

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

Many persons were made rather anxious on reading Mr. Gladstone's letter in Madame Novikoff's book, 'Christ or Moses: Which?' In that letter, Mr. Gladstone plainly enough expressed his doubt as to the fact of man's natural or universal immortality. Mr Gladstone has had his attention drawn to this anxiety by the writer of this Note, and, in reply, the following interesting communication has been received:—"Your question, I fear, does not admit of an answer within the compass of a letter. If time be granted me, I may write upon it." We most earnestly hope time *may* be 'granted,' and that inclination and the sense of duty may even increase with time. An essay, by this fine old thinker, on Immortality would be a delightful gift to the world in his ripe old age. We shall watch for it—but not patiently.

It may be well to put on record here Mr. Gladstone's exact words:—

We cannot but notice the wise reserve with which the Creeds treat the subject of the future state. After the period when they were framed, Christian opinion came gradually, I believe, to found itself upon an assumption due to the Greek philosophy, and especially to Plato, namely, that of the natural immortality of the human soul. And this opinion (which I am not much inclined to accept) supplies us, so to speak, with spectacles through which we look back upon the Hebrew ideas conveyed in the Old Testament.

We have received from the Occult Publishing Company, Kansas City (U.S.), two numbers of the 'Black Flag Series,' a rather rhapsodical representative of 'Practical Occultism.' Here and there are flashes of wisdom and good sense, and some specially good poetry. 'How we Remembered' is distinctly noticeable. The prose is by Fremont E. Wood; the poetry by Nan W. Healy. We may as well quote the verses of remembrance:—

I thought, as I looked in the tiger's eyes,—
His soul is sick and his spirit cries
For the life in the yellow jungle grass,
Where lithe shapes steal and soft steps pass,
And on to my heart strings seemed to press
The sound of the winds in the wilderness.

Oh! the life in a cage; it makes one wise.
That wisdom lay in his poor fierce eyes.
To the cage's end and back again,
Pacing his wild heart's mad refrain,
In that splendid, supple motion slow—
The grace that he learned long, long ago.

What leaps to his eyes as his glance meets mine?
It sinks in my soul until the line
Twixt us is lost, and light breaks through
And back to the life that was wild and true!
And we both recall the sway and press
Of the winds in the weeds of the wilderness.

'Saint and Devil,' by John Mark (William Reeves), has been sent us, we suppose for review. It is an unspeakably silly book—and worse. We can only advise people to let it alone.

'Cruelties of Civilisation. A Programme of Humane Reform,' edited by H. S. Salt (William Reeves), is a most timely book. It is a gathering together of telling tracts by Edward Carpenter, Edward Maitland, Lady Florence Dixie, Edith Carrington, and half-a-dozen others—all on humanitarian subjects, such as vivisection, sport, the extermination of birds, cattle-ships, &c. A capital shillingsworth.

Mr. David Stott (Oxford-street) has sent us a copy of a new and enlarged edition of 'I Awoke.' The additions are not of special value, though interesting; the chief one being a communication of an experience on the other side. This we regard as a piece of pure symbolism, with perhaps a basis of authenticity in it. The communicating spirit appears to echo the thoughts of the medium, or the circle to which the communication came.

The same publisher has sent us a companion work, 'The Drama of Life, or the Evolution of Man,' 'communicated by automatic writing through the same source as "I Awoke."' In our opinion the foundation of the book is absolutely wrong. It proceeds upon the assumption that the Book of the Revelation, in the New Testament, is not at all concerned with 'events in the outward human history,' but a drama intended to set forth the evolution of the spiritual life in the human creature. We think this is historically inaccurate, and palpably inaccurate. The writer of the Book of the Revelation undoubtedly had in his mind the exciting events of his day, and of the days close at hand, in connection with the young Church and the political forces of the world. 'The Drama of Life,' then, is another piece of symbolism; and, as such, it has its merits. But, however ingenious and pleasant these allegorising books may be, we doubt their utility, or even their perfect literary sanity, when they attempt not only to use but to wipe out the plain historical sense of the original.

This, from George Jacob Holyoake, is as good as a sea breeze:—

As yet I am not old, being only in my seventy-ninth year. At eighty a man may be said to be 'getting on in years.' At ninety he may be said to be 'aged.' At one hundred he may be described as 'old.' If the term 'old' is to be used at all, it may come in here.

The Editor of 'The Arena,' Mr. B. O. Flower, in a very appreciative review of 'Cheiro's Language of the Hand,' gives the following glimpse of a personal experience:—

I have seen him upon two occasions, once when he read the hand of a niece of mine, and once when he gave me a reading. On each occasion the reading was remarkably accurate. In regard to my own case, after ruling out of court all things stated which my life and writings might have suggested, I found his observations about my early life and his indication of crucial moments in life, together with numerous facts which were

necessarily beyond his knowledge, given with startling directness and accuracy, while in every instance he had an explanatory reason for his observations. This was more than interesting, for it hinted at the possible presence of a truth which, if indeed it be a truth, might prove of measureless value to the race. In the case of my niece the reading was exceedingly interesting and wonderfully accurate. As though the life was spread before him, he proceeded to give her mental characteristics, her peculiarities, and the vulnerable points in her constitution.

There are many whose experiences are of a similar character. We express no opinion, but very strongly hold that the time has fully come for repealing or hiding away the nervous grandmotherly Act of Parliament which makes it possible to harry the cheiromancer with prosecutions. We want to keep all the windows open, and to hear all he (or she) has to say.

Canon Rawnsley's notable utterance before his congregation a few months ago may be familiar to our readers; but, now that 'the time of singing of birds has come,' we may fittingly quote it. There is, we are sorry to say, much need for it. Referring to the fashion-books with their demand for feathers, he says:—

What does this mean but that to supply the market for this murderous millinery whole species of the most beautiful things God has made to gladden this earth—the birds of brilliant plumage abroad and at home—are to be shot down, and their place in creation to know them no more? I read that last year a single consignment to one London shop numbered 32,000 humming birds, 80,000 aquatic birds, 800,000 wings. Naturalists tell us that the glorious pheasant of the Himalayas, the glossy-winged African starling, and many varieties of humming birds are being absolutely exterminated at the bidding of this savage fashion of feather trimming. Our coasts resound with the cowardly guns, and the tropical forests run with innocent blood. You would think it sacrilege if some one were to come into this church and pluck to pieces a stained-glass window by which the love of God to men was pictured forth; and you would cry shame on the people who, after pulling the bits of coloured glass to pieces, decked their hats and coats with them for ornament. Yet the window is repairable. But the cruel fashion that kills a ruby-breasted humming bird or a sapphire-coated kingfisher from off the face of the earth is more sacrilegious. It destroys something through which the love of God as revealed by His creation is shown to men, and which no fiat of a merciful Creator will replace.

Some of you, my friends, come to worship—nay, come to the Supper of our Lord—wearing 'egret' plumes or 'ospreys' in your hats and bonnets. Do you realise that this 'egret' plume only grows on the bird's back at the time of nesting, and that to obtain one such feather involves the cruel death not only of the beautiful white mother heron, but of the whole nestful of its nearly-fledged offspring? What a price to pay for the pleasure of an egret plume! What a travesty of religion to be able to come into church decked with an egret feather and sing in the words of the Benedicite, 'Oh, all ye fowls of the air, bless ye the Lord, praise Him and magnify Him for ever!' What a mockery to kneel at Holy Communion and take the soldier's oath of allegiance unto the Lord. What a mockery if, in order to adorn ourselves for such coming to appear before God in Christ's name, we wear this badge of brutal murder and cruel slaughter of the innocent birds upon our heads! 'To do justice and to love mercy and to walk humbly!' To which of these requirements does the egret plume minister?

Is it really necessary in these days to warn intelligent persons against instant belief in newspaper reports? It used to be said, 'It is true: I saw it in the newspaper myself.' It is now almost safer to say, 'I saw it in the newspaper, and therefore doubt it.' The following, from 'The Two Worlds' (respecting the trial of Miss Smith, at Manchester) is to the point:—

Mr. W. Moss, of 98, St. Stephen-street, Salford, writes:—'In the "Guardian" my wife is reported to have said that she "volunteered to give the court a spirit message from my deceased

son." This is wrong. What she did say was "that she had some spirit writings of our boy in court." Mrs. Lamb had the book containing the writing. I should have corrected it in "Guardian," but did not think it worth while.'

Mr. A. W. Orr, writing in the 'Manchester Guardian,' July 31st, says that the published report is entirely misleading, so far as his evidence is concerned. 'I never said one word of what is attributed to me; it was the evidence of another witness.' He also protests against the classing of Mrs. Hartley's case with Miss Smith's. It is not for nothing that Nunquam styles ordinary papers as 'the Punch and Judy press.'

We are glad to hear that 'Miss X.' has developed automatic writing (after the manner of Mr. Stead), and that she has had some remarkable tests. We hope these will be made public in due time—through the Psychical Research Society, or in some other way.

We print a letter to-day which is distinctly worthy of attention. The writer strongly testifies that by spirit-communion he has been led back to the 'orthodox' faith, away from Unitarianism and the 'misleading' teachings of Mr. Stainton Moses. Could there be a better proof of the fact that, on the other side, there are all faiths, as here? And could there be a stronger argument in favour of not narrowing our Spiritualism to any affirmation or negation? What light, too, this throws on the old vexed question of 'Revelation'! An assertion is not necessarily true, an opinion is not necessarily accurate, because it comes from beyond the veil.

'The Echo' is responsible for the following:—

ILLNESS BY SUGGESTION.—A curious case is engaging the attention of the leading medical men in Paris. A little girl, eleven years of age, had been in the habit of accompanying her cousin, a doctor, in his professional visits. Suddenly she became ill, but, when recovering, her relative, in a joking manner, remarked that she was paralysed. At once the child displayed all the symptoms of paralysis. And she remained in that condition at the will of the author of the suggestion. He next asked her, 'Are you not becoming consumptive?' and the poor girl began immediately to suffer from the distressing coughing and blood-spitting of a phthisical subject. One after the other she endured different stages of various diseases, always at the spoken suggestion of her tormentor. The only satisfactory thing about these cruel scientific experiments was that, as by a word she was afflicted with the ailments of humanity, so by the simple word she was made whole. Her cure was brought about by suggestion, and she at once recovered her normal health when told that she was now quite well.

