

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

The rushing, fighting, money-loving, pleasure-seeking world still goes on asking "Is life worth living?" and does not know that it is making the rod for its own back and the despair for its own heart. He was a wise man who said, "We shall never be fit to die until we find it worth our while to live:" and we shall never find it worth our while to live unless we find out the gladdening secret of life, as a season of education or unfolding. "The secret of the Lord is with them that revere Him": that is to say, the secret of the Lord is with the spirit and not with the flesh; and content must come from within—not by base or weak fatalistic submissions, but by clear insights and strenuous efforts. Life is abundantly worth living if we really live; that is, if we live for the true self: but, if we do not live for the true self, the restlessness and heart-sinking must come, and these, though we shall not know it, will be only the protests of the starved spirit which hungers for "the bread of life."

We are always pleased to see the very positive people who are known as "scientific men" receive a gentle reminder that they are not infallible. Such a reminder lately appeared in an able Berlin journal called "Die Nation." Discussing the rather deep subject of the origin of Death, it puts "the scientific man" on a very low bench indeed. Death, it says, is a profound mystery. There is an impassable gulf between the science of living and the science of dead matter. In fact, as scientific knowledge is pushed on, the mystery only thickens about the feet of the defenders of the physico-chemical method of interpreting the phenomena of life. "The road through the exact sciences to the profounder problems of life is through solid rock;" in other words, there is no road as yet. We have always said so; but with this difference—that what some people call "solid rock" we would call the palace of the King.

A strong and militant school of scientists is making strong efforts to find the beginning and the end of life in matter. It will not do. The odd result turns out that, as we approach the highest forms of life, on the physical plane, the more does death enter into the great scheme as a leading part of it. The mighty law of natural selection works for the sure removal of the complex organism—or, let us say, the complex personality—of man, while the low, one-cell creature need never disappear. It is a most suggestive fact. "Natural selection" is being promoted into a kind of scientific God. By all means. Only let us understand whether it deserves its promotion. Is it a mere scapegrace spendthrift, in selecting and evolving this fine type of creature only to make sure of its perpetuation

on the one hand and its wasting on the other? What is this new God aiming at—if not the march from the seen to the unseen—from the flesh to the spirit?

It is pleasant to know, on the high authority of M. Chatelain, that certain African tribes, hitherto regarded as barbarous idolaters, or fetish-worshippers, are genuine Theists, with a very strong tinge of Spiritualism of a low order. Their supposed idols are really talismans or charms, usually believed to be vehicles of spirit-influence. They believe in minor deities just as the ancient Greeks or Romans did, though many of them are of a less poetic kind. These spirits are regarded as the representatives of natural forces, who act like men in the matter of likes and dislikes. They are open to entreaty, and can be propitiated with bribes in the form of sacrifices. Their priests or mediators are simply mediums, and their main act of worship is the attempt to secure the goodwill of the spirits. Spirits, however, are of two entirely distinct orders—the genii and human beings; the first are nature-spirits, the second, of course, the human spirits of the departed. M. Chatelain finds that these people have a literature of a kind, chiefly consisting of riddles, proverbs, and tales. Eighty of these tales have been collected, and he has just published fifty of them. We may return to this book again. In the meantime, it is pleasant to be reminded of the fact that so-called "uncivilised" tribes are often found to improve on acquaintance. Indeed, in many respects, they have something to teach us.

Some wise person has lately made the following quaint suggestions:—

For a fit of Passion, take a walk in the open air; you may then speak to the wind without hurting any person, or proclaiming yourself to be a simpleton.

For a fit of Idleness, count the tickings of a clock; do this for one hour, and you will be glad to pull off your coat, and the next time go to work like a man.

For a fit of Extravagance or Folly, go to the workhouse, or speak with the ragged or wretched inmates of a gaol, and you will be convinced that

Whoso maketh his bed of briar and thorn  
Must be content to lie forlorn.

For a fit of Ambition, go into a cemetery and read the inscriptions upon the gravestones. They will tell you the end of ambition. The grave will soon be your chamber-bed, the earth your pillow, corruption your father, and the worm your mother and sister.

For a fit of Repining, look about you for the halt and the blind, and visit the bedridden and afflicted and deranged, and they will make you ashamed of complaining of your lighter afflictions.

There is more in all this than some people would imagine. Nine times out of ten, the passionate, the idle, the extravagant, the ambitious, and the repining, are suffering from undue self-concentration.

A traveller, lately home from India, tells a vivid story of the disposal of dead bodies by the side of the sacred



river Ganges. On great bare spaces by the river a perpetual burning of the dead is going on:—

At the sides stand enormous piles of wood, while into the open between them are borne, on bamboo poles and wrapped in a sheet, the bodies to be burned. For a time the body is left immersed in the river for full baptism, while the relatives are driving a cruel bargain with the sacerdotal wood-sellers and the especial sanctified wretch who has a monopoly of the sacred fire. Some have died rich enough to afford a cord of wood for the pyre, some a half-cord, some only a quarter. No matter. To all alike it means floating down the earthly river to where it joins the heavenly. The bargain struck, the wood is built up into a pyre, the body laid on it, more wood heaped up a-top, bits of sandal-wood thrown on for perfume, oil poured upon the whole, the sacred fire applied, and up leap the flames into the air. All around, like so many crows, are perched on walls and pediments the troops of mourners; and, while their special pyre is burning, the ashes of a dozen extinct ones near it are being raked down by busy hands into the sacred flood. It is a ghastly sight.

For our own part we think it very sensible, and well worth keeping a "sacred river" for.

If there is one thing that Spiritualists of every type can agree upon, next to the reality of the life beyond, it is the desire for "peace on earth." Through the working out of the brute and the enthronement of the spirit, the era of peace will come. The reign of the spirit is, and must ever be, the reign of peace. Strife belongs to the plane of the animal; goodwill to the plane of the soul. Heaven is peace; Hell is hate; and some of the greatest soldiers have said it.

Occasionally—very occasionally—a tiny sunbeam of poetry reveals more than a long dissertation in prose. When this is the case we somehow feel that the poet has, not climbed, but gently soared to an unusual height, and seen deeper into the heart of heaven. We thought this lately when we read the following on the subject of the remission of sins. If there is a touch of pathos or severity in it, so much the better; it is as pathetic as sin, and as severe as God's law. It may not be exactly orthodox, but that matters little. The writer is Ella Wheeler Wilcox:—

There is no sin's remission granted men.  
The place we lose we can regain—in time.  
Not God Himself can lift us back again  
Unto the height we left, until we climb.

There is no swift repentance can retrieve  
A violated principle. No tears  
Can cleanse our stains, no crying, "I believe,"—  
Nay, we must wear them out by earnest years.

For each descent from fair truth's lofty way,  
For each gross pleasure which delays the soul,  
By that soul's gloom and loneliness we pay,  
And by the retarded journey to its goal.

We can go back, we can regain the height,  
But not by sudden leaps: our souls are strong,  
And countless forces help us to do right  
When once we weary of the ways of wrong.

#### RECEIVED.

"Humanitarian," for July. (London: Hutchinson and Co. 1s.)  
"Astrologers' Magazine," for July. (London: 12, Lugard-road, Peckham, 4d.)

"Cock Lane and Common Sense." By ANDREW LANG.  
(London: Longmans, Green, and Co. 6s. 6d., net.)

"Haunted," and other Poems. By ARTHUR L. SALMON.  
(London: Spottiswoode & Co., New Street-square, E.C. 1s.)

"The Great Revolution of 1905." By FREDERICK W. HAYES.  
(London: R. Forder, Stonecutter-street, E.C. 3s. 6d., cloth.)

The Great Eastern Railway Company's "Tourist Guide to the Continent" for 1894, with chapters on a "New Dutch Tour," the Franco-German Battle-fields, and Cycling Routes. Edited by PERCY LINDLEY. (London: 30, Fleet-street, E.C. 6d.)

## ANSWERS TO QUESTIONS:

THROUGH THE MEDIUMSHIP OF MR. J. J. MORSE.

(Continued from page 291.)

Then next inquiry was couched in the following terms: "To what extent do mundane affairs interest those on the spirit side, and what class of spirits are mostly engaged in directing social, political, or other movements on this plane?" The control, in reply, referred to the popular superstition that "when you are dead you have foregone all interest in the world in which you formerly existed." The contrary was, of course, the fact in the majority of cases. Death was not a change that shut the individual off from all interest in life on earth, consequently the so-called dead often took a very lively interest in the affairs of the world from which they had, in the physical sense, departed. "Suppose you have so bound yourself up with any of the affairs of life that they have become a sort of second nature to you; that you cannot exist away from your office, your factory, your warehouse, that you cannot forego being active in some pursuits that you have given twenty, thirty, or forty years of your life to, and suppose you die, you have not lost one single element, moral, mental, or spiritual; not one single attribute of your memory has been sacrificed. You are in all respects what you were before your death. What do you know of the hereafter? What do you know about the spirit-world? What can you see of the glories of existence, of the wisdom of God, of the boundless beauties of being, the depths of the human heart and soul, the noble heights to which these can aspire? What do you know of these things? They are sealed books to you, and you feel genuinely miserable, because you are apparently cut aloof from all that interested and occupied you on earth. Naturally you will gravitate to your old associations; naturally you will assimilate with the old thought-atmosphere in which you lived, and all persons whose thoughts are of the earth earthy, whose interests belong to this world, whose sympathies are undeveloped, having been narrowed down to the requirements of this life—such spirits will continue to take interest in the affairs that engrossed their energies while here." Political, social, or religious reformers, all who thought that the upliftment of humanity was their supreme mission, would continue to labour in that direction until they became spiritually awakened sufficiently to realise that they owed *themselves* duties which could be best performed in the conditions of their new existence. One of the allegations made against Spiritualism was that spirits came back and dealt with material affairs. There was nothing unnatural or illegitimate or degrading about it, so far as the speaker could see. A man in this world, when in doubt, would sometimes consult his solicitor. Supposing the solicitor died. He remained very much the same man as before, and why should not the client in doubt as readily take advice of his lawyer when the latter was in the next world as when he was in this? Nevertheless, the interest taken by departed humanity in the affairs of the world they had left was apt to be circumscribed by reason of one great obstacle. It had been stated that communication between the two worlds was dependent on the harmonious and sympathetic condition of the communicants on each side. There must be a nexus, so to speak, for the thoughts to travel from one mind to the other. Now the average man of business—stockbroker, lawyer, money-changer, merchant, or politician—was in many cases so thoroughly convinced that there was no better man than himself, was so encased in a sort of armour of egotism, that there was no relationship between him and the dwellers in spirit life. If such a man could open out, it would be possible for him to receive aid, advice, and inspiration from his spirit neighbours, but his self-sufficiency closed the door against any interference by the spirit world, so far as he was concerned. "So long" (said the speaker) "as you realise the entire naturalness of the life after death, so long as you realise that these spirit-communicants are neither angels, nor demons, but only human beings on another plane of operation, there is no unreasonableness in supposing that they may, under due circumstances, be able to advise you. But even here there is a check imposed, naturally and automatically. The longer people remain in the spirit world the more developed do they become, and the more they develop the less interest do they take in the petty affairs of mortal existence."

