., 14, ORCHARD-ROAD, ASKEW-ROAD.—Our Sunday service was well attended. Mr. Humphries delivered an eloquent discourse upon the Advantages of Spiritualism. Mr. Evans ably conducted the meeting as chairman. Sunday next, at 7 p.m., Mr. Darby. Tuesday, at 8 p.m., séance, Mrs. Mason. April 29th, Mrs. Spring.—J.H.B., Hon. Sec.

LONDON OCCULT SOCIETY.—The meeting for the reorganization of the London Occult Society will be held at Cavendish Rooms on Sunday, May 6th, at 7 p.m. I shall then deliver a lecture entitled, "Twenty Years' Study of Occultism," and several prominent speakers will address the meeting. I feel that the time has come when I ought to reveal some of those occult truths which I have been taught, now that such great interest is taken in psychical research. The London Occult Society has the following objects:—(1) The development of psychical phenomena; (2) the exposition of esoteric religion. All who wish for tickets, or to join the society, should apply, by letter, to the Secretary, Mr. F. W. Read, 15, Lanark-villas, Maiden-vale.—A. F. TINDALL, A.T.C.L., President.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—"In Memoriam" service. Mrs. Edwards, wife of Mr. W. E. Edwards, of Peckham, received her call to the higher life on Saturday, April 7th, and passed away in the full enjoyment of that support which only a knowledge of Spiritualism can bestow. The mortal remains were consigned to the grave at Forest Hill Cemetery on Wednesday, April 11th, by Mr. W. E. Long, in the presence of a large number of Spiritualists and Friends. An "In Memoriam" floral service to commemorate the birth in the spirit of our departed sister was held at the Surrey Masonic Hall on Sunday last, and was well attended. Mr. Long, who was the speaker, ably set forth the philosophy of Spiritualism as relating to death. Sunday, April 22nd, subject: "The Conversion of Saul," at 6.30 p.m.—C. M. PATRICK, Hon. Sec.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WHITE HAN-LANE, STRATFORD, E.—Last Sunday's meeting will long be remembered by all who were present. Our spacious hall was full, and addresses were delivered by Mr. J. Allen, Dr. Reynolds, Mr. C. H. Dennis, Mr. J. Veitch, Mr. Ems, and Mr. A. Glendinning, who brought some of his spirit photographs, and who, we hope, will give the case at Stratford much more of his valuable evidence. Mrs. J. E. Robertson and Mrs. E. J. Gouzzett sang solos. Mr. Gouzzett gave a violin solo, and the musical programme was well appreciated. Mrs. J. Allen's reading of the poem, "A Message to Spiritual Workers," was very appropriate to the occasion. Thanks are due to all helpers. The sum of £1 8s. 2½d. was collected, and will be devoted to the founding of our building fund. Cards and collecting books are now ready. Mrs. U. Bliss will be with us next Sunday at 7 p.m.—J. RAINBOW.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—"Spiritualism, Past and Present," was the subject of a discourse delivered at this hall on Sunday evening last by Miss Rown Vincent. After an able though necessarily short résumé of the spiritual thought of past ages, the lecturer showed that every religion was founded upon what were considered miracle-voices calling upon certain individuals to go forth and teach the people. Some of these great teachers regarded the voice they had heard as the voice of God, and apparently considered when they heard it that the "eternal silence" had been broken only to give a special message, after which the lips of the heavenly world were again sealed. But, as a matter of fact, throughout all ages voices from the spirit realms have spoken, although at times they have been but imperfectly heard. Spiritualists know that voices from higher spheres were ever speaking to the inhabitants of this world—voices of loving teachers, of relatives, of friends; and Spiritualists regarded these voices, not as proceeding from those who had attained to the wisdom of the Godhead, but from fallible human beings, whose messages were to be weighed in the balance of reason. The lecturer then referred to the rise of modern Spiritualism, not, she impressed upon her hearers, as something entirely new, but as a fuller organising of those spiritual forces which had been influencing the world throughout past ages—a means whereby the dwellers in the spirit spheres could communicate with the inhabitants of the world. Miss Vincent courteously answered a few questions at the close of her very able lecture. We have the pleasure of announcing that she will deliver another lecture at the Marylebone Spiritual Hall, 86, High-street, next Sunday, April 22nd, at 7 p.m., the title being "Theories Concerning Spiritualistic Phenomena." We hope again to see a full attendance.—L.H.R.