The following from 'The New Age' may not have been seen by many of our readers. It has its distinct uses just now;—

We have lately observed much wrangling in the Spiritualistic papers anent the production of a photograph styled the 'Cyprian Priestess,' and, from the first denouncement of the article as a forgery, it has gradually taken the position of a *test case* to prove the authenticity of the whole range of spiritual phenomena, by the assumption that it is a forgery on the part of the spirits, and not ascribable to the mortal side at all.

It is evident the photograph is turned out from this spiritual laboratory in many forms, and, artist like, the will of the operator is disclosed in the changing feature of the surroundings.

The whole thing under dispute is the proof presented to our view of the actual embodiment of a thought picture—a subject from the mind of the spirit artist instantaneously conveyed to the camera plate, and the realisation in an actual shape of a dream of the past.

We remember, some time ago, a gentleman and his young daughter from America called upon us, and, after some conversation, he intimated that he intended being present at the Hafed Circle that evening, along with his daughter. It was what is termed a 'painting séance,' and being anxious to know the

results, he told us afterwards his experiences, which we thought were most remarkable, and gave us a knowledge of the remarkable precision and community of thought which prevailed amongst spirits. In going to Glasgow by the North British Railway, the train passes, *en route*, a small farm steading, and the daughter, looking out of the carriage window, was delighted with the view of this place, and talked about it as a fine thing to try her own artistic powers in painting. At the meeting that night, several little direct paintings were done, and amongst them was an exact miniature picture of this farm, which the young lady recognised at once, and was overjoyed at getting it home with her.

In this instance, many factors may have been in play to execute the work, but the most simple conclusion is that ordinarily afforded in the *modus operandi*, that the presiding spirit artist was conversant with the thoughts, and, no doubt, had accompanied the party thither, and even sketched the pleasing scene, so as to produce in oil colour the little painting. The memory of a passing glance in a railway train was not a lively image to draw upon, and the reflective thoughts of the young lady formed only a sequel to the actual work done. The power that did it stands apart from any collusion, or even thought-transference, of the parties who formed the sitting, while at the same time there is a mutual recognition of all those subtle elements of the inner being. One circumstance attached to this incident was the minuteness in the details of this little painting, for, on an inspection of it by a powerful magnifying glass, there was seen in a bush the form of a bird's nest and two eggs in it, so that the work done was most exquisitely carried out. These bits of evidence give a presumptuous proof of a higher class of phenomena than the mere light and shade of common photography, for, in this instance, we have colouring done in the dark as rapidly as the actinic printing on the camera plate; and also the use of the thought image on the brain of the sitter, while the whole is coupled by an actual copy of the natural scenery, showing the agent at work outside all these conditions. We received, at one of these sittings, a little painting of an old castle which had borne a spiritual record, and really, at the time, we were thinking of the place and its associations, and it proved to be taken from a point which could not be photographed, as the camera would require to have been placed in mid-air, or away from the precipitous rock on which the ruins stand. What solution do we offer to these mystic transactions in the region of photography? Our theory is such as comprehends both of these pictures as proceeding from one system of action. In the case of direct painting, the outlines, and even the entire picture, are done in the atmosphere of the room, and the moment of darkness given is sufficient to transfer this aerial picture to the card as a permanent piece of artistic work. It was a thought picture first before it became a thing of beauty to be seen and handled by the sitters; so in like manner are these photographed forms of the spirits of the dead. . . .

For scientific purposes, the photography of spirit forms is of little use, unless the whole links in the chain of evidence be considered, as one isolated case is sure to provoke criticism of an adverse character; but when that effect is seen to proceed from a series of incidents dependent upon mental and metaphysical causes, then we may rely on the evidence of a spiritual source.

'INDIA: ITS RELIGION AND HISTORY.'

This is a small brochure issued by that enterprising Spanish periodical, 'La Irradiacion.' Its price is only threepence, and our Spanish readers may be glad to know that for an annual subscription of two pesetas, plus postage of course, a similar publication of general interest is issued at the establishment, Calle de la Abada 24, Madrid, every month. The company have already published 'Truth in the Vatican,' by Bishop Strossmayer, and 'The History of Coffee,' by Dr. Olmedilla. Many interesting Spanish works on Spiritualism are published at the office of 'La Irradiacion,' Hita 6, Bajo, Madrid, where a catalogue of these works, at extremely low prices, can be had on application by any reader who may wish to possess one.

SCIENCE AND SPIRITUALISM.—We have reprinted, in pamphlet form, Mr. Thomas Shorter's valuable address entitled 'A Popular Misconception of the Relation between Science and Spiritualism,' delivered at the recent Conference. The address is admirably suited for distribution amongst inquirers. Copies may be had from the office of 'LIGHT' for 2d. each, or 1s. 3d. per dozen, post free.

MR. J. J. MORSE ON RE-INCARNATION.

On Sunday evening last, at Cavendish Rooms, Mr. J. J. Morse delivered an inspirational discourse, having for its subject the much-vexed question of Re-incarnation. Mr. W. T. Cooper occupied the chair, and the musical exercises during the evening included a pianoforte solo by Miss Butterworth, R.A.M. (the choir mistress), and a song, 'The Holy City,' by Miss Florence Morse. After an impressive invocation, the lecturer took up the subject of the evening.

The principles of being, he said, expressed the purposes of God, and the laws of Nature were the manifestation of those purposes in relation to man. Hence it followed, of necessity, that all questions which pertained to the nature of man must be judged in the light of his knowledge of the principles of being and the laws of Nature. Fanciful speculations might be, and doubtless were, useful from time to time in leading men suggestively forward from the known to that which had yet to be known; but when the unknown became the known, and the new knowledge was fairly in hand, then was the time to compare that new knowledge with the speculations or theories that had enabled men to bridge the gulf between the known and the unknown. If the new knowledge did not agree with the old theories, no matter how beautiful those theories might seem, it was the duty of all honest souls to abandon the speculative and tentative in favour of the practical and demonstrated facts. The verities of spirit-communion had doubtless suggested to many the possibility that inspirations and communications from the unseen might be useful in furnishing clues to many of the mysteries of existence which otherwise could only be painfully solved by the processes of induction, experiment, or experience.

The idea would be suggested that this spirit communion would furnish a species of royal road to knowledge that would enable them to dispense with the drudgery of labour involved in the attempt to widen their knowledge of the facts of existence. While granting that this conclusion was, to some extent, a good one, it was needful to utter a caution against some of its dangers. While the discerning student or inquirer would accept no human opinion on any question unless he was satisfied that experience and knowledge formed definite elements in the construction of that opinion, he should remember that, as an inhabitant of the spiritual world was only a fellow human being, subject, like himself, to the conditions of his existence, and having to gain his knowledge practically and experimentally much in the same way as an inhabitant of earth, the inspirations and communications from the unseen world should equally be put to the same tests of experience, fact, and knowledge. There was a tendency on the part of many minds to give undue deference to the thought and philosophy of the past. It should be remembered that the human race to-day occupied a higher position, intellectually and scientifically, than it had ever attained to before. This worship of the past, which was so singular an element in some people's philosophy, had no place in his (the lecturer's) thought. Man to-day, as the heir of the ages, had the accumulated experiences of bygone times not only to draw upon, but to check and counter-check the experiences of to-day. Looking backwards, we were looking at the childhood of the race; looking forwards, we were looking to the possibility of its maturity in the ages to come, and were sharing in that maturing process to-day. Man looked at things to-day with riper knowledge, and had the right to suppose that he was in a better position than his ancient brothers, with more of knowledge and experience and a wider range of view, for philosophically reasoning on the problems before him. The tendency of the dwellers on earth in bygone ages to attach a false and superstitious reverence to all the communications received from the unseen world, was rapidly being outgrown. Spiritualism had done one thing. It had democratised the spirit world, it had lifted men to a recognition of the fact that they were near akin even to the spirits in the land beyond the boundaries of earth.

The lecturer dwelt upon these considerations because the doctrine that formed the subject of his discourse had been originally claimed as having been introduced in modern times as an inspiration, suggestion, or assertion from the spirit side, and therefore it had possibly been argued that, because it had come from the spirit people, it was a subject upon which they were capable of speaking with authority. It would be argued that

they were qualified to pronounce upon such a question, and that their opinions on the point would necessarily be in the nature of *ex-cathedra* utterances. But from the lecturer's point of view the more extraordinary the statements made by communicators from the unseen world, the more necessary it was that their statements should be tested by man's experience of the laws of Nature, the principles of being, and the accumulated experiences of the ages, and in the light of the severest logic that could be brought to bear upon the assertions made.