Dealing with the next question, which referred to the existence of animals in the spirit world, the speaker said there



were animals in certain sections of the spirit world—those sections exhibiting conditions most contiguous to the material conditions, and which were in fact but little superior to them. These animals were, however, evanescent—they did not continue, being merely the essential forms, so to speak, of the animals as they existed on earth. In the higher conditions of the spirit world they were not found.

"How long have you been in the other life? Have you in that time personally experienced any important changes: if so, will you kindly tell us of what nature?" Such was the tenor of the next question, and the speaker, in reply, said that the important changes he had experienced were of course distinctly and peculiarly personal matters, and he felt somewhat reluctant to deal with matters of his own personal experience. Yet, within limitations, he might give some description, such as the questioner desired. His desire to limit the answer arose from no disposition to shirk the point raised in the question, but rather from reluctance to deal with matters merely personal to himself. His first experience of spirit life was exactly on the lines he had always laid down as characterising the transition of the individual from material to spiritual conditions. He experienced, at first, no change in personal consciousness or mental and moral development. In the course of time he became sensible of a singular and delightful change. One might describe it best as a sense of lightness; but not only was there this feeling of buoyancy, as though a burden had been removed, but there was what seemed to be an interior illumination; a radiant light seemed to fill the mind with iridescent glory, and the intellect seemed capable of grasping ideas that, until then, had only been imperfectly understood. After this, he had a strange feeling of virtual translation from the condition in which he then found himself—somewhat analogous to what would on earth be called death, but in no sense be rightly called a death, since the sense of lightness culminated, and it seemed as though something had rolled away, as though the past—the undesirableness and the imperfections of the past—were removed, leaving a sense of new life, "new birth-ness," which was accompanied by a distinct and positive exaltation, mental, spiritual, and personal, marking the translation to actual spirit life. There had, since then, been other changes, equally notable, but so far not to the same degree. When, eventually, the change described was duplicated in the experience of the control, it would then be impossible for him to return and hold direct communication with earth, for it would imply a spiritual unfoldment and exaltation, which would make repellant all possible communication direct with the material conditions of the world. Under such circumstances, he would have to sever his connection with the medium he now employed, and discontinue the work he was enabled to carry on through that instrument. If he might say so without undue egotism, he would add that he was doing his best to delay the time, so that he might, for as long as possible, have the advantage of using the medium for the purpose of placing such knowledge and experience as he possessed at the service of his friends on earth. His residence on the spirit side had been, as computed by earthly measurements of time, 300 years.

The President, addressing the control, said: "Some friends would like to have a description of your spirit-home, the general appearance of the country in which it is situated, and the employments of the inhabitants." In reply the control suggested that the question should lie over until some future occasion, when he could devote an entire evening to a descriptive dissertation of the kind asked for. Such a subject could not be adequately handled in the little time then at disposal.

The last question submitted had reference to the vision of a clairvoyant who described a spirit coming to earth in a beautiful boat. Could this, it was asked, be anything more than a vision? Could it have any basis in fact? In reply, the speaker said it could most decidedly have such a basis, and in all probability was an absolute fact. There were what might be termed "rivers" of magnetism flowing between this world and certain points on the borders of the spirit-realms, and upon these streams, which flowed to and from the earth, spirits descended and ascended. Sometimes they came in the manner the clairvoyant described; it was not usual, but occasionally they used some kind of a boat fashioned by their own will-power, and emblematical of their own condition.

This reply being the last, the President said that although he was afraid the medium would be getting tired after speaking for an hour and a half, he was anxious that any person who wished to put a question should seize the opportunity to do so.

No question having been put, the usual compliment was passed to the lecturer, who thanked the audience for their sympathy and attention, and bade them God-speed.

The President, in a few concluding remarks, stated that the meeting was the last for the season. When the lectures were resumed due announcement would be made in "LIGHT." He had now to bid the audience farewell for the present.

### "EPOCH-MAKING MATERIALISATION PHENOMENA."

The following deeply-interesting information is taken from an article, under the above title, by the Hon. Alexander Aksakow, in "Psychische Studien." It contains some fresh facts in connection with certain phases of Mrs. d'Esperance's mediumship, which were occasionally the cause of considerable annoyance to the lady herself. The circumstances will best be narrated in M. Aksakow's own words:—

In 1890 I travelled to Gothenburg expressly to hold a series of materialisation séances with Mrs. d'Esperance. She permitted to me a privilege which she had never granted before to anyone, viz., that of placing her under whatever test conditions I might think necessary in order to convince myself with regard to the genuineness of the phenomena. At the séance of June 5th I sat, as usual, quite close to the corner of that side of the cabinet where Mrs. d'Esperance sat; only the curtain divided us, the side opening being quite close to my right shoulder, so that I merely had to draw a little bit of it aside in order to see the medium. The materialised form, which at that time appeared under the name of "Yolanda," came out several times, and even made a tour of the circle leaning on my arm, while the weak light of a red lamp hanging from the ceiling, and under which we passed, illumined the form sufficiently to enable me to recognise beyond a doubt the features of the medium. When we returned to the cabinet I resumed my old place, and Yolanda remained standing half out and between the curtains opening at the middle. I then, while steadily observing her, quietly pushed my right arm through the side opening of the curtains near me, and I only needed to stretch my arm a little in order to ascertain whether the medium was in her place. This I did. (She occupied a rather low, cushioned settee.) I raised my hand straight, as high as the back of the couch, and then let it glide downwards as far as the seat. The medium was not there. But the moment my hand got to the arm of the seat, Yolanda stepped back into the cabinet, while a hand fell on mine and pushed it away. Instantly thereafter the medium asked for a glass of water, which I handed to her, drawing aside, in the meantime, the curtain where I had pushed my right arm through. The medium was in her place, clothed in her red dress with close-fitting sleeves. A moment previously Yolanda was outside, in a white robe, with her arms bare to the shoulders, her feet also naked, and with a white veil over her head and body; but she had now disappeared.

After some natural reflections on the circumstance narrated above, M. Aksakow proceeds:—

When I heard on the following day that something had frightened the medium, I asked Mrs. d'Esperance herself about it, without telling her anything of my own observations. She replied that toward the end of the séance she felt as if something was moving about her, about her head, or about her shoulders; that this circumstance had so alarmed her that she involuntarily let fall the hand on which she was supporting her head. This hand then came in contact with another hand, which frightened her still more. The peculiar points are these: The experiences of Mrs. d'Esperance were exactly what she must have had if she had been in her place, and yet my hand did not find her on the seat. Who then had these experiences? One must assume that there remained on the seat a duplicate of her body endowed with consciousness and sensation. As is known, Mrs. d'Esperance possesses also the gift of mediumistic writing; at her séances, and at other times, she receives communications from a certain "Walter" who calls himself the "Leader" in the working of the materialistic phenomena. I availed myself of this means in order to learn what explanation I could obtain from that quarter, and thus the following conversation was held between "Walter" and me. Q. Did you see what frightened the medium? A. Yes; a hand rested first on the medium's face, then on her knee, then on her hand; that was all. Q. Whose hand was it? (for I still kept my secret). A. I did not see it, as my attention was only called to the circum-



stance when the medium became alarmed. Q. My chief desire is to see Yolanda and the medium at the same time. Is that possible? A. It all depends upon how much of her remains over. Q. If I were suddenly to look into the cabinet, should I find the medium removed from her place? A. Most likely. Everything depends upon the source from which the material is drawn to build up Yolanda's shape. If there is much of it in the circle, so that we are not wholly dependent on the medium, you would then see her as plainly as you see her now.

A few days later, when Yolanda had been several times outside the cabinet—during which time the medium was secured round the waist by a linen tape, the two ends of which were passed through ring staples screwed into the floor, and then fastened to my chair—I asked “Walter”: How much of the medium was left this time when Yolanda stepped out? A. I do not think there was much remaining, except her sense organs. Q. If I passed my hand over the place while the body of the medium had almost disappeared, would it do her any harm? A. That would depend on the weight with which you pressed your hand; if anything occurred which could hurt the materialised form, the medium would at once become conscious of it. Q. And if I passed my hand right through the medium's body? A. That would seriously hurt her, if we were not on the watch to avert such a mischief; to attempt it would be a dangerous experiment. Q. In this way would the linen tape, which is round the medium's waist, cut through her body if I drew the tape? A. Yes. But this would only happen if all the material were used up, and that has rarely occurred; many a time, however, there has been very little remaining. Q. According to this, then, the invisibility of the medium's body, when we look, is no proof that there is none? A. Certainly not; it is only a proof that you have not eyes sharp enough to see it; you could not see it but a clairvoyant could.