This question of Re-incarnation was one that had been fraught with interest or fascination to many minds, one that had taken hold of the imaginations of men rather than their intellects. It should be distinctly understood that in his remarks that evening, the lecturer would confine himself entirely to the modern presentation of the doctrine of Re-incarnation—to its latter-day aspect, as practically related to the modern Spiritualism of the nineteenth century. Where did the doctrine originate? In Paris, where it was received as a teaching emanating from the spirit world. Was it a spontaneous communication from the spirit world? Intelligent students of Spiritualism would appreciate the significance of this question. Mediumship being so sensitive a matter, rendered the medium susceptible to suggestions from the spirit world and from the mortal side, and they would know, those of them who had carefully pursued the matter, that very frequently when a man with a strong conviction in his mind visited a medium, he impressed his conviction on the mind of the medium in such a manner that occasionally it happened that until the medium had given expression to the dominating idea (whatever it might be), no satisfactory communication could be received. Then, having given expression to the ruling sentiment, it would probably be noticed that the medium would be inspired to utter something directly at variance with it, and this, while it gave an indication of the forces at work, often made an unfavourable impression upon the inquirer, who would depart denouncing the unreliable character of spirit communications, little suspecting that his own positive mind played so large a part in the results. Now, who received these alleged spirit communications respecting Re-incarnation? A certain man, who passed into the spirit world some years ago, one Rivail, better known by his *nom de plume*, 'Allan Kardec.' How did he receive these communications? Rivail, or Kardec, had certain fixed opinions concerning the origin, development, progress, and future of the soul. Naturally if a man had certain opinions he would be desirous of learning whether his opinions could be confirmed, and if he was sensible and not dogmatic or opinionated, he would naturally express these opinions and endeavour to elicit such confirmation or criticism as might be available. Did 'Allan Kardec' do this? A cross-examining lawyer knows what 'leading questions' mean; and this was the method adopted. His mediums (mesmeric subjects, it should be remembered), dominated by Kardec's thought, infilled with his psychic aura, naturally responded to his will, and the difficulty would be to decide how much of 'Kardec' and how much of the spirit world was originally contained in the communications received through these sensitives in Paris for the purpose of laying the foundation of this modern cult of Re-incarnation. It was painful to have to strip the drapery from the altar, and lay bare the structure beneath, but, in the interests of truth, sentiment had to be cast aside. When one realised the fact that the beginnings of this doctrine were suggestive questionings rather than simple spontaneous communications—suggestive questionings on the material side rather than spontaneous communications from the spirit side—with a knowledge of spiritual laws and psychological experiences, one might be pardoned for saying there was something of the earth earthy in the matter, and instead of its having the high origin some people claimed for it, it began on a much lower level, and offered yet another startling lesson as to the great need of care in the pursuit of inquiries involving the sensitiveness of mediumship.

After this, the question assumed other shapes. With all due respect to 'Allan Kardec,' it could not be claimed for him that he had any large amount of intellectual activity or spiritual breadth. But others came on the scene, bringing intellectual power and acumen to bear on the question, tracing out analogies in the New Testament and the older volume of the Jews, and professing to find in the history of the world abundant evidence of the more or less crude theorising of the early Kardec school; and on the top of these ideas they built up a philosophy of the

universe and of man, in accordance with the assumption that the re-incarnation of the soul is a foundation of the world. Philosophical schemes that rested in the initiative on assumption were always perfect—on paper; but directly they were submitted to the influence of calm reason and experience one began to realise that these fine-blown schemes were like soap-bubbles floating in the summer air, and just as liable to collapse. Now what was this theory of Re-incarnation? It was somewhat difficult to define. There were really two schools of Re-incarnation: One representing the Theosophy of our friends of the Theosophical cult, and one representing the Re-incarnation of the Kardec cult; and, of course, there had been quite a number of Re-incarnation philosophers who had blown bubbles on their own account; but these could be left to take care of themselves. Re-incarnation implied that the soul or the spirit, whatever name might be given to the indwelling consciousness, did after death eventually return to this mortal life, re-assume the habiliments of flesh, and go through another mortal experience.

This was stating the doctrine shortly but sufficiently clearly and explicitly for the pith and point of the question to be understood. At first it was doubtful, and is still doubtful, whether this return to earth was only for once, or whether it would be repeated on subsequent occasions, and whether the present existence was only a re-incarnation of souls that had previously existed in other bodies at other periods of the world's history. One theory had it that the present existence is one in a series of sequential existences, and there was no knowing how many times anyone had adorned this terrestrial globe on previous occasions. But taking all the theories into account (and they had a strong family likeness), there was not the slightest warrant in the laws of Nature, the principles of being, or the constitution of man, for the validity of any one of them. The lecturer observed that he said this deliberately, with a full consciousness of the shock such a declaration might convey to those who were wedded to the doctrine of Re-incarnation.

Now, what did the theory amount to? Did it mean that John Jones deceased came back to earth as another John Jones? that Mary Brown, after departing this life, returned to earth as another Mary Brown? No, this was altogether too tame. To be John Jones over again had no particular enchantment for John Jones; but if John Jones could come back as Rameses the Great, John Jones was perfectly willing, of course. Or if he could come back as John Jones and say, 'Oh, once I was Rameses the Great,' a halo of romance at once surrounded him. And what a charm was lent to the doctrine of re-embodiment if it enabled Mary Brown to assert that in her former incarnation she was the Queen of Sheba! All this sounded absurdly, of course; but why should it not be so if Re-incarnation were true? Some flippant persons might inquire why Rameses and the Queen of Sheba should not stay in the spirit world—knowing when they were well off—instead of returning to earth to undergo the pains and penalties of material life once again under such unpromising re-embodiments as John Jones and Mary Brown. The Re-incarnationists—the two schools—would offer two explanations of this. One explanation was that a fresh incarnation was needed in the case of those persons who misused their opportunities on earth, and who, as a result, were sent back again for punishment and reformation. Others, again, whose life on earth had been full of toil, pain, and misfortune, came to earth once more, under happier auspices, to receive compensation for the evils of their previous embodiment and reward for the virtues they had then manifested (as though intellectual gifts, moral virtue, and spiritual culture could be rewarded by quartern loaves, legs of mutton, and new clothes). The other explanation had it that the development of the universe was accomplished by a certain series of operations. There were (so we were told) so many rounds of existences, each round or period of development bringing forward its own particular and appropriate forms of life, and as the development rose higher and higher, the kind and quality of the human life improved in expression; therefore, as it was needful for the soul to have every possible experience of the universe, it was necessary that it should be incorporated in every round or stage of progress that the world passed through. If this were the case, that reason was sufficient, and the other reason—that it was to punish or reward the soul—was not necessary to the argument. The explanations were mutually destructive.

It would be generally conceded that the human race was the result of the orderly processes of evolution, directed by the working of natural law: and the Spiritualist would doubtless go a step further, and say that the evolutionary processes of the universe were only possible because the intrinsic life of the universe was the Divine Spirit of God Himself. If the Divine Life was involved in the constitution of the universe, that life would be evolved through the elements of the universe into such form, order, condition, and development as the Divine Intelligence designed and wished. Man was a conscious entity, embodied in an organisation suitable to his needs, and controlling it by reason of its various organs and their dependent functions. Consciousness and identity were factors inseparable from the life of intelligent humanity. But organisation and personality were equally necessary to contribute to and maintain the identity that the man possessed. If death were the removal of the entity without the correlative personality and its consequent organisation and consciousness, what became of the man? Existence apart from consciousness, identity, personality was, to the lecturer, an impossibility. If immortality meant the perpetuation of personality and conscious identity, then must the people of the spirit-world be as real men and women in their state as human beings on earth. Let it be granted that immortality means the rational continuity of man's existence. When a man was re-incarnated, therefore, who was he? Was he himself or somebody else? Was he the John Jones of his present incarnation or the Thomas Brown of some previous embodiment? If identity and consciousness were cognate facts, when once man had become a conscious, individualised embodiment of the Divine soul, how could he be other than what the Creator had made him? How could he become the subject of those strange transmogrifications—that grotesque masquerade of experiences that made him in successive incarnations sage and fool, scoundrel and philanthropist? It had been urged that it was only by such processes that the soul could be purged and purified. But how could the soul want purging and purifying when it was part of God Himself? The soul was the Divine life, and all this masquerade had nothing to do with the soul's need of purification.

How was this re-incarnating process accomplished? He (the lecturer) deprecated any false delicacy upon this question. By what process was any individual who had gone into the unseen world made to pass once more into the womb of a woman in the material world? It was, perhaps, a repellant inquiry to make, but the truth demanded it. And until the Blavatsky and Kardeckian philosophers could supply a practical answer the question remained in abeyance, and the assertion stood unproven, to say the least of it. It had been said that Re-incarnation was the only method by which the justice of God could be vindicated. (It would almost seem as though some people were in the counsels of the Deity, so confident were their assertions regarding His plans and purposes.) The man whose life was one long record of pain and misfortune was brought back again to earth to enjoy the sunny side of material existence, while the man who in one incarnation had been clothed in purple and fine linen, faring sumptuously every day, might in his next earth experience be incarnated as a pauper, to equalise matters. How childish and puerile it was! Yet these things had been seriously advanced as some of the reasons (?) for Re-incarnation. Truly there was no limit to the fantasies of the untrained intellect.

The lecturer then entered into a vigorous denunciation of the doctrine of Karma, as tending to reduce mankind to a dead level of dreary Oriental fatalism. Karma was simply a quasi-scientific revival of the old doctrine of original sin. All the afflictions that the individual underwent were simply the results of his misdeeds in a previous existence; consequently, as he would only be receiving his just deserts, an attitude of callous indifference on the part of his fellow-men would be quite justified. Under a general acceptance of the doctrine, men would grow hard, cold, and cynical; all the comradeship, all the sweet relationships of life, all the grand purposes that the divinity within man was unfolding might be dismissed as the baseless fabric of a vision that was incompatible with the stern facts of existence. The lecturer spoke advisedly. A long and exhaustive examination of the question convinced him that the doctrine was a theory, and a theory only, which had been formed in the infancy of the race, when it did not possess the knowledge of immortality and man's nature after death that Spiritualism had provided humanity with to-day. What was the testimony of every returning spirit? 'I am your

friend, your father, your brother, sister, child' (as the case might be). 'I am the man or woman that I was while here.' How were these spirit men and women to dispossess themselves of their personality? how were they to cast aside their past consciousness, their memory, and all that gave them individuality? How were they to shrink themselves into nothingness, in order to come back once more into this world? Was the world beyond so poor a place that it held no possibilities of training and correction, of reward and punishment? Was it so small a place that it gave no scope for development and progress? Was it so ill-balanced that its inhabitants had to descend again to this lower realm to gain knowledge and experience? Spiritualism preached the doctrine of progress: it claimed that life rose upwards and onwards in ever-ascending gradations, that spirit was a higher and nobler thing than matter, that the spiritual world was a loftier plane of existence than the material. And, preaching all this, Spiritualism relied upon reason and experience, upon a knowledge of the laws of Nature and the principles of being. What warrant could be found in its teachings for this theory of the return of the spirit into fleshly embodiment? Absolutely none. The laws of Nature were against it. The final conclusion was that, having originated in the manner already described, the doctrine could be placed on one side as one of the exploded superstitions born of the attempts of the immature and untrained intellect to solve certain natural problems. Re-incarnation was unnecessary because the world beyond provided all that was needful to counteract and compensate all the errors and sorrows that men passed through during this life. Death, while it meant the relinquishing of the outer envelope, had no effect on the consciousness, personality, identity, and individuality of man's existence, and led him forward, and onward, and upwards for everlasting, as *himself*, always and ever *himself*, never to lose the sense of consciousness and personality, but ever and always to expand and beautify, in a life of progress through the great beyond. Never again would he endure the pains of material existence when the beneficent hand of death had beckoned him to 'come up higher' into the house of many mansions, to enjoy that fuller and loftier life for which his existence here was the training and preparation.

JUSTICE TO THE POOR.

The following are the concluding passages of the latest Report of the Missionary to the Poor, Hurst-street, Birmingham:—

I am becoming somewhat impatient of the kind of talk in which many Christian ministers, among others, seem to me very apt to indulge, and which appears to take it for granted that all the virtues and all the wisdom belong to the rich, and that all the vices and the follies belong to the poor. That the poor as a class have, unhappily, too many shortcomings in the way of idleness, drunkenness, thriftlessness, and similar vicious habits, I know only too well; but do silken curtains, the soft light of silver lamps, and the possession of almost every luxury which eye or heart could desire, do these things always suffice to keep character at a high level, to protect against laxity of conduct, unbridled selfishness, and callous hardness of heart? A glance at any daily newspaper and the records of our law courts will suffice to supply the answer.

Let us at least be just as between rich and poor; and while gladly giving all honour to those of the wealthy classes who regard their abundance rather as talents lent than as gifts unconditionally bestowed, and who give not only money but thought and work and sympathy for the benefit of their poorer brethren; so, on the other hand, let us remember that poverty is not always traceable to the moral failings of the sufferers, and that possibly this is not the case to anything like so great an extent as is commonly supposed.

And this, at any rate, let us never forget, that, so far as this mission is concerned, and whether we have to deal with the deserving or with the presumably undeserving poor, in striving, as far as we may have power and opportunity, to give the needed earthly bread with the one hand, and the heavenly bread with the other, we are for a certainty walking in the footsteps of Jesus himself, and, therefore, treading the path which can never fail to secure for us the blessing and the favour of God.

MISS MACCREADIE has now returned to town, and may be consulted as usual. (See advertisement.)

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A PAINFUL DUTY.

We should be indeed happy if our road could always lie along the 'green pastures' and by the 'still waters': but it cannot be. We are forced to turn aside to instruct the ignorant, to reprove the reckless, or to make good our cause against the prejudiced and alarmed; and, just now, prejudice and alarm appear to be singularly active. There seems to be, indeed, a violent epidemic of both in relation to our subject; and, in every case, we can track it home to one cause—the sincere belief that Satan and his unholy angels are responsible for all that is known as spirit-communion.

On several occasions we have drawn attention to publications setting forth this theory; and, in every instance, we have been compelled to point out that the vehemence of the writer has revealed animus and temper of a kind by no means favourable to reasonable inquiry. Perhaps the best, because the very clearest, instance of this lies before us at this moment, in the form of a pamphlet by D. M. Panton on 'Spiritualism: its Origin and Character.' There are thirty-two pages, and, up to page 20, we thought we had got hold of one of the keenest little pleas for Spiritualism we had ever seen;—calm, judicial, strong. Then, suddenly, the very style alters. The writer becomes violent and arbitrary, and flings out assertions and denunciations by the dozen, ending in a furious threat of 'the curse of God' and a driving away 'into thick darkness.' And why? It is the old story:—'Yes, Spiritualism is true, but you are deceived. It is the devil and his angels who are cheating you.' We do not intend to return evil for evil, but propose to keep our tempers and our heads, while we lay before our readers a summary and a criticism of this queer but representative production.

Here are the opening sentences:—

We cannot wisely pronounce that trivial which we have not yet thoroughly comprehended. To-day, amid all the perplexities, the passions, the prayers, the creeds and the counter-creeds, the conflicting cries which confuse the judgment of the most far-sighted, a body of opinion has arisen—a body of opinion quite foreign to the thought of its time, invoking, as it does, the aid of the supernatural; grotesque, ill-defined, and superficially trivial, yet silent and very effectual in its working; either an infinite fraud, or a sign of unsurpassed significance. For its conspicuous tenet is no less than a claim to be able to communicate with the dead. It is a revival, backed by alleged experiment, of very ancient and practically universal opinion and practice. If the claim be well founded, a revolution must follow in modern thought. If there be revealed a deep and significant underlying relation, of a spiritual nature, between groups of similar phenomena that have appeared in every period of history, it is clear that the whole current of contemporary opinion must be not so much diverted as suddenly arrested and forced into a widely different bed.

No sounder words could introduce a level-headed inquiry into the truth of Spiritualism. But they are surpassed in importance by what follows. 'In the spiritual phenomena,' says this writer, 'you find intelligence,' therefore 'the cause of them cannot be less than intelligent': and the reality

of spirit behind the phenomena must be 'proved, not by abstract reasoning, but by appeal to fact, and testimony of fact': and 'to deny, *a priori*, the existence of spirits is to claim a profounder knowledge of the infinite, and the possibilities of the infinite, than is possessed by' us. Now, as a matter of fact, says Mr. Panton, Spiritualists are very numerous, 'of all classes, all ranks; no land is devoid of them. . . . Spiritualism is a force to be reckoned with'—for which admissions we are grateful. But these admissions are not grudged: they are presented with serious force.

Mr. Panton then proceeds to give some account of the sources of evidence: and, of the evidence itself, he says:—'Almost without exception, this body of evidence is put forward by men of intelligence, integrity, courage, and sound sense, who began as firm sceptics, and fully aware that a decision in favour of the genuineness of the phenomena must result in loss of caste, and be declared, by authoritative men of science, a brilliant proof of their inability.' In short, the idea of self-deception, on the one hand, or fraud only, on the other hand, must be dismissed. What is professed is done, says Mr. Panton. Moreover, what is done bears a striking 'likeness to productions of the Divine power, or manifestations of magical art, occurring in times almost pre-historic, and now forgotten by all but the learned and the curious': and 'it is incredible that there should be a world-wide conspiracy of mediums to press on the attention of the public a revival of ancient errors and elaborate arts which that public has forgotten, or never understood.'

So far, good. Then, suddenly, we are pulled up with this remarkable sentence: 'From the quicksands of modern data it is wise to pass to the sounder basis of Revelation.' We know only too well what that means. It is a death knell: and, after it, a calm and open-minded trial of the question is at an end. We have lost our man; and the court is closed.

Now we have no wish whatever to enter on a crusade against Bibliolatry; we greatly prefer to leave the old notions alone, as far as we can, knowing that people will grow out of all outworn ideas in time. But we must say that this appeal from 'modern data' (or, in plain English, from *facts*) to certain texts called 'Revelation' is sheer obscurantism. The honest truth is that they who care for that sort of work can prove almost anything from the Bible. We confess we are rather tired of it.

Mr. Panton extracts some very curious conclusions from the Bible;—this, for instance, that if any of the departed return, 'it is by aid of the powers of darkness, acting in antagonism to God'; and this he extracts from certain snatches of Bible texts, with very questionable interpretations. Moreover, he has tests. (How fond people are of *such* tests!) He says, 'No apparition, or utterance, can be of God which denies the Christ's advent in the flesh'; and he adds, 'this denial is universal in Spiritualism.' If by 'the Christ's advent in the flesh' he means the coming of Jesus Christ, and his abiding here, some 1800 years ago, all we can say is that it is ridiculous to tell us the denial of this is universal in Spiritualism.

But he cites other tests (of a very far-fetched character), and then bluntly declares that 'all these are characteristics of demons.' On the other hand, we could cite the administration of consolation, the pouring out of heavenly counsel, the setting forth of elevating thoughts concerning life and God, and then we might ask;—are these also 'characteristics of demons'? Why should this holder of a brief against the devil cite only the evil or doubtful things?

One test as to the demoniacal origin of these manifestations is a rather curious one, and is out of harmony with what Mr. Panton states on a previous page. He says, 'On minor points there is infinite contradiction; and this alone is sufficient to disprove that the source of the inspiration is

Divine.' But what about the Bible? If contradiction on minor points disproves divine inspiration, farewell to the inspiration of the Four Gospels! farewell to the inspiration of the Old Testament! The fact is that this writer, when he commenced to call out 'Old Bogie!' lost his head.

Reading on, we at last come upon what we expected to find, the moment we came to page 20, viz., the theological bias. Here it is. Spiritualists, he says, are sure to end in loss of faith in the inspired doctrines. 'On such vital matters as death, resurrection, the future state, the incarnation and atonement, inspiration of Scripture, the personality of the Holy Ghost and Satan, and the accessibility of God, the pronouncement is unanimous.' We do not admit all that, but we do admit that, in the main, Spiritualists are apt to become rational in their theology. But does that prove Satanic influence? Perhaps, however, we had better give what Mr. Panton regards as Satanic teaching. Spiritualists, he tells us, say:—

'There is no death.' The spirit is the man, the body is a clog, a prison, a garment to be cast away. Man is a spirit, 'temporarily enshrined in a body of flesh.' At death the spirit 'quits the body for ever.' Death, therefore, is the 'gateway of life.' Hence death is resurrection; or, since it is the casting off of the perishable part of man, and the severance is final, *there is no resurrection*. The humanity is dead, and the spirit alone survives. The soul thus liberated roams the air at large, and starts on the first rounds of an endless progression. 'Even the worst are surely if slowly progressing.' This doctrine is universal among Spiritualists. Throughout the manifestations—in every form and in every language—whatever the discrepancies, uncertainties, and contradictions on other topics, on this of the nature of man's future existence, all coincide and harmonise.