Mrs. d'Esperance was quite astonished while these answers were written through her own hand. She kept calling out: “That is something quite new.” “Really, that is an explanation!” “And yet I was certain that I was always the same.” “But,” I said to her, “it is impossible that you should not have perceived some change during the occurrence of such an extraordinary phenomenon as materialisation?” “I did feel a change,” she replied, “but I was thoroughly convinced that it was only perceptible to myself.” “Can you describe this change to me?” “I have an inward sensation as if I were empty.” This is an answer in entire accordance with the facts previously narrated, and with the theoretical speculations flowing from them. Mrs. d'Esperance did not, at that time, suppose that this feeling of emptiness could be more than a merely subjective impression.

#### INTERESTING EXPERIMENTS IN ROUMANIA.

The Marquess Rossi De Giustiniani, writing in “La Revue Spirite,” states that Spiritualism in Roumania is making really great progress. At Bucharest especially there are several thousands of Spiritualists who are fully convinced of the reality of the communications between the living and the so-called dead. This triumph in Roumania they owe to M. Hasdeu, the learned Academician, who for a long time has studied Spiritualistic phenomena very seriously and with the greatest perseverance. Those who assist at M. Hasdeu's séances are all savants, litterateurs, doctors in philosophy, in science, and in medicine, or licentiates in science and in medicine—all capable of understanding and appreciating the philosophical and moral aim of the “beautiful doctrine.” Sceptics of shallow and straitened perception, who recognise nothing beyond visible and tangible matter, and who, in their fatuity, fancy themselves to be above the level of common mortals, still endeavour in Roumania, as everywhere else, vainly to ridicule Spiritualism. Their efforts, however, and their unscientific arguments, do not prevent the accession of new adherents day by day, nor do they hinder the removal one by one of all opposing obstacles. The most interesting and the most convincing phenomena are obtained through mediums who meet twice a week at M. Hasdeu's, and the spirits who manifest during the séances do not give names of celebrated personages—a thing very difficult to verify—but they are attracted by love and sympathy, the only indissoluble bonds which here, as beyond the tomb, unite members of one family. The spirits of M. Hasdeu's daughter and brother almost constantly manifest; the former, who died at the age of nineteen, having displayed during her lifetime here unusual ability as a poetess and writer. M. Hasdeu

only receives serious and educated people, and the mediums who kindly help him in his psychic studies are all persons with University degrees. During the written communications these mediums are not comfortably seated around the table, but stand erect in complete darkness, trance, and having only one hand at liberty, they sometimes write for more than an hour, and the communications which they obtain are not only of a private character, but are also of high philosophical and scientific value. The experiments which have already been made, and those which are still carried out at each séance, are all under the control of, and are directed by, the spirits, who announce beforehand what each phenomenon is to be. Some spirit heads, more or less visible, have been obtained by photography in the most complete darkness, the photographic apparatus being hermetically closed and sealed. M. Hasdeu expects, in a new work which he is preparing, and which will be a sequel to his “*Sic Cogito*,” to include all the spirit photographs which he has obtained, and to give, at the same time, all the details of these curious and interesting experiments.

#### “THE HERMETIC ART.”\*

What is an unfortunate reviewer to say about a book that deals professedly with a subject which “not three men in a million can understand”; and then only by the “Grace of God”? Is he likely to find himself one of these three? Is his reader? This question is suggested by a perusal of the third volume of the “*Collectanea Hermetica*,” now appearing under the able editorship of Dr. Wynn Westcott, entitled “*A Short Enquiry concerning the Hermetic Art*.”

Those who love mystification will have a treat in this little volume which, like all treatises on Alchemy, tells the reader that the Author does not mean what he says, nor say what he means, and that only those already wise will understand his words. The most comprehensible part of the volume is the introduction and notes by the “learned Soror” “S.S.D.D.—R.R. et A.C.,” and a “Summary” by “N.O.M.; R.R. et A.C.” The latter tells us that success in Alchemy requires “a virtuous life, pure and unsullied by sensual enjoyment from birth to the time of trial,” but if “S.S.D.D.” is right in his conjectures as to the meaning of the obscure language of the text, it is not easy to see what purity and virtue have to do with it. For instance, take the latter's explanation of “*The Snowy Splendour*” concerning which the Author quotes an older writer and adds his comment:—

“He that exactly knows the magistracy of this water, no Words, or Secrets of Philosophers, Sayings, Writings or Enigmas, will be concealed from him. And further, that it is stupendous in its virtues, and the things out of which it is immediately drawn are most secret above all others; also the means of extracting it most wonderful. In the knowledge of which all their Fires, Weights, and Regimens lie hid.” The same Author affirms, that none can imagine its Splendour, except they see it, and then you will think you look upon a certain Celestial Body. Believe, saith he, I have seen this Snowy Splendour.”

Now, what does the reader imagine will be the “Note” of the “learned Soror” on this marvellous and mysterious substance? Well it is simply this: “Very well describes the ordinary corrosive sublimate of commerce!”

To the uninitiated, Alchemy seems to have pretensions far greater than this note implies, but perhaps the notator practises the Alchemist's art of concealing his meaning; or (let it be whispered) it even might be that he himself is not one of the “three in a million.”

Between the small class of those who understand, and the large class of those who do not, there stands the “common or garden Alchemist,” who fancies he understands, and is happy; and to this class, as well as to the first, the little volume before us will no doubt be welcome and valuable.

SCULPTORS of life are we, as we stand  
With our souls uncarved before us,  
Waiting the hour when at God's command  
Our life-dream passes o'er us;  
If we carve it then on the yielding stone  
With many a sharp incision,  
Its heavenly beauties shall be our own,  
Our lives that “Angel Vision.”

—BISHOP DOANE.

\* “*Collectanea Hermetica*,” Vol. III. “*A Short Enquiry concerning the Hermetic Art*, by A. Lover of Philalethes. London, 1714. Preface, by Non Omnis Moriar. An Introduction to Alchemy and Notes, by S.S.D.D.” Theosophical Publishing Society, 1894. Price 2s. 6d. net.



## THE MISSION OF SPIRITUALISM.

I think it is the mission of Spirits or modern Spiritualism to make human beings Spiritualists. Science had killed faith, and, faith growing weak, hope waned and mankind had grown materialistic, and all felt, whether they admitted it or not, that death was the end. Faith and hope were "lost arts" in the educated world, and modern thought was full of doubt. The warm churches were superstitious, and the colder liberal and intellectual ones had outgrown Bibles and revelations and were agnostic, and the Spirit-world, like an overruling Providence, feeling for this lack of faith and hope, came to its rescue and finally succeeded in manifesting an intelligence—a spark, as it were, after many times trying, caught in the "tinder-box" of human life, from which came the "dawning light" that has given us a knowledge instead of a dying faith, and from the children in Hydesville it has spread all over the world—so that that wonderful religious teacher, Theodore Parker, who died in 1860, said that though only ten or twelve years old, it looked more like being the religion of this country than Christianity did in A.D. 150 of being the religion of the Roman Empire.

I have the impression that the Spirit-world, in doing all this for humanity, succeeded in giving us intelligence from over the river, but did not intend to do our work for us. So, giving us light enough to know that if a man dies he shall live again, it wanted to put obstacles in the way of our depending upon the Spirit-world, as we certainly would, could we communicate with the Spirit-world as reliably as we can with the dwellers of this world. I think the spirits manifested an intelligence to prove that they had survived death, to supply a demand: men were hungry for lost faith and hope, and knowledge came to supply that need, and it seems to me it was wisdom for the Spirit-world to permit unreliable messages. They will not hurt the one reliable test which every careful investigator will get, but will make us cautious in depending upon our departed ancestors and old familiar faces, as we certainly would if we could reach them as definitely and in detail as we can our fellow men.

It would seem as if the spirits who are managing this great religious movement of the nineteenth century had two things in view; first, to prove to us sensuously and intelligently that death was not the end; and second, by the difficulties of communication, to make us human beings depend upon ourselves and not on them for aid, so as to make us, as we have said, strong men and women. The time may come, when we have reached the safe point, that we may understand these things better and the unreliability of the messages grow less and less, until they become practical for the world's use.

I always like to quote what William Stainton Moses, the late editor of London "LIGHT," said on this point. He, however, spoke of the physical manifestations. I think what he says will apply with equal or more force to the messages, for I have been astonished at the ignorance and lies in communications which profess to come from "departed spirits" who were men of character and truth when they were with us in the form; so I am forced to think the authors have assumed the names, rather than think it possible that truthful men here have become untruthful spirits.

I am finding no fault with the ism. I know it rests on fact and truth, and I am happy in it as my religion; I am thankful for the rational light it gives us, and hope and expect it will grow brighter and brighter unto the perfect day. I am sure it has come to stay and be the universal religion. I will now close with the words of Mr. Stainton Moses to which I have referred as being both true and sensible: "The spirits who are able to deal in gross matter so as to produce physical manifestations are beings who are not possessed of high moral consciousness. Whether they are instruments in the hands of more advanced intelligences or not, the fact remains that they cannot be relied on, as judged by the laws of human integrity."—JOHN WETHERBEE, in the "Progressive Thinker."

WHAT Life is I know not,  
Nor claim the right to know; but gladly accept  
The highest hints and intimations given,  
As likeliest truth. I know not what God is,  
Nor count it reasonable to suppose  
A man could know; but that God lives and rules,  
My soul, in times of pure and tranquil vision,  
Sees without effort; which great central truth  
Sways into order all the world of thought,  
That else were chaos.

—WILLIAM ALLINGHAM.