All this, to Mr. Panton, is detestable error. It is unscriptural: it proves that demons are leading us astray. On the contrary, we are stubborn enough to maintain that these enlightened ideas go far to prove the truth of Spiritualism.

He is great on the resurrection, and sticks to the old body. 'The body which was dissolved is to come together again, and be re-united with soul and spirit'; and 'Christ's resurrection is a type of ours.' How 'a type of ours'? Christ's body, according to Mr. Panton, never was dispersed to all the winds of heaven. O, but the risen body 'was that which had been laid in the sepulchre; the same, yet now suited to new purposes; eating, yet capable of visibility or invisibility at choice.' But why cling to the old 'muddy vesture of decay' in order to produce that body? Why not rise to the splendid truth that the spirit of Jesus, utterly apart from the earth-body, did all that is attributed to him? And, if his resurrection is indeed 'the type of ours,' here is the very thing we want—a spirit-body 'suited to new purposes'—a spirit that can be visible or invisible at will—a spirit which is independent of the body, and which, when once rid of it, will never need it more.

But we shall never grasp these great truths if we go into bondage to the Bible; and we shall never be moved to love them if everywhere we see the Devil.

RECEIVED.

- 'The Coming Day,' for August. (London: Williams & Norgate. 3d.)
- 'The Windsor Magazine,' for August. (London: Ward, Lock, & Bowden. 6d.)
- 'The Mystical World,' for August. (London: H. A. Copley, Canning Town, E. 1½d.)
- 'The Arena,' for August. (London agents: Gay & Bird, 5, Chandos-street, W.C. 2s. 6d.)
- 'The Magnetic and Botanic Journal,' for August. (London: 20, New Oxford-street, W. 1d.)
- 'The Humanitarian,' for August. (London: Hutchinson & Co., 34, Paternoster-row, E.C. 1s.)
- 'Modern Astrology.' A magazine devoted to spreading a knowledge of this interesting science in every household, with which is incorporated 'The Astrologer's Magazine.' No. 1, August, with supplement of glossary. (London: 1 and 2, Bouverie-street, Fleet-street, E.C. 6d.)

THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MRS. ELLEN GREEN.

(Continued from page 368.)

'You have been very successful, I hear, Mrs. Green, in clairvoyant tests. You might mention a few examples, perhaps.'

'Before I came before the public I used to sit for an old doctor, and the purpose was to diagnose those of his patients whose symptoms left him with doubts. He would bring back something belonging to a patient, and with this aid I would go into a trance in his study, get into communication somehow with the sick person, and tell him all that he wanted to know. I never knew myself what was said, but he was very well satisfied with the results, and the arrangement was only brought to an end by his death.'

'This is an unusual case. The doctor was no doubt a Spiritualist.'

'No, he didn't believe in Spiritualism at all, but he believed in clairvoyance, and it was as a clairvoyant simply that he knew me. He would not listen to the idea that spirits had anything whatever to do with the matter.'

'No doubt he has seen fit to change his mind since.'

'He *has* changed his mind, for he is now one of my principal controls in healing work. Hundreds of persons have been healed through following the advice given. A dear old man! I will tell you how we first came in contact. A lady, who was a Spiritualist, was suffering with a tumor, and the doctors decided to cut it out. She thereupon had me called in at once from the Sunday-school where I was conducting a class, and was told through me that if the operation was performed it would kill her, but if not she would live for three years. She in consequence refused to have the tumor interfered with, and for three years she lived. When she did die I and my guides buried her.'

'What's that? I don't understand.'

'My guides and I buried her.'

'You talk in parable, Mrs. Green. Do you know for the moment I thought you actually meant that you and your guides committed her mortal remains to the grave.'

'So we did. My name is on the church register to-day in witness of the fact.'

A light broke on me, and, amid mutual laughter, the explanation was afforded that Mrs. Green, under control, had officiated at the funeral—had played the part of parson, and not of sexton, as I had at first imagined she wanted me to believe.

'I can give you a healing case,' pursued Mrs. Green, 'which is well authenticated, and within the knowledge of many persons. Alice S., of Blackburn, very ill with hip disease, was recommended to try a medium. We had a sitting at home, the old doctor controlled me, described what was the matter, and said what the girl must do. He added that she would not live very long, but while she did he would do his best for her. One night, subsequently, he came and said, "Write to Mrs. S. and tell her on such and such an evening, at such and such an hour, to carefully watch Alice, as something will occur." The day after the evening specified I got a letter from the mother to say that she and her friends had done as instructed, and while they were sitting round Alice's couch, she said she felt as if she could walk. Getting up, she went round the room two or three times without difficulty, and from that moment she was cured, although she had not walked for a year. The next time I went to Blackburn this girl came to the meeting and thanked me, and I have at home a pretty testimonial from her, worked in silk. She died five or six years afterwards from heart disease.'

'I hope you don't as a habit prophesy death, Mrs. Green, like some mediums I know.'

'I am afraid I do sometimes ; but you see I am only the medium, and can't help myself. When it is given me in my normal condition, as sometimes it is, to see death, I say nothing. Why should I ? It can only be under very exceptional circumstances that good can come to a person by learning of his approaching death ; and harm may easily be wrought by its reckless revelation. But under control it is different. Those who speak through me are responsible, and must use their discretion. Sometimes, too, when conscious, I am impelled to speak, and there again the responsibility is not mine. Such a case is one that occurred at Halifax. After giving an address there I saw standing by one of the audience, a man wrapped in a dense cloud down to his waist, and in his hand I saw a letter with a black edge. The cloud melting away, I described the form to a man sitting near, who at once said, "You are quite right. It is my brother. But he is alive." I said, "Is he ? Well, tell him to be very careful indeed, for I see an accident before him, which I think will occur this week, and I also see bright metal. Tell him to stop at home for the next three days. There is someone abroad belonging to you, and from what I see there will be a death resulting from the accident, and this letter is going to convey the news to him." Twelve months later, when I went to Halifax again, this man came on to the platform, reminded me of the circumstance, and stated that the same week his brother, who was a platelayer (I had mentioned bright metal), was run over by a train and killed, and a letter had been sent across the sea to another brother to apprise him of the occurrence.

Now, here is something that occurred only a few days since at Hendon, where I am staying with Mrs. Everitt. A lady and her daughter came to the house, and the lady put into my hand a ring. Immediately I felt a very cold sensation, and was able to tell her that the ring had been taken from the finger of a dead woman a short time after death. I described the late owner of the ring with considerable minuteness, and mentioned that she was singing, all of which was confirmed, the spirit being the lady's daughter, who had been a professional musician. The spirit then showed me a slate, wrote on it the letter A, and put a finger to her lips. I stated this circumstance, and then learnt that during her illness she became speechless and used a slate to express her wishes. Her name was Annie. Several incidents in the life both of this young lady and her mother I also told, every one of which was confirmed as accurate.'

'Do you ever get physical manifestations in connection with your mediumship, Mrs. Green ?'

'No ; but a rather curious incident occurred at Oldham not long since, that might come within that description, perhaps. I was sitting in circle with some others ; and, suddenly losing consciousness, I found myself standing near, but apart from, my own body, with the circle with joined hands round it. I moved gradually away, until I got close to the door. My companions seemed to be growing alarmed, as my body became so still, cold, and pallid that it appeared as if without life. A thin electric line of light joined me to it. I began to think, "Oh, how I wish they would look round," whereupon one of the circle, Mr. Rayner, turned, appeared to see me, and drew the attention of the others. All looked and all seemed to recognise me, standing twelve or fifteen feet away. I could see their lips move, and knew that they were speaking, but could not hear a sound. All at once I felt an intense wish to get back to myself, and with the wish I was there, but how I got back I cannot tell you. I only know that I found myself "coming to" with one of the sitters holding a glass of water to my lips. The whole of the circle, I

found, had seen me standing at the door, and I looked a luminous counterpart of my body, dress and everything, as it was sitting at the table.'

'A curious feature of this story, Mrs. Green, is that everybody in the room seems to have seen the two bodies at the same time. Your spiritual body must have been partly materialised to have made it visible to all.'

'I suppose so. But you must be getting tired of my talk. I do not know where I shall stop, as one incident after another comes into my mind.'

'Not at all. Go on. I want to hear as much as you have to tell.'

'Well, I will be very brief. At Newcastle, among several other successful descriptions, was one of a spirit showing a hand minus two fingers, and recognised instantly by a stranger in the audience. This fact was reported at the time in the "Newcastle Daily Leader." At Cardiff, a few weeks since, where I also gave a public clairvoyant demonstration, there was a gentleman in the hall whose name I afterwards learnt was Captain Ward. I told him of the singular death of his son, who, falling from a ship in the docks, was nearly drowned, but rescued from the water and taken home, and who, an hour or two later, was suffocated in his bath by the fumes of the heating apparatus. Mrs. Cropper is a lady known to many Spiritualists in the North. I told her one day of an accident in the mine to her brother, and his being struck with paralysis as a consequence ; and whilst I was telling this, a letter, received by the next morning's post, was on its way to her with the news. Mrs. Groom, the medium of Birmingham, I warned of serious coming trouble, in the loss of two relatives ; her husband died very shortly afterwards, and her son within a year. Taken by Mr. John Lamont, at Liverpool, to see Mr. William Busby, who was ill, I went under the control of my old doctor, who diagnosed the case exactly as the sick man's medical attendants had already done, and told him to settle his affairs with expedition. Coming out of control, I described as standing by his side his father, recognised at once by everybody in the room, a very old gentleman in Quaker dress, and a friend who had accompanied him on a Mediterranean voyage, and had passed over. A few days later he died. At a public meeting at Cardiff, three years since, I described to two ladies present the daughter of one of them, who had passed over after a long illness, and "who had something wrong with the roof of her mouth." The mother said that the girl had had a hollow roof to her mouth, and wore a silver plate over it. Two or three months afterwards, when I was again in the neighbourhood, this lady sought me, and I gave her several messages from her spirit daughter, whose photo I picked out at once from about forty others, together with that of her intimate friend, whose name, Jessie Stewart, I was able to give without hesitation. Put into the mesmeric state by Mr. Peter Lee, of Liverpool, I visited the home of a sick woman whose mother was a neighbour of his, and described the house, the woman, and her symptoms — everything I said being subsequently confirmed.'

'You are a hypnotic subject then, Mrs. Green ?'

'I suppose that I am.'

'I heard a gentleman with experience in these things say the other day, after meeting you, that he could mesmerise you with ease. Do you think it possible that some of your visions, which have to you the aspect of objective reality, are thought-pictures impressed on your mind by persons near at hand ?'

'It is possible there may be instances of that sort. I cannot say. But there are many cases which could not be so explained at all ; and in Mr. Lee's case you must remember that he himself had never seen either the house or the person I described. He sent me across the road to his neighbour's house, and from there I found my way—

somehow—to the daughter, who was miles away. And as for mental pictures! I see spirits, not as hazy, vaporous beings, but better and more distinctly than persons in the flesh. I am short-sighted, and do not see people very clearly; spirits are much more real.'

'How do you know when you see a spirit that it is for any particular person?'

'I cannot always tell. It often happens that a spirit is near one person, drawing power from him to appear, and wishing to communicate with another some distance off. But there is usually a cord—an electric-like line of light—connecting the two, which indicates a bond of affection or sympathy, and shows me whom to address.'

'Is there any other means besides a difference to your vision that enables you to distinguish between a departed spirit and one incarnate?'

'I distinguish them by a sort of feeling—not at all by sight. I cannot explain more clearly.'

'Do you always know?'

'I have made mistakes; but not often. There are some things I see that I know cannot be of this earth. For instance, the most lovely colours, which I could not describe, because there is nothing here to correspond to them.'

'You have a daughter, I think, Mrs. Green. Is she too a sensitive?'

'Yes; she promises to be an excellent medium. Blind-folded, she can tell the colour of any object mentioned to or held near to her, and can describe many substances if placed in a glass vessel against her forehead.'

Since writing the foregoing I have received a letter from Mr. Hugh Smith, of Blackburn, speaking in the highest terms of Mrs. Green, and recounting a curious incident in his own experience. Five years ago he met Mrs. Green, and had described to him in minute terms, which makes the failure, on his part, of recognition at the time somewhat surprising, a man much attached to him, and dead of heart disease, one of whose characteristic features was an immense beard flowing to the lower edge of his vest. As he was completely unable to recall this person to mind, Mrs. Green said the spirit told her he would make himself known to his forgetful friend in a way that would surprise him, though it might be months or years before this came about. In the meantime, Mr. Smith's daughter has grown up into a medium herself, and, 'strange to say,' writes Mr. Smith, 'on Tuesday last, June 11th, this same spirit appeared to her whilst at her work. At tea in the evening she said, "Father, do you know you had a description of a man given you some years ago, and have never recognised it, and you were told you might be months or even years before you got to know him?" I said, "Yes, I remembered it." "Well," she went on, "you know him," and she described him exactly as Mrs. Green had done years before. "Tell your father," the spirit said, "that I have now fulfilled my promise. He will be sure to remember his old workmate, Martin Hitchen, when you give him my name." Then everything dawned upon me clear as noonday. My girl was only little and young when he passed away, as he had been in spirit-life a good many years before even I got the first description.'

RATHER ODD.—It certainly is a bit curious to see how many words connected with the Church begin with the letter C: Christ, Church, Chapel, and Cathedral; Canon, Clergyman, Curate, Clerk and Congregation; Chancel, Chapter, Cloisters and Crypt; Cross, Cup and Candles; Chimes, Choir and Chant; Consecration, Communion, Christening and Confirmation; Common-Prayer, Creed and Collect; College and Convocation, and, above all, Collection!

SPIRIT PHOTOGRAPHY.

'Il Vessillo Spiritista,' one of the most important of the Italian Spiritualistic journals, and whose editor, Signor Ernesto Volpi, has occupied himself largely with this subject, had last month a very appreciative *résumé* of Mr. J. Traill Taylor's paper read at the recent Conference, and reported in full in the columns of 'LIGHT.' The translation is signed 'Virginia Paganini,' and has one or two notes appended, which we reproduce, as they, to a certain extent, traverse some of Mr. Taylor's statements. For example, where Mr. Taylor says that, in obtaining the photographs referred to, the lens and camera were useless encumbrances, Signor Volpi adds a note, 'Not always.' He appears to have omitted to observe that Mr. Taylor clearly and explicitly says—just, in fact, that there might be no possibility of such a misapprehension—'in regard to the experiments made by me.' Further on, where Mr. Taylor, referring again to his own experiments, nevertheless appears to express a more inclusive opinion that the figures are impressions from the medium's mind, the translator appends the following note: 'The apparitions of the spirits are distinctly visible to clairvoyants in the darkness of night through that radiance by which they are themselves surrounded. As this light penetrates, along with them, the walls, it might very well penetrate the dark slide and impress the prepared plate; but this would none the less be, for all that, the photograph of a spirit.' Another note with regard to the same conclusion, runs: 'It would be necessary for him to prove scientifically that it is possible to photograph the mental impressions of a medium, and also how that comes about, seeing that the mind is not a body.'

Following this *résumé* of Mr. Traill Taylor's paper there are some observations by Signor Volpi. 'I believe,' he says, 'that it is possible to photograph the fluidic images created by thought, especially after the experiments of Dr. Baraduc, and in a future number we shall give an example which, I think, can be better explained on this than on any other hypothesis; but the photographs obtained by me demonstrate that it does not always cover the case, and that the photographing of invisible beings is henceforth indisputable. We have an example in the following narrative given by the lamented Enrico Dalmazzo on the occasion of the Buguet trial at Paris. It dispels all idea that the photograph of which it treats could have been produced by the medium's thought. We have a positive of this photograph which Dalmazzo kindly presented to us, and those who know the high character for integrity which Dalmazzo enjoyed will certainly not doubt his word. We have carefully examined the photograph in question, and have found the characteristics which distinguish the photographs of fluidic beings from the others, and which, for us, supply the experimental scientific guarantee.'

Enrico Dalmazzo was Director of the Turin Typographical Union, a Knight of the Corona d'Italia, founder in 1864 of the 'Annali dello Spiritismo,' author of a work on 'Christian Spiritualism,' and was entrusted by the celebrated Italian Minister, Sella, with the negotiation of important and delicate financial arrangements. He died in 1892. The following is his declaration: 'Turin, July 19th, 1875. In consequence of an intimation inserted in the "Revue Spirite" I make it a duty to certify the following fact. I abstain from any judgment, and limit myself to giving testimony as to what was seen and understood by me, and by other persons worthy of confidence.'

'In the month of August, 1874, a member of my family having, on the way to London, to pass through Paris, with her husband, I asked her to request a sitting with Mons. Buguet, the photographer, and to observe carefully how matters were conducted at the sitting. She sat twice, and noticed nothing that differed from the ordinary routine of other photographers. Not being able to remain in Paris until the portraits were delivered, she left instructions to send them on to Turin, and continued her journey to London. As soon as I received the photographs I showed them in the family; among others, to my elder sister, who at once recognised in one of the images an uncle who had died in the East about forty-five years before, and whom I had never seen, or, at least, did not remember having ever seen. Wishing to make myself sure of the truth of this resemblance, I took the pictures with me into the country to Barolo, and showed the one having the shade of my uncle to my father (eighty-three years old), who knew nothing about Spiritualism, and who, after having looked at the photograph, exclaimed, astounded, "My God! it is

my brother-in-law ; your uncle Giacinto ! I recognise him perfectly. How have you got this portrait along with that of Adela, who was born more than twenty years after his death ?" At this recognition there was present one of my best friends, a retired Government official, Colonel Marc Aurelio Galateri, who wishes courteously to confirm these presents by his signature as a witness of this recognition, exact, clear, and absolute, made by my father, whose signature I cannot procure, as he is absent with my sister.

'All this is a faithful account, and I am prepared to maintain it before anyone and in any fashion. (*Quicumque et quomodo-cumque.*) I hope this offering to truth may contribute to bring about its full discovery.—(Signed), ENRICO DALMAZZO.'

'Having read the above, I confirm what regards my presence at the recognition mentioned.—Turin, July 19th, 1895. (Signed) GALATERI, MARC AURELIO, Colonel (retired).'

PSYCHIC EVOCATION OF REAL OBJECTS.

This is the title of a paper of much interest by Professor Adrien Guebhard, Fellow of the French Medical Faculty, in the 'Annales des Sciences Psychiques.' He is careful to state preliminarily that the term 'evocation' is employed in its purely etymological sense, and not with any mystical or magical signification. The paper is too long to give entire, and the three incidents which form the groundwork of it will be sufficient to show its subject.