## MR. MYERS AND MR. MOSES.

We learn from the "Journal" of the Society for Psychical Research that at the last general meeting of the Society Mr. F. W. H. Myers spoke on "The Evidence for Continued Identity contained in Mr. W. S. Moses' Automatic Script." He began by recapitulating the reasons which, in his opinion, fully established the genuine automaticity of the messages, and the complete good faith of Mr. Moses' own comments thereon. Turning to the evidence of the identity of the communicating intelligences, the messages might be arranged in four groups. (1) In the first group might be placed those messages that contained facts, which, from their recency or obscurity, were probably unknown to Mr. Moses and to all other persons present. The cases of Abraham Florentine, of the Jones children, and one or two others, were described under this heading. (2) Next came messages containing facts which might conceivably have been previously learnt by Mr. Moses, but which, if we take his word for it, had not so been learnt. There was here the difficulty due to the possibility of subliminal perception and memory; but cases were given in which such an explanation seemed extremely improbable. (3) Next came a class of cases resembling the last except on this point—that the "controls" seemed to have less freshness and reality, and the facts given were of the nature of extracts from books. These extracts were sometimes provably unknown to Mr. Moses, and the manner in which they were given suggested clairvoyance rather than real communication from the departed. Mr. Moses had himself been fully aware of this difference of quality; and the questions thus suggested were among the gravest with which the problem of identity was beset. He (the speaker) ventured to say that the time would come when the hypothesis of conscious fraud or of self-delusion would fall into the background as regards these signed messages and others like them, and when even the difficulty of subliminal memory would be met by judicious experiment; but the possibility of a clairvoyant acquisition of knowledge, unconsciously by the automatist himself, or consciously by personating spirits, would long continue a stumbling-block. (4) The existence of this difficulty gave an additional interest to a class of messages technically lowest in evidential value; those, namely, where the evidence depended on ethical or intellectual resemblances—on the intensity of characterisation displayed by the alleged spirit. Indefinable resemblances of mind and character might produce strong subjective conviction; and the conclusion must perhaps be that for full satisfaction we ought to desire in the messages a combination of the objective and the subjective lines of evidence—first of all the statement of verifiable facts known, if possible, to the deceased alone, or at any rate to the deceased but not to the automatist; and then that indefinite but profoundly recognisable character which made here and now for each of us the essential difference between one friend and another. In many of Mr. Moses' cases such combination did to a great extent exist; and, on the whole, no series of signed messages was at once equally full and equally exempt from error with that with which Mr. Moses had been favoured for so many successive years.

## "SAVED BY HIS PIETY."

A long time ago a sonnet appeared in a local newspaper, and no attention was paid to it. But it appears that in an unpublished letter Coleridge ascribes this sonnet to Wordsworth, so it has been hunted up once more. Here it is:—

I find it written of Simonides,  
That travelling in strange countries once, he found  
A corpse that lay expiring on the ground,  
For which, with pain, he caused due obsequies  
To be performed, and paid all holy fees.  
Soon after, this man's Ghost unto him came  
And told him not to sail, as was his aim,  
On board a ship then ready for the seas.  
Simonides, admonished by the Ghost,  
Remained behind; the ship the following day  
Set sail, was wrecked, and all on board was lost.  
Thus was the tenderest Poet that could be,  
Who sang in ancient Greece his loving lay,  
Saved out of many by his piety.

—"Literary World."

"INFLUENCE OF PSYCHICAL FACTORS IN OCCULTISM."—The translation of this pamphlet from the German of Baron du Prel will be resumed in our next issue.



## Light:

SATURDAY, JUNE 30th, 1894.

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

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

### "THE SIN OF WITCHCRAFT."

Taking, lately, one of our favourite walks, along Pater-noster-row, we saw, very prominently displayed in a publisher's window, a pamphlet, and a special placard calling attention to it. The arresting title of the pamphlet was "The Sin of Witchcraft." We purchased a copy, and, after reading it, decided to give the author of it and our own readers the benefit of some thoughts concerning it.

First of all, why "witchcraft"? We know it is a Bible word, but we venture, for all that, to suggest that it is a very damaged one. It is used to stab superstition, but it is itself a gross instance of superstition. Misled by it, or by the ugly suggestion behind it, the darkest deeds of hell have been done in heaven's name. Everywhere on the Continent, here in England, and in America, even good men, misled by the horrid or ignorant superstition about "witches," have been guilty of the most shocking cruelty, culminating in murder in its most odious form. Again we ask, "why witchcraft"?

But the writer of this pamphlet speedily gives us an answer, in what he calls "the root of the matter." Every violation of a command of God is, he says, the sin of witchcraft; and the temptation to violate a command of God is of the devil. Thus Eve thought the fruit of the fatal tree was good and to be desired, only because the devil made her see it through his representations of it. "He caused her to see it by means of his magic arts. She was bewitched." But what was Eve's special delusion? God had said that the eating of the fruit should be followed by death; but the devil induced her to disbelieve that, and he did it by suggesting that she possessed life in herself. In other words, the devil's great original falsehood is the teaching of the doctrine of innate or natural immortality!

This may seem monstrous, but the whole pamphlet is built upon it, as we shall see. It may be thought that this is only one man's eccentricity, and that it is hardly worth serious consideration, but we believe that the main thought of the pamphlet is very largely held, and that, anyhow, it logically follows from the old doctrine of the general resurrection. At the present moment we are face to face with a huge inconsistency. The truly spiritual thought, that at death we pass into spirit life, in the full possession of more than all our present powers, is rapidly taking possession of all the churches: it is in the air and is irresistible. And yet it co-exists with the doctrine of the resurrection of the body,—a monstrous superfluity. The crash is not yet; but it must come, and the writer of this pamphlet, with his grim logic, may, and we hope will, help it on.

But if this writer does not believe in natural immortality, how does he bring immortality in? In some way which we do not understand, he (and he is one of many) believes in immortal life only for those who are "in Christ," whatever that may mean. He plainly says, "None can see life and immortality except those who accept Christ and the Gospel." He does not give any explanation, and we are left to assume that in some subtle way the believer is transformed. From being a mortal creature, he is changed into an immortal one, subject, we presume, to relapses—

mortal in 1894, immortal in 1895, and mortal again in 1896. But what of those who have not heard and cannot hear of Christ? Has it never occurred to this writer that if what he says is true, a geographical as well as a theological accident may be the condition of conferring immortality? Let those believe it who can!

But we turn now to what specially concerns us. It seems that all the wrong teaching on this subject, from the devil in Paradise to Tennyson in the Isle of Wight, is "summed up in what is known as modern Spiritualism," for "the whole of Spiritualism is summed up in the teaching that man has a conscious existence in death—that, in fact, there is no death, because man has life in himself." We accept the definition, and face with a light heart the real infidelity or agnosticism of this pamphlet, put forth as supremely Biblical and Christian.

As if to illustrate the old saying that we may quote Scripture for anything, this writer proceeds to show how the Bible teaches us that man, at death, really dies—dies that is to say, as to feeling, knowledge, and thought: and he quotes the doleful fragments, Ps. cxlvi. 3, 4; Ps. cxv. 17; Isa. xxxviii. 18, 19; Eccles. ix. 5, 6; Job. xiv. 1, 2, 12, 21; James iv. 14: some of which passages do not bear the burden of what is here put upon them; others being palpably the expressions of an ancient agnosticism which we surely ought to outgrow, and not imitate.

Having, however, extracted, or set up, his doctrine that "the dead know not anything," this hater of Spiritualism finds it easy to proceed to his main position, that all the phenomena of Spiritualism are devilry. He says, "To have professed dealings with the dead is to have actual dealings with the devil . . . and whenever messages appear to come from the dead, it is only from the devil, who personates them"; and this, be it observed, is the logical inference from the old belief, to which millions of English tombstones bear witness, that the dead are in their graves, and will "rest" there until "the resurrection morn." See what it is to be logical and consistent!

The writer of this pamphlet, looking round, sees everything to distress him. Everywhere, Spiritualism is eating into the teachings of the churches. He quotes, with manifest distress, from "a Sunday-school paper, edited by a Methodist Doctor of Divinity," from "a most eminent D.D. of the Presbyterian denomination," from "a Baptist paper," from "one of the most prominent ministers in the world"; and in every case he shows that the living teaching of the churches is Spiritualism. Here are some of these quotations:—

Much of the best work of the world is done through the present, personal influence of the dead . . . As a practical fact, and as a great spiritual truth, our dead do for us, as constantly as they could for us if they were still here in the flesh; and they do for us very much that they could not do unless they were dead.

Another soul has taken its place among the great cloud of witnesses, and to-day looks on with clearer, juster, kindlier vision than earth can know, at the battle you and I are still waging . . . With the clear and just discrimination of Heaven we are seen by him to-day as we in turn shall see.

When I get to Heaven . . . I will come and see you all . . . Our departed friends in the ministry are engaged in that delectable entertainment now.

"How delightful!" cries the infatuated Spiritualist. Nay! replies the author of "The Sin of Witchcraft," all this is sheer devilry, the result of Satan's attempts to cajole and ruin the Church! What dismal infatuation is it that leads so many people to slam the door in the faces of those who come from the other side, or to see only "devil" when, surely, to say the least of it, a good God would let good angels go where devils are allowed to prowl! Is it possible to believe that God's human race is infested with demoniacal influences only, and that our Creator and



Providence permits us to be the fools and victims of a ceaseless, hellish fraud?

We agree, however, with this writer in one matter. He says, "Through the prevalence of the doctrine of the natural immortality of man . . . the churches are being permeated with Spiritualism." Precisely. Once grant that the secret of human life is in the immortal spirit, all that we contend for must follow—in time. We leave the orthodox and the unorthodox revilers of Spiritualism to their own inconsistencies. They are stored-up dynamite. The explosion will come. We can wait.

## THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MRS. EVERITT.

(Continued from page 297.)

"Now, Mrs. Everitt, if I have not tired you by my questions, will you tell me how your automatic writing came first, and what kind of messages you get?"

"Well, the automatic writing was, no doubt, a good deal delayed by my own perversity. I objected for a long time to allowing my hand to be used."

"For what reason, if it may be asked?"

"I am afraid," replied Mrs. Everitt, laughing, "that I must claim the privilege of my sex, and satisfy you with the answer that I didn't like it because I didn't. However, one day Mr. Wortley, a medium, going into a trance, said that my husband's mother was present, and wished to give him a message. Directly we got home there came raps, and the words were spelled out, 'Do, my dear daughter, allow me to use your hand. It will be the means of doing a great deal of good.' So I gave way, and the writing came readily."

"And," added Mr. Everitt, "as my dear mother promised, it has indeed proved a blessing to us in many ways. But, if the spirits use my wife's hand, they have not always used it well—at least, there was one occasion when they might have used it a little more gently than they did. There was a lady present who was very sceptical, and, with some idea difficult to appreciate, she brought her own pencil to be written with. For a long time Mrs. Everitt could not get hold of that pencil; it eluded her grasp in a most singular manner, and when, finally, she did get a grip, it flew out of her hand across the room. Another pencil being produced, she wrote a message with her left hand, and the pencil was gripped with such force that the pressure actually broke it. Then it was written: 'Do you think the medium did this?'"

"Talking of automatic writing," said Mrs. Everitt, "I am reminded of a little incident that may, perhaps, interest you. Two friends from India, named Nicholas, were on a visit; and amongst other natives who gave their names through my hand, and were recognised, was one who had been their horsekeeper, and who, having murdered the widow of an officer, was being sought for by the police when our friends left India. He wrote himself down as a 'berry bad man,' and asked for our prayers."

"Yes, that was a very good test," reflected Mr. Everitt, "and in our early days Mr. Dawson Rogers got an excellent one, which removed a good deal of doubt which, he afterwards confessed, existed at the time in his mind. Whilst my wife was answering questions by means of automatic writing, he suddenly asked her to define the difference between the will and the understanding, feeling quite sure that if he got an answer of the kind he wanted it would come from somewhere else than her mind. Without a moment's hesitation, her hand wrote a long reply of a most elaborate philosophical character. Fancying a likeness to Swedenborg in the style, Mr. Rogers searched

that author, and found that Mrs. Everitt had written, word for word, a long passage from one of the Swedish seer's voluminous works."

"Once," said Mrs. Everitt, here taking up the discourse, "whilst my husband was away in the country, I was roused in the middle of the night, impelled to go to the dressing-table, where I found paper and pencil, which had not been there when I went to bed, and write a message from Mr. Everitt's mother to his brother. I woke up in the morning without the slightest recollection of the circumstance till I found the paper on the table, when it all came fresh to my mind. As to the writing distinguished as 'direct'—that is, produced without mortal contact—I am sometimes entranced when it is given, and, therefore, my husband, who takes a deep interest in this phase of the question, is better qualified to inform you than I."

"Well, Mr. Everitt, I should like to know all about it, and particularly how it is done."

"To tell you *all* about this branch of the subject," replied that gentleman, smiling, "even so much as is comprehended in our own personal experience, would mean a tax on your patience which I am sure you would not thank me for inflicting. Our direct writings extend over a period of many years, and cover more reams of paper than I should care to estimate. And as to how it is done, the problem is one of which I have never been able to get a satisfactory solution. Although our friends are always willing to patiently explain and illustrate, the same difficulty occurs here that forms a barrier to the comprehension of nearly all the phenomena associated with mediumship. On the spirit plane they possess means, and write by methods, totally different in every respect from those that we are accustomed to and understand, and so widely removed from our plane of experience that they are altogether incomprehensible to us. Once a persistent inquirer was rather snubbed, though the rebuke was not unkindly meant, by a question from the control: 'Could you teach pure mathematics to a Hottentot?' Well, it is as difficult for us to make these things clear to one still in the flesh and limited by the physical senses, as for you to do that.' So that I fear we must be content, whilst here, to be spiritual Hottentots, thankfully picking up and assimilating such little crumbs of knowledge as we can from the table of the higher life until the veil is lifted, and we see things as they are."

"Let me, then, give briefly facts that are within our personal experience, and leave speculation for the present. To begin with, an essential condition of direct writing, so far as our own observation goes, is darkness; and the more complete this is, the more successful, as a rule, the result. The writings are almost invariably produced in the air. We leave pencil and paper on the table, and open the sitting, according to our custom, with devotional exercises. The medium turns cold, so much so that she shivers, and even occasionally her teeth chatter. A cold wind sweeps round the circle, felt distinctly by all the sitters. This is the signal. Presently a strange sound is heard, which I hardly know how to describe, and can think of nothing to liken it to; faint and distant at first, increasing momentarily in strength and nearness. This we describe as the approach of the 'influence.' Then paper and pencil are whisked up into the air, a rapid tick-tick-ticking, lasting barely a few seconds, is heard, paper and pencil fall to the table, and light is called for. The writing is done."

"Have you ever taken note of the time occupied in writing?"

"Yes. I have got into the habit of counting as nearly as I can in second beats, from the point of the taking up the paper to the point of the dropping it. The speed of production varies from a hundred words to a



hundred and fifty words a moment. We have had messages of from six hundred to nine hundred words in five or six seconds, and any number from two hundred to five hundred words."

"What is the longest piece of direct writing you have had at once, Mr. Everitt?"

"The longest contained nine hundred and thirty-six words, and was written in, as nearly as I could estimate by counting, six seconds. Now observe these specimens, which are fair average samples, while I point out some peculiarities that distinguish them from ordinary human caligraphy. You are struck first, no doubt, by the exceeding minuteness of the writing, by the closeness together of the words and the lines, which enable a very long message to be written on a comparatively very small surface of paper. You notice, too, the marked regularity and straightness of the lines. Here is a slip at least twelve inches across; and the lines are as straight and even as if written along machine-ruled lines. An expert in these matters has told me that such exactitude could not, in the ordinary way, possibly be evidenced by a human writer. Notice, further, how all the lines begin at an exactly equal distance from the paper's edge, making a perfect downward straight line.

"Now," went on my host, warming to his subject, "I must point out to you another feature that would not strike an observer at first sight, or perhaps at all, but is of the very greatest importance. Professor Crookes was the first to draw attention to the fact that no indentation whatever is produced by this writing. Even with the thinnest paper there is not the slightest perceptible mark on the back, which appears to be as smooth as when it left the mill. Well, you might think, might you not, that such exactitude, such clearness, such rapidity of execution were impossible——"

"No, to interrupt you, I should not go so far as that, but I might suggest that the pencil was probably not used, and the writing was not done here at all, but was prepared by the spirits in advance, and by some occult means transferred to, and made manifest on, the material paper during the brief period that the complete process appeared to your senses to occupy."

"What, then," said Mr. Everitt, with a smile, turning up another of his specimens, "do you say to this? Most of the words are double, the line of each letter being closely accompanied by a duplicate parallel line. Mr. Dawson Rogers was present, with others, when that was done, and we puzzled over the curious appearance for some minutes, till it occurred to Mr. Rogers to examine the pencil; and it was then found that by some means the point had got broken, and a double edge of lead left, corresponding exactly with the writing. The inference, unavoidable as it seems to me, is that the pencil was used.

"At first only one side of the paper was used; but subsequently the writing was given on both sides. When the paper fell to the table, and the light was called for, we would find one side filled, usually breaking off at the bottom at the middle of the message, and probably, too, of a sentence. This, by direction, would be read aloud, then raps would come to extinguish the gas again; the paper would be whipped up, and in a few seconds the light would be called for once more, and the rest of the message would be found on the other side of the same paper. It was this excellent test that brought conviction to many doubting souls, who could not resist the evidence thus afforded, especially as the paper on which the messages were written was often brought by themselves, and marked by them with private marks."

"All this is deeply interesting. And, now that I know something of the manner, Mr. Everitt, perhaps you will kindly give me some particulars as to the matter of the messages."

"It varied a good deal. Often the messages were of a personal character, specially given for the information or encouragement of some sitter. An immense amount of profoundly instructive writings relative to the life and conditions of the spirit world has, from time to time, been given us in this way, and some of the documents I should be happy to place in the hands of the Editor, feeling sure that their publication in the pages of 'LIGHT' would be of interest to many of its readers. Then we have had many philosophical essays, theological dissertations, particulars of the life and teachings and mission of Jesus, and even a history of Jerusalem down to date—the late Victor Emmanuel of Italy, by the way, being spoken of as the lineal heir to the throne of the Holy City. We often have had messages which, on investigation, have proved to be quotations from books, well or little known, some very ancient; and in almost every case never seen or heard of by us. For instance, a sentence in Latin was given, with the author's name abbreviated; and neither Professor Crookes, Dr. Burns, Mr. S. C. Hall, nor Serjeant Cox, who were all present, could make it out, until the professor got a friend at London University to hunt up the reference, and found that the quotation was from Gellius, a poet of the reign of Adrian. We once had a piece of direct writing, signed 'R. B.,' and purporting to come from Richard Baxter, author of 'Saints' Rest.' A friend, hearing of this, sent us a little book by Baxter; and, on reading it, I found, to my surprise, the identical passage. No doubt Baxter had given us this as an evidence of identity."

"You mention a message as having been given in Latin. Have you had writings in other languages?"

"Almost the first piece of direct writing we received was in answer to a question by Mr. William Howitt, and was in three languages—German, French, and Japanese—with none of which we have the smallest acquaintance. Very frequently, indeed, the messages have been prefaced by an appropriate quotation in Latin, and from time to time several different languages have been introduced.