On May 30th, 1893, during a geological excursion in the environs of Nice, the Professor passed a very bad night at the village of Contes, and started in a pretty rough humour to walk in the direction of the Escarène by an old road, where his discontent was increased to find on his right what seemed an everlasting mound of spongy stuff, without the slightest interest either palæontological or stratigraphical. He tried to console himself with the effort to find for his friends a helix or two for their shell cabinets, by poking in the crevices of slimy stone or under tufts of green fern. He had to give it up and resign himself to the dull walk of an ordinary traveller, when suddenly, like a flash of lightning, there passed into his consciousness a violent desire to obtain a botanical specimen which for him had almost passed to the domain of myth. An eager botanist, he had sought it in vain for thirty years, and had come to the conclusion that it was non-existent, although his interest in it had been greatly revived in 1889 by the publication of Part CIX. of the 'Comptes Rendus' which has a reference to it on pages 120-124. Unaccountably, instantaneously, and with all the intensity of an old, unsatisfied longing, came this desire to possess a specimen of the maidenhair fern, *Asplenium trichomanes*. Hardly had he realised the mental image evoked by this wish when his eye was arrested by a single frond some two yards distant, which had all the appearance of being bifurcated. He had not searched nor sought for it. Among all the green tufts of verdure surrounding him, his glance alighted directly and instantly on that single frond. Scarcely believing, in fact disbelieving, his eyesight, and fancying it must be merely the superposing of two neighbouring points, as he had many and many a time found before, he walked up to it. He says he could hardly credit his eyes even when gathering the specimen, but there it was without a doubt, the prize of a search which had endured as long as many a busy lifetime. In the midst of his astonishment and pleasure he could not help muttering to himself while collecting it, 'Well, I only now want the *Cet*——' He had not finished his sentence when his glance, which had been mechanically moving about, was directed straight from the upper right-hand part of the wall down below to the path on the left, where at the wall-foot was a poor meagre specimen of *Ceterach officinarum* smothered in the middle of *Asplenium*, and as if blanched at finding itself in that corner of humid shadow instead of being sunned in the hole of a dry wall—the usual habitat of the species. This plant abortion, which he would never have dreamt of seeking in such a place, he had never seen before, neither in his youthful researches nor in the rich collections of museums. He had never seen it in herbariums nor in any special work, and had finished by believing it to be also non-existent. Then, in the midst of his excitement, he recalled the principal conclusion of his last year's observations on the partly epidemic and, at the same time, local character of these accidents of vegetation, and thought: 'If I have found one, and then two bifurcated sprigs, certainly the third is not far distant.' In less time than it took to formu-

late the thought his glance alighted at once, and without any hesitation whatever, on one single frond of maidenhair—one only among hundreds—which displayed two points well marked ! After this he sought in vain for anything further, and at last came to the conclusion that he had either at the first stroke put his hand on these three specimens, and that no others existed, or that the rapid and violent succession of the three separate efforts of attention had exhausted for the moment his faculty of observation, and all his capacity for research.

On August 8th, 1893, at Lausanne, having accompanied into the country some friends, whose gay conversation had been anything but botanical, he had just shaken hands with them, and was returning by the same route, when, without rhyme or reason, there suddenly came into his mind the idea of the forked maidenhair, and immediately afterwards he, without any searching, put his hand on one specimen, then, a little further on, on a second, and finally on a third frond. After that he explored conscientiously the fifty yards of fine old wall, devoting to the search the most minute attention, and sparing no time, but found that he either could no longer see or there was nothing more to be obtained.

Ten days later he was, along with a numerous and bright company, visiting Jean-Jacques Rousseau's country, and, as he was leaving the house, thinking of the illustrations of the 'Confessions,' just as he was stepping over the threshold, he instinctively felt his glance drawn to the little terrace wall, where, 'at the first look, among some stunted tufts which afterwards furnished me with two or three similar sprigs, I discovered an extremely curious specimen of maidenhair—such as I had never possessed—having not only bifurcated fronds, but actual branchings.'

In reply to some questions by the editor of the 'Annales,' Professor Guebhard propounds the tentative theory of 'unconscious sight' previous to the conscious sight, and asks, 'How is it that, precisely where there was something, my attention was awakened ? How, afterwards, did my glance go so quickly and so directly to the place, passing from right to left, from above to below, with absolute certainty ? Is it because of a kind of attraction in the real object for its mental image—itsself previously evoked from a latent condition by the immediate vicinity of its figured reality ?' And there the subject is left for the present.

LETTERS TO THE EDITOR.

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

The Ring on Mr. Husk's Wrist.

SIR,—I do not wish to appear to slight Dr. Wyld's letter on this subject in 'LIGHT' for August 3rd, and will therefore briefly touch on his points in order.

1. I have not said that Mr. Crookes asserted that the ring 'must have been placed on Husk's wrist by ordinary means.' The fact that it *might* have been so placed destroyed the evidential value of the phenomenon.

2. What Dr. Wyld regards as his 'knowledge' on the subject, I may be allowed to regard as his 'belief,' especially since the 'persistent experiment' of which he speaks did not include the special experiment deemed by experts to be the one thing needful.

3. I refer the reader to Society for Psychical Research 'Proceedings,' Vol. III., p. 463.

4. I am quite willing to say that the committee offered to 'attempt to take the ring off,' if Dr. Wyld prefers this phrase. Similarly, if need were, I might ask Mr. Horsley to *attempt* to take my leg off,—as he might, no doubt, be struck by lightning while doing it.

5. Whether that eminent surgeon was likely to 'lacerate or fracture' Mr. Husk's hand, the reader may judge.

6. As to Mr. Husk's motive in declining this or other tests, it is, of course, a matter of inference. As to the fact that the committee did not invite Dr. Wyld's presence, it is again a matter of inference whether, when experts chosen for a special task do not ask us to help them, this is due, as Dr. Wyld suggests, to 'fear or weakness,' or to some other feeling.

7. In saying that the ring no longer 'figured as a standing miracle,' I naturally meant that it was not now, so far as I knew, publicly quoted as such. What may still rank in the arcanum

of Dr. Wyld's intelligence as 'a demonstration that spirit is the substance of matter,' I do not presume to say.

8. I do not deny that some persons 'possessed of common powers of observation' may still 'be convinced that the ring could not possibly be removed intact without serious injury to Mr. Husk's hand.' Our reason for inviting Mr. Crookes and Mr. Horsley to judge of this was because we regarded their powers of observation as above the common.

In conclusion, I will say that, myself believing in the real existence of 'physical phenomena,' I am most anxious that as much good evidence as possible should be collected for that belief, and I much desire to see greater effort made in that direction. But I am forced to add that in such a matter bad evidence is much worse than none.

Leckhampton House, Cambridge. FREDERIC W. H. MYERS.
August 3rd, 1895.

Mediums and Spies.

SIR,—Victims of police-spy persecution should appeal to higher courts, where their convictions will certainly be reversed, providing they have not been practising upon the 'young and ignorant.' A prosecution, to be successful, must prove an intention to deceive, and this cannot be done in the case of *bonâ-fide* clairvoyants and hand-readers whose clients are adults able to protect themselves. Innumerable proofs have been given of a real power to read the past and the future, and the question arises, Is this interesting gift to be suppressed by bigots and persecutors operating on an un-English spy system? Are free-born Englishmen to be sat on by the police?

I shall be happy to subscribe 10s. to a defence fund, and I hope all lovers of liberty will come forward and do likewise.

FREE BRITON.

Beau Brummell in Spirit-life.

SIR,—In your issue of the 27th ult., Mrs. Alice Bodington, in her interesting letter on 'Experiences in Spirit Life,' has the following: 'What can we think of a life beyond the grave of a Jay Gould or a Beau Brummell? Is there a soul in such men to survive the body?' It may possibly have escaped your recollection that in a book entitled 'Life and its Manifestations,' being a continuation volume of the series of 'Angelic Revelations,' consisting of communications received in a private circle, Beau Brummell gives some of his experiences on the spiritual plane of life. Apparently Mrs. Bodington is unaware of the existence of this work, which, produced as it was for private circulation only, under the auspices of a gentleman who is a frequent contributor to your columns, is naturally confined to a limited number of readers.

Trusting you will excuse my trespassing on your valuable time,

IGNOTUS.

The Teachings of 'Orthodox' Spirits.

SIR,—A letter which appears in 'LIGHT' of April 27th, 1895, from 'F. L. D.,' Cannes, has appealed to me, as an earnest follower of Spiritualism, more than anything that I have hitherto read in your columns. The writer's conclusions are almost identical with my own.

Although not ignorant or incredulous of the existence of the spirit world, it was only about eighteen months ago, and purely out of curiosity, that I began to sit with some of the members of my family. I will not trouble you with an account of our experiences. I will merely mention that, in consequence of the untruthful nature of some of the communications, I decided to give it up; but that some time afterwards we were told at a sitting that the fault lay with ourselves, and that, to derive real benefit from it, Spiritualism must be approached with earnest prayer and a determination to lead a life in conformity with the teachings of Christ. We determined to follow this advice, and since then we have continued our sittings regularly, with the best of results. I said sittings, but, as a matter of fact, the table has for some time been dispensed with, the medium having developed the faculty of automatic writing and speaking.

The effect upon myself has been to change me from a Unitarian to a firm believer in not only the Divinity but the Deity of Christ. This belief was for a time shaken by reading that beautifully-written, but, to a beginner, misleading, work of the late Stainton Moses, 'Spirit Teachings'; and it was only after re-reading page 26 that I realised that 'Imperator' spoke with very imperfect knowledge. 'We hear little from beyond,' he there says, 'though we know that the blessed ones who dwell

there, &c.' . . . 'We know nothing by experimental knowledge.' 'We believe that we state what is accurate when we say, &c.' 'We are far from that blissful state.' But the teachings which have been communicated to ourselves are from those who assert that they have attained to that 'blissful state.' The ring of truth is in every word they utter. Events have happened as they were foretold by them. This and the peace and happiness which have entered into our household and everyday life since first we were made aware of their presence have convinced us of the truth of their utterances.

We learn from them that, as your correspondent points out, we enter into the spirit world holding the same religious views as on earth, but with more toleration: that with all earnest seekers after God and Truth, Love is the all-powerful motive in those spheres: that love (for God and Christ are the personification of that Love) will eventually bring all into one fold, under one Shepherd.