"Now, here is a singular circumstance in connection with direct writing that comes to my mind. Whilst a message was being written, my wife and another lady medium, Mrs. B., exclaimed excitedly that the power was going, and both fell forward on the table in an exhausted condition, beseeching us to sing. We sang a hymn, which seemed to have an improving effect, and when the writing was examined, it proved to be one message in two different hands. Seeking an explanation of this from our spirit friends, we were told that some words a gentleman in the circle had put on the paper before it was used, had had the effect of disturbing the influence, and another spirit than the one that commenced had to complete the message. My wife and Mrs. B. explained that when the disturbance occurred the mass of light in which, to their view, the writing was performed, divided, one part going to left, and the other to right, but whilst we sang it gradually reunited, and the writing was then finished.

"One very interesting example of direct writing occurred about two years ago, at a séance, in broad daylight, at which Mrs. Everitt and Mr. Eglinton were the mediums. Two pieces of pencil were placed in a closed slate, and the slate held in full view of all present, who distinctly heard both pencils at work. After half a minute, when the slate was opened, there were found two separate messages, written on alternate lines, in opposite directions, the one message, that is, beginning where the other left off. I have little doubt that one of these messages was through Eglinton's mediumship, and the other, by the spirit of a person he had never heard of, through Mrs. Everitt's. A full account of this affair appeared in 'LIGHT' at the time."

"Have you ever had experiments with direct writing in sealed envelopes?"



"Not many; but your question brings one notable case to my mind. An Austrian doctor, a friend of ours, sent a sealed letter from Vienna, requesting us to get a reply to the question it contained before opening and reading it. Great interest was taken in this experiment; and the envelope, just as received, was placed in another envelope, with a slip of blank paper, and sealed with five seals by five different sitters. Then, by direction, it was put under the table; and towards the end of the séance we heard the envelope moved, and were then told that the answer was given. On opening the outer envelope, we found a reply, written in pencil, on the piece of paper, which, when compared with the doctor's question contained in the inner envelope, was found to fit to it exactly. I should say that all this took place in the light. Mr. Dawson Rogers was present while this experiment was tried, and will confirm the accuracy of my statement."

"I have understood that your experience with direct writing has of late assumed a different phase?"

"Yes, you will, no doubt, have seen recent accounts in 'LIGHT' of the messages we get in a desk belonging to my daughter, and written sometimes by my daughter's control, sometimes by John Watt or other spirit friends. Our plan is simply to put a piece of paper in the desk, which is an ordinary slope, fitting tight when closed, lock it, and wait till we are told the writing has been done. It is through my daughter's mediumship, as well as her mother's, that these box messages are got. Many friends have received gratifying communications in this way. Some have been content to take the key away with them; in other cases, after the insertion of the marked paper, the box has been elaborately fastened with tapes, many knotted and much sealed; but always with good results. No pencil, it should be said, is ever put in the box; and a peculiar feature is, that no matter in what position the paper is inserted, it is invariably found next the lid, with the written part face upwards, as if the writing were done through the lid."

(To be continued.)

#### "AS THE TREE FALLS."

It has occasionally been recorded that returning spirits have expressed a disbelief in the changed condition of their surroundings, and have maintained that they are still in the flesh and living on earth. M. Horace Pelletier is responsible for the following curious story as it appears in "Le Spiritisme." A clairvoyante named Madame X., of Namur, went by rail to Charleroi, and the train having stopped at a station on the way, she observed, moving among the crowd of arriving and departing travellers, a spirit who seemed to be in search of something or of someone. It was, she said, really a spirit which went in and out of the carriage in which she was seated. Eventually the unusual passenger stopped near the lady and she was able to examine him more accurately. He was a young man in ball costume, of elegant exterior, and apparently of distinguished manners, the *ensemble* striking the lady as in pronounced contrast to that of her other companions. They were in a second class carriage. "Why do you come in here?" the lady asked. "I do not know, Madame," he replied. "Perhaps you expected to meet someone?" said the lady, who realised that he was invisible to the other occupants of the carriage; "possibly you do not suspect that you are no longer of this world, that you are dead." "Dead!" he cried gaily; "really that is rather good." "Do you not recollect that you were carried off by lung disease?" "I remember perfectly that I was seized while leaving the Duchess of —'s ball, but I am better now, and there is nothing the matter with me." "Where do you think you are at this moment?" "In Paris, Madame." "Not at all. You are a few miles from Charleroi." This dialogue was held mentally, and then the young man, instead of replying further, smiled with a mocking air and vanished. Three days after, the same spirit manifested at the clairvoyante's house while she was occupied with some work, and a mental conversation with regard to Spiritualism was started. The visitant laughed at the notion, which he designated as a modern superstition. Accord-

ing to him there was no spirit; the soul did not survive the body; when we are dead we are dead indeed; annihilated. As for himself, he maintained that he was alive; as alive as ever he was, and that he came and went as usual on this terrestrial globe. Having said thus much he again disappeared, the lady being left in a condition of trance.

#### 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.]

##### Hindu Religion.

SIR,—I have thankfully received from some brother of mine in London a copy of the issue of "LIGHT," dated April 21st, 1894. My attention has been specially called to the letter of Brother Richard Harte, F.T.S., therein published, and headed "Mrs. Besant and Indian Civilisation." In this letter I see him remark that he should join Mr. Coleman in denouncing "Hindu ideas of religion, such as caste, purda, child-marriage, widow-burning, and so on," "as poisonous follies." I fancy from the language made use of that both the gentlemen assume that Hindu religion propounds, sanctions, and maintains the systems of caste, purda, child-marriage, widow-burning, &c., which now exists, or existed even for a few centuries past. If so, it becomes my duty to contradict such a statement and entreat my brethren to become acquainted with what is truth. Hindu religion, or as it should be properly called the Vedic Aryan religion, does not sanction caste, as is practised now. I send you a pamphlet containing a lecture I delivered in 1886. I then said:—

I believe caste to be a socio-political institution founded on the important principle of political economy—division of labour; that according to the Aryan Shaster (Gospel) there was but one caste (Brahmins) at the time of creation. Owing to the setting in of degeneration and corruption among the people, it was found necessary to divide them into four principal castes. The principle of this division was the conduct and profession adopted by different men. Once these castes were not necessarily hereditary, but subject to changes in accordance with changes in the profession and conduct of each individual. Such of the people as were actuated by an overruling desire for the gratification of their passions, and such as gave up some of their virtues, ceased to be Brahmins, and were styled Kshatrayas. Such of them as had a liking for trade or for tending cattle, and made it their profession to earn their livelihood, and such as became cultivators of land, giving up some of their original virtues, became Vyshyas. Such of the people as took a delight in injuring and killing, in lying, in miserliness, and earned their livelihood by doing any sort of service, and such as became unclean, were called Shudras. Thus these castes came into existence. From these castes other castes sprang. There are instances of the descendants of thus degraded castemen regaining the primitive position of their original progenitors, recorded in several Aryan works. These works also evidence the fact of some of the descendants of these castes further degenerating into lower castes by changing their profession and conduct.

From what I have said you will observe that the following are facts and are acknowledged as such by the Aryan Shaster:—

1. There was originally one or no caste.
2. It became four and more according to the professions and conduct of the people.
3. These change, and cause changes in the castes.
4. Higher castes have become lower.
5. Such changes are recorded in our Aryan works.
6. The caste, therefore, is made up of Birth, Samskaras, and Virtues or Conduct.
7. These three form seven combinations:—
  1. Birth + Samskara or Profession + Virtues.
  2. Birth + Virtues.
  3. Samskara + Virtues.
  4. Virtues.
  5. Birth + Samskara.
  6. Birth
  7. Samskara.

The last three are not enough to constitute a caste, while the other four constitute it in the order mentioned; that is, the first constitutes a full caste, the second is a less complete caste



than the first, the third is still less, and the fourth even less than the third.

This is the Aryan system of caste. Virtues go in this system to raise one from lower to higher castes, and vices to reduce one from higher to lower castes. In other civilised countries wealth and social position determine castes. A hereditary landlord, who may be most vicious, is of a higher caste than his farmer, who may be more virtuous than his landlord. The former declines to dine with the latter until he becomes richer or more powerful politically. If what I have heard be true, it appears that a lord's daughters are considered to be of a superior caste, and a commoner is considered an unworthy match for any of them, however good and virtuous he may be. Something like this is the system of caste now in India. It has brought on miseries upon our people in more ways than one. People call themselves now Brahmins, or of the highest caste, who know not their Veda and practise no virtues, but do menial services to anybody. They nevertheless claim the privileges of a Brahmin, imagine that they are superior to one who may be a trader or tiller of land, and who may be possessed of knowledge and virtues and may have been born in a Vysya family. The Kschettrias and Vysyas and Shudras, when better learned than such nominal Brahmins, despise the latter. This irritates them and bad blood is created between them.

As regards purda and child-marriage, they were unknown to Hindu religion and patriarchs. There was no purda, although immodest staring at, or by, females was prohibited. Purda was forced upon the Hindus by the tyranny of the foreign conquerors. The Vedas and other sacred books do not prescribe purda. Child-marriage was not only not prescribed, but was made impossible to those who followed the Shasters or Hindu Gospel.

On this subject I wrote papers in 1882, of which I send you a copy of one of them.

Hindu Shasters prescribe rituals for dissuading widows from burning themselves, if they were sincerely anxious not to survive their lords. I send you another paper that I wrote some years ago on this subject. All these, I hope, when perused will convince all the impartial readers of "LIGHT" that the rules of the Hindu religion on the aforesaid subjects are not liable to be denounced by any just man as "poisonous follies."

Requesting you to be so kind as to publish this defence of my religion, and to furnish me with that issue of "LIGHT" in which this may be published.

Kumbakonam,

R. RAGOONATH ROW.

Madras Presidency, India.