They tell us that in the spirit world of Light, creed and dogma are a matter of no import, a habit, a part of our nature, carried with us into that world, to be gradually cast aside to admit the only creed known to the angels and higher spirits, the creed of love and adoration of God and Christ: that the best of our earthly creeds is imperfect—for how can the mind of man grasp the faintest conception of the Almighty?—and that it must be remembered that, in passing through the human channels of men's minds, inaccuracies have crept into the sacred writings, even into the words recorded as spoken by our Lord when on earth.

If we could only adopt that blessed spiritual creed of Love, what a change would come over the face of this poor world! The ceaseless struggle for gain, for existence even, selfishness and self-interest, the antitheses of that creed of Love, would disappear. Toleration, sympathy with the aims and objects of our fellow men, brotherly love, would prevail; there would be no incentive to crime, and vice would die a natural death. Then, indeed, would the words of our Lord's Prayer be realised, and God's will would be done on earth as it is in Heaven.

Gisborne, N. Z., June 14th, 1895. W. F. SOMERVILLE.

Bullying the Spirits.

SIR,—I feel impelled to make a few comments on Mrs. Duffey's list of twenty questions to be addressed to spirits by investigators, with a view to compare the replies with those hitherto received by herself.

I should hesitate to pronounce my views, were it not that I have had, for more than three years, a medium and seeress of exceptional powers in my house, and that I am continually receiving spirit messages as to the best use of a healing gift which I possess.

Many seem to hold an idea that the unseen world is a kind of general information society, at the beck and call of every curious inquirer who propounds a difficulty with the manful resolve to put up with no nonsense, because, forsooth, 'when a spirit in the flesh gives us such a reply, we metaphorically and logically knock him down!'

Is it not preposterous to think that any disembodied spirits of a high type would deign to answer such a challenge, to 'stand and deliver' information as to the dress materials, style of building, and manner of feeding used in the 'Beyond,' or even to clear up the theological mists in which age after age of man has vainly groped, as if Dogma were all in all? And is it wonderful if an inferior class of spirit should rush in and fool us to the top of our bent with pleasing fictions (or allegories, if you will) about the Summerland, or life on the planet Mars? Why, even if we do not regard a spirit as a 'thing of awe,' should we venture to use a more brutal style of address, 'get indignant, and tell him what you think of him,' any more than we should dare to bullyrag a human acquaintance who might decline to answer what he thought a foolish question?

To me, and many other Spiritualists, this line of conduct seems very mistaken. It used to be said, 'The Bible is not designed to teach man science,' and, in the same way, Spiritualism is not mainly concerned with satisfying our curiosity about another world. But boundless possibilities of good may accrue to us, if we cultivate teachable receptivity instead of insolent domineering in our intercourse with spirit life. The better government of ourselves (and sometimes of others, too!), the mitigation of many woes, miseries, and sufferings to which flesh is heir, the transmission of comfort in trouble, and even of sound worldly advice when

needed, often quite spontaneous, the encouragement to self-control, truth-seeking and purity, as the true regenerators of mankind, these, *these* are the topics on which the invisibles love best to enlighten us, and on these we need fear no refusal to communicate. Learning such wisdom from those whose eyes are opened by the clearer light of the higher stage in evolution which they have reached, we too may gradually rise from mean and sordid conceptions to a lofty plane of thought and feeling, which still is compatible with the earth life and its claims. We should hear less of despair and of suicide did men realise that spirit guides are ever watching to transmute dross into gold, evil into good, for all those who have faith to follow their lofty, if sometimes oracular, counsels.

Yet the proud ancients accepted and obeyed the Oracles, and we who believe in a higher source for our modern communications, might well copy their behaviour on this point. For us men, with the abysmal limitations of our ignorance and mortality, to approach the unseen world '*du haut en bas*,' and demand evidence on conditions of our own, is, clearly, not only unbecoming, unwise and degrading, but also dangerous in the highest degree.

S. T. A. N.

Professor Huxley and Spiritualism.

SIR,—Certainly, our foremost English scientists did not add to their renown in their dealings with Spiritualism. Faraday, Tyndall, and Huxley were all very unfortunate in what they called their investigation of the subject. Professor Crookes dealt with it more calmly and rationally, and had his reward, and has added considerably to his renown as a scientific investigator of marked ability. The same may be said of Dr. A. R. Wallace, who, like Mr. Crookes, has never shrunk from publicly acknowledging his belief in the reality of the phenomenal facts of Spiritualism. Dr. Huggins, a former President of the Royal Society, experimented, in company with Mr. Crookes, with Home and other mediums, and was, I believe, satisfied of the facts, but, so far as I know, has never said much about them. We have also had the public outspoken testimony of Professor Barrett and Dr. Oliver Lodge, all of whom, with the exception of Professor Huggins, have acted differently from the Harvard Professors, who, when they found the facts in question real and indisputable, declined to give a report of their experiences, although, at the outset, they agreed to do so.

These remarks are suggested to my mind by the recent death of Professor Huxley in this town, with whom I had a little correspondence, in the hope of getting him to look into Spiritualism in a calm and judicial frame of mind, pointing out to the learned scientist that it was undesirable that he should remain in the dark on such an important subject, on account of the influence he exerted on others. This was some nine years ago, when it was reported that he was going to make a thorough investigation of Spiritualism. I received a courteous reply, intimating that the report was without foundation, that he had attended two or three sésances, in former days, with unsatisfactory results, in one case being quite sure that the medium cheated, and that he did not deem it worth while to trouble himself any more in the matter. I wrote in reply, expressing my regret at the conclusion he had arrived at, and, giving two or three of my experiences, promised not to trouble him again in the matter.

Those who know anything of Spiritualism realise the difficulty of gaining evidence when in the state of mind the Professor seems to have been in. His mental condition on the subject is shown by the following passage from his writings:—

If a man asks me what the politics of the inhabitants of the moon are, and I reply that I do not know; that neither I nor anyone else has any means of knowing, and that, under these circumstances, I decline to trouble myself about the subject at all, I do not think he has any right to call me sceptic. On the contrary, in replying thus I conceive that I am simply honest and truthful, and show a proper regard for the economy of time. . . . Why trouble ourselves about matters of which, however important they may be, we do know nothing, and can know nothing? We live in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try and make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it.

From this it is evident that the learned Professor took a very materialistic view of communicating with the inhabitants of the spirit-world, by his analogy of the lunar inhabitants; but, what is worse, is his confession that, 'even if Spiritualism is true, it does not interest me,' assigning as a reason, 'If anybody would endow me with the faculty of listening to the chatter of old women and curates in the nearest cathedral town, I should decline the privilege, having better things to do. And if the folk of the spiritual world do not talk more wisely and sensibly than their friends report them to do, I put them in the same category.' Professor Huxley is also reported to have

remarked, 'that speculation about the unknowable was an infinite waste of time. Man ought to cease troubling himself with metaphysical subtleties; should recognise his limitations, and should rest content with a search for present knowledge.' Holding these materialistic matter-of-fact views, and having no conception of spiritual things—which are spiritually discerned—it is no wonder that Professor Huxley was not favourably equipped for investigating Spiritualism. He regarded the world as the world of causes instead of effects, and sought to find in matter the secrets of the universe. He had no idea of 'the occult' or of an underground way to the Summerland, nor of the existence of such, affording a proof that Mr. Shorter is right in asserting that scientists have no special qualification for investigating Spiritualism. Their very prejudices and preconceptions are an obstacle to their doing so. Yet one can hardly conceive how an intelligent man, like Mr. Huxley, could not see that intelligence of any kind, even if it resembles 'the chatter of old women,' coming from an outside source, settles the contention between the materialist and the spiritualist by disproving the theory of the former that mind is the result of organisation, and that matter does all. With your permission I propose to make a few further remarks next week.

Eastbourne.

ROBERT COOPER.

SOCIETY WORK.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. J. J. Morse delivered an inspirational lecture on 'Re-incarnation,' a full report of which we print elsewhere. Miss MacCreadie will occupy the platform next Sunday with clairvoyance.—D. G.

DAWN OF LIGHT CIRCLE (Mrs. Hubert, medium).—A circle will be held at 68, Wells-street, Oxford-street, W., on Mondays and Wednesdays, at 8 p.m. Other mediums have kindly offered their assistance from time to time. Private sittings can be arranged. Ring second bell.

LONDON.—KENTISH TOWN.—A public circle was held by Mrs. Spring on Sunday evening last. The conditions were good and harmonious, the trance addresses of high tone, and the clairvoyance and character delineations of spiritual qualifications were very remarkable.—T. B.

SPIRITUAL HALL, 111, CLARENDON-ROAD, NOTTING HILL, W.—On Sunday last Mrs. Mason's controls gave an interesting account of their experiences in spirit life. On Sunday next, at 7 p.m., Mr. Wyndoe, clairvoyance; Tuesday, at 8 p.m., sésance—inquirers welcome; August 18th, Mrs. Hubert; August 25th, Mrs. Stanley.—J. H. B., Hon. Sec.

EAST LONDON.—VICTORIA PARK OPEN AIR WORK.—On Sunday afternoon last the friends from Jubilee-street were absent, so did not join Messrs. A. M. Rodger, A. W. Jones, and T. Brooks, who in turn addressed a good and interested audience. Large parcels of literature were distributed. Next Sunday, at 3 p.m., near the Fountain, Messrs. Emms and Rodger will speak.—B. T.

WINCHESTER HALL, HIGH-STREET, PECKHAM, S.E.—On Sunday last a public circle was held. Much information was given concerning haunted houses. On Monday Mr. Dale lectured on 'Mediumship,' which was followed by discussion. On Thursday a public circle for development was held. Next Sunday Mr. Dale will give an address at 7 p.m., lasting about an hour, to be followed by a public sésance. All are welcome.—H. E. B.

NORTH LONDON SPIRITUALISTS' SOCIETY—FINSBURY PARK OPEN AIR WORK.—On Sunday last Mr. A. M. Rodger opened the meeting, and answered questions put by an upholder of conditional immortality. Mr. Veitch