#### Du Potet's "Magie Dévoilée."

SIR,—Du Potet's "Magie Dévoilée" is, I see, quoted on p. 291 of last "LIGHT." It may interest some of your readers to know that this work, the price of which was formerly 100fr., is now to be had for 10fr. An excellent edition at that price is to be had from Paris through any large bookseller. I give the substance of the title-page: "La Magie Dévoilée," par M. le Baron du Potet. Troisième édition. Paris: Librairie Paul Vigot, 10, Rue Monsieur-le-Prince. 1893." H. M.

#### "Intercourse with the Universal."

SIR,—I have read the letter of "Rejected" under the above title, but I am sorry to say that I fail to see what he is aiming at, and if others fail equally with myself, I can well understand how it is that his theories—if he has any—are systematically "rejected." He speaks of a "renewal of intercourse with a supposed Universe Empire." Will he tell us, clearly and succinctly, so that we may have a chance of grasping his meaning, why he *supposes* that there is such an empire, and, if there be, what good reasons he has for believing that human intercourse with it ever existed? I guess, but am not sure, that he relies on certain "old traditions." What and where are these traditions; on what grounds does he think that they are worth serious thought, or that he is putting on them a right interpretation; and why does he conclude that a renewal of intercourse with "a supposed Universe Empire" would be either possible or advantageous? We *know* that our departed friends still exist, and that under certain conditions we can have intercourse with them. "Rejected" speaks of these as "mere Earth Beings" and suggests that there may be "Space Beings." Will he say why?

VERAN.

#### Theosophy and Spiritualism.

SIR,—Spiritualists will welcome the letter of Mr. Green, F.T.S. If co-operative study by the two schools, of occult phenomena and of the laws involved, were obtainable, it would lead to great advantages. Theosophists know much with regard to the occult constitution of man and his relation with the unseen universe, with which average Spiritualists are not acquainted; while Spiritualists have much experience of spiritualistic phenomena with regard to which most Theosophists are entirely ignorant. Unfortunately, Theosophy refuses to investigate these phenomena.

Such "soreness" as may exist between the two schools, is the result of the "indiscriminate anathema" which Theosophists apply to the séance room; mixing up communion and materialisation, &c., phenomena indistinguishably, and thus displaying their ignorance of that which they permit themselves to condemn.

When outsiders who have not studied Theosophy, take upon themselves to criticise it unfavourably, Theosophists protest, and legitimately so, against the unfairness of such judgments. Yet many of them do not hesitate to apply equally unfair and valueless criticism to Spiritualism. Many of those would-be critics actually have no experience of the subject they take upon themselves to condemn.

If the experiences of both schools could unitedly be brought to bear upon the facts of spirit communion on the one hand, and upon the very diverse and distinct physical phenomena of the séance room on the other, no doubt very valuable additions to human knowledge would result. But, could perfectly unbiassed observers be found, who would be willing to classify the facts of observation and then draw deductions therefrom, apart from any preconceived notions? I fear, not. Theosophy has unfortunately become to many, a system carrying authority independently of individual verification of the basis on which the theories advanced, rest. It is a tendency of the human mind to identify itself with whatever system it pursues, and sentiment (noble in itself) tends to sway the student from the severe path which must be followed wherever it may lead, and, irrespective of consequences, in the pursuit of truth.

Since writing the above I have read the letter signed "Noelle" (p. 298), and would beg to be allowed to express my admiration for the spirit which pervades it.

We all admire and respect Mrs. Besant, and some of us may perhaps venerate the nobility of character which has permeated her life, as we know it. But no one is infallible, and, when someone comes forward and publicly condemns a series of opinions entertained by others, the latter may be entitled to ask on what basis the judgments in question are formulated. Spiritualists would certainly be justified in asking Mrs. Besant whether the conclusions she publicly expresses with regard to Spiritualism are based upon a system of teaching formulated by others, and accepted by herself, or upon personal observation and study of the phenomena involved. Even in the latter case, probably most Spiritualists would consider that many years' experience of Spiritualism is requisite before anyone can be in a position to formulate conclusions with regard to the operating powers involved. It is probably most doubtful whether the necessary perceptive faculties can be evolved without contributory action on the part of intelligences from the inner spheres, and personal realisation of such assistance.

QUESTOR LUCIS.

#### Spirit Spheres; or, Degrees of Consciousness.

SIR,—In reply to the query of "J. S.," I would say that the spirit spheres referred to by communicating spirits and numbered (first to seventh) by them as indicating their own relative position therein, signify progressive degrees within the astral state. That this must be so is demonstrated by the fact that in the present evolutionary state of the average man, only astral spirits can communicate with him.

It is now recognised that communion is limited by the degree of consciousness functioning in man, and which can, consequently, be made to respond to influence from without. Man's soular degree of consciousness is discrete or latent, in his present state of development, and consequently cannot respond to external stimulus; his self-consciousness functions in his astral principle. Spiritual communion must, therefore, occur in that principle or degree. The spirits who communicate with the average man, must, therefore, be such as are in the astral degree of Being; or astral plane.



The numerical sub-divisions made in that sphere by certain controls are merely artificial and arbitrary distinctions, self-devised by those controls, probably with the intention of attributing importance to themselves in that classification. Is it possible to attribute numerical distinctions to the functioning of self-consciousness in man? Can you classify the various degrees of intelligence expressed in men, by numbers? Then how can such distinctions be made in the functioning of self-consciousness in disembodied man?

The appearances which the surroundings of disembodied intelligences present to these, are ruled entirely by the degree of consciousness or perception, unfolded within themselves. While the enduring principle or inner reality of these surroundings remains permanent, the appearances presented vary according to the degree of consciousness unfolded in the perceiver. The seven spheres within the astral state have thus no separate or distinctive objective reality, but are constituted by progressive, mental, or subjective states within the spirits themselves.

This is confirmed by the experiences of clairvoyants, in whom astral perception has been unfolded while in the body. When conscious perception is intro-verted in the sensitive, from relations by the normal senses, to those of the astral senses, he finds himself in relation with the astral plane. He does not go to it; because it surrounds us now, though unperceived by us. The functioning of astral perception, however, brings him into relation therewith, there and then. It will be noticed, though, that clairvoyants' astral experiences are never identical. Why is this? Because their visions are tintured and coloured by their own individual peculiarities and state, which find reflection therein, similarly as occurs in the case of the disincarnated astral spirit.

That these communicating spirits are in astral states is inevitable, from the fact that Soular Angels could not commune in their own degree of consciousness with man. That degree not being unfolded in man, he could not respond. It would be like endeavouring to communicate through a transmitting telephone, regulated at a certain pitch or intensity, to a receiving telephone, regulated to an intensity of an octave lower. Soular Angels can, however, communicate with man by using an astral spirit in whom the soular degree may be in an embryonic state, as intermediate; similarly as a relay is used in telegraphy. The communicating telepathic current enters such an intermediary-relay, in soular degree of intensity, and passes out converted down to astral pitch of intensity, to which pitch the astral degree in the sensitive can respond.

It is probable that the messages received by sensitives are transmitted by the communicating intelligences, in a mode analogous to that known to us as telepathy, or thought transmission. The thinking capacity of the instrument used will, therefore, constitute an absolute limit to the transmitting operator, who will not be able to exceed the keyboard of notes presented to his disposal.

The more importance, or inferred superiority, a communicating intelligence endeavours to attribute to himself, the more doubtful would, I conclude, be his real superiority. True superiority need make no claims for recognition. Whenever a spirit uses a personal name, that fact in itself infers that he has not evolved beyond the state of personality. When instead of a personal name, a quality signification is used, that probably infers that the spirit has evolved to a higher state than that of the accompanying limitations implied in personality.

QUESTOR LUCIS.

#### Clairvoyant Delineation.

SIR,—The peculiarities of mediumship are still so little understood that any striking anomaly attending the exercise of medial faculties is worthy of attention. It may happen that the peculiarity to which I am about to refer, has already been noticed and investigated by those competent to deal with such matters, but if not, I should be pleased to see some explanation of what I venture to regard as a curiosity of clairvoyance.

At a recent public meeting, at which clairvoyant and psychometrical demonstrations were given by Miss McCreddie, the medium, or rather the inspiring intelligence, gave an accurate description of two deceased friends of mine. The details given were sufficiently minute to preclude the possibility of doubt; but, by what seemed a strange inversion, the figures were described as standing by a gentleman, who sat almost opposite, and who, of course, failed to identify the appearances as relating to himself. In the perplexity of the moment, I remained silent

when the inquiry was made whether any person present recognised the forms; but on mentioning the fact to the medium at the close of the meeting, I was informed that my experience, though rare, was not without parallel; there had been previous instances of spirits associated with one person appearing in proximity to another, who might happen to be a complete stranger. Can this be the result of some refraction in connection with the "visualising" of the forms, or would it mean that the spirits seen chose some other than the usual avenue of approach, affording them greater facilities?

Canterbury.

C. BELLINGHAM.

#### Herbert Spencer on the Origin of Religion.

SIR,—There are at least four methods used by thinkers in the attempt to explain the origin of the religious idea among human beings.

*First.*—There are those who say man could have no true idea of religion, except by a direct inspiration from the personal Divine Being.

*Second.*—There are those who qualify this idea, by teaching that man, having an internal spiritual nature, derives his religious ideas by spiritual communion with the Father of all Spirit.

*Third.*—There are those who would account for natural religion by the influence of natural phenomena on the religious imagination of mankind. As, for instance, in the unseen power of the wind to move and bend and break trees, or to drive the clouds through the sky, or to lash the ocean into fury; the ocean itself in its placid beauty and unbounded expanse, or in its fury, filling the mind with awe and wonder. Then there is the devouring element of fire, and the genial warmth of the sun, or his scorching heat, filling the mind with admiration or fear. Then there are the fantastic human forms assumed by clouds or by distant mountains; and there are thunder and lightning as if unseen gods were warring in heaven and on earth.

*Lastly,* we have the views held by Herbert Spencer, and elaborated in some three hundred pages of his ponderous two volumes on "The Principles of Sociology"; in which, through great elaboration and detail, he arrives at the conclusion that the origin of all religions can be traced to that ancestor or hero-worship common to all savage tribes, and to the Greeks, and to the Chinese. He regards the idea of a mental or spiritual existence, apart from the organic body, as devoid of all evidence, and yet he admits that the belief in ghosts is of all but universal prevalence among savage races, and we may add, among all civilised races, ancient and modern; and if you ask, is not this universal natural belief at least presumptive evidence that it is in harmony with innate ideas, and may be founded on facts, the reply is: Certainly not, for it can be shown that the belief in ghosts has arisen from the fact that every human being, when in moon or sun light, is followed by a shadow, and that these shadows are believed by all savages to be their duplicate forms, which survive the death of their bodies, and haunt their woods and hills and huts; and must for ever be bribed by offerings of food and worshipped as beings of superior power.

But, granting that the savage idea of ghosts may sometimes be thus derived, this only goes to prove that the savage *naturally* believes in a ghostly or spiritual world, and that the instinct is innate in the human mind.

Our author, however, has no belief in such innate ideas, but asserts that all human ideas arise from the education received from sundry objects of sense, and this he attempts to confirm by asserting that, even now, the savage has no general ideas, and he concludes that all high and noble views of religion are the result of the cultivation of the imagination and understanding, through ages of gradual evolution of the ideal.

To all this I would object that I cannot conceive the idea of any evolution in mind or in matter, unless there be in nature a spiritual substance *en rapport* with a pre-existing reality, higher than itself, by which, and toward which, the evolution ascends.

For why should the savage imagine his shadow to be his spiritual and immortal self, unless the spiritual instinct be innate? And why are all children and all savages, as well as nearly all human beings, more or less afraid of the darkness, as containing, hidden in itself, a supernatural something? For dogs and sheep and oxen, having no spiritual nature, have no such fears. Or why are superstitious ideas so common, even among hard sceptics?

It is true, as Herbert Spencer says, that the degraded savage has almost no imagination or faculty of generalisation; but the



same may be said of the great majority of human beings, for the original and imaginative mind which invents and creates, is the rare exception; and if so, can we not readily believe that even among degraded savages, from time to time have arisen isolated individuals of prophetic insight, just as from the midst of the degraded Hebrews, who escaped from Egyptian slavery, there arose sublime prophets who spoke the words of truth and righteousness, and who have stamped their individuality for ever on human thought?

The assertion that all religions can be traced to ancestral worship can surely be easily refuted, for there is not a trace of this origin among the teachings of the Hebrew prophets and poets. On the contrary, the whole teaching of these men was in direct antagonism to the idolatrous worship which everywhere surrounded them; and while the cultured and subtle mind of the Greeks multiplied gods as emblematical of the various qualities of the human soul, the Hebrew prophets for ever denounced all sub-division in the Godhead, and for ever proclaimed the absolute unity of the eternal Creator, the God of wisdom, truth, righteousness, goodness, and mercy.

I hold, then, that the belief in a spiritual world is innate in human souls, and that it takes the shape of the minds among whom it rules. Among the brutal savages it takes the form of hatred, rapine, war, cruelty, and bloodshed. Among the Greeks it assumed æsthetic forms; and among the patriarchal Hebrews it took the form of monotheistic perfection; and Jesus Christ still further spiritualised the highest teaching of the Hebrew prophets, and superadded the consummation of a concrete perfect human and spiritual life.

Herbert Spencer dwells on sleep and trance as the cause of the religious idea through the imaginations begot of dreams. But we know that in trance and its clairvoyance the spiritual man is born, and when we know that this trance has been experienced in all ages, we find a ready explanation of how the original ideas of religion arose. Our author has given the scientific and philosophic world some twenty large volumes of speculative thought almost entirely founded on materialistic views of the Cosmos. But we know that ghosts and the supernatural are being daily demonstrated as facts by an ever advancing experimental psychology, and we thus know that the speculations of our author regarding religion are only fantastic; and we venture to predict, notwithstanding his widespread popularity as the chief apostle of Agnosticism in these latter days, that his midnight lucubrations in regard to the supernatural, as contained in so many big volumes, are for the most part destined, and that probably within twenty years of this date, to rest sadly on their shelves amidst the accumulating antiquarian dust of neglect.

Birch Grove,  
East Grinstead.

GEORGE WYLD, M.D.

#### TO CORRESPONDENTS.

"L. H." and "Parseh-Fal."—Next week.

J. W. D. (Chicago).—Thanks for letter to hand, with enclosure.

#### THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.

—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—Africa, Mr. B. Stead, care of Hazell, Ballan & Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Argentine Republic, Sr. Don A. Ugarte, President "Fraternal Society," Buenos Ayres; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mena. F. Paulsen, Spiritualistic Federation of Liège, Angleur-Liège; Brazil, Sr. Don A. C. Munhoz, Director de "A Luz," Curitiba; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn, Middellaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Teramo; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Torestenson, "Advocate," Christiania; Russia, M. Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia, Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allen, Hon. Sec., 13, Berkeley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French corner, 166, Rye Hill Newcastle-on-Tyne.

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

10, SANDWELL-PARK, WEST HAMPSTEAD.—On Wednesday evening next, at 8 o'clock prompt, Mr. Rushton will read a paper upon the Hindu religion. Visitors admitted upon presentation of card.—A.R.V., Hon. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Sunday last Mr. J. Dale, after reading 1 Corinthians, xiv., gave a very instructive lecture on "Spiritual Gifts and Teachings," at the close of which questions were put, and ably dealt with by the speaker. Sunday next, at 7 p.m., Mr. Charles Hardingham; Thursday, 8 p.m., Mrs. Bliss, clairvoyance; tickets.—J. B.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—Sunday's service was well attended, numerous inquirers being present. In the absence of Mrs. Spring Mrs. Mason's guide gave us clairvoyant descriptions of spirit friends present. Mr. Challis ably acted as chairman. Miss Mason sang a sacred solo, accompanied on the organ by Miss Crump. Sunday next, at 7 p.m., Mr. F. Challis; Tuesday, at 8 p.m., séance, Mrs. Mason; July 8th, Mr. Norton.—J. H. B., Hon. Sec.

ST. MARYLEBONE ASSOCIATION, SPIRITUAL HALL, 86, HIGH-STREET, ST. MARYLEBONE, W.—We had excellent meetings on Sunday with Mrs. Craven (of Leeds). In the morning the lecturer gave an interesting and practical address on "Truth," which was much appreciated. The evening was devoted to answering questions, and very good work was done. Next Sunday, at 7 p.m., annual meeting. Among the speakers will be Miss Rowan Vincent, Miss Porter, Messrs. T. Everitt, W. T. Cooper, A. J. Sutton, and J. Edwards.—L.H.R.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Meetings free, every Sunday, at 7 o'clock. On Sunday last, Dr. Reynolds gave a graphic statement of his views as to what constituted satisfactory evidence, and explained the difference between Spiritualism and popular theology. Mr. Savage—although very unwell—gave his opinions in regard to the responsibility of Spiritualists, hoping that all who knew the truth would come forward and help the workers. Our excursion is to Theydon Bois on July 14th. Particulars later. Mr. J. Veitch will occupy the platform next Sunday.—J. RAINBOW.

CHEPSTOW HALL, HIGH-STREET, PECKHAM.—Mr. J. Humphreys gave some "Inspirational Thoughts" and personal experiences on Sunday last. He forcibly explained how outward ordinances and grand edifices for worship did not bring us nearer to God. It was the pure heart wherein God dwelt, and according to the fitness of the tabernacle to receive the Holy Spirit, so would the divine in man manifest itself. If we failed to hold communion with the Great Spirit, we were not true Spiritualists. Miss L. Gambrell's clairvoyance was appreciated, several accurate delineations being given. Sunday next, Mrs. Bliss; Tuesdays, free magnetic healing.—J. T. AUDY.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday Messrs. Long, Payne, Boddington, and Miss Boddington spoke, with the object of combating the prevalent idea of Christian theologians that Spiritualism is of Satanic origin. Many of the teachings of spirits were set forth and commented upon, such as individual responsibility, our relationship with our fellows, &c., with the certainty of retribution, from which there is no means of escape, for evil doers. The result that must follow a knowledge of the truthfulness of these teachings, fostering, as they do, high moral conduct, must be obvious to the most casual inquirer, and as Jesus is reputed to have said, "By their fruits ye shall know them; can a man gather grapes of thorns or figs of thistles?" let those who are his professed followers apply this infallible test to the works of Spiritualism, and be not unmindful of Gamaliel's advice to the council, and beware "lest haply ye be found even to fight against God."—The seventh annual excursion of the mission will be held on Monday, July 2nd, when we shall journey to Ashted Woods, Surrey, by train from Denmark-hill Station (L. R. and S. C. Railway) at 9 a.m.; returning from Ashted at 7.30 a.m. All friends are heartily invited to spend a day in the country with us. Spiritual circles will be held during the day, and a happy time is confidently expected. Tickets, return fare (including tea), adults 2s. 6d., children 1s. 3d., to be obtained on Sunday evening at the Surrey Masonic Hall; or of Mr. Long, 35, Station-road, Camberwell.—C. M. PAYNE, Hon. Sec.

NATIONAL FEDERATION OF SPIRITUALISTS.—The fifth annual conference, in connection with the National Federation, will be held at Darwen, on Sunday, July 1st. We hope to give a report of the proceedings in next week's "LIGHT."

We must grasp firmly the central truth which Spiritualism persists—that it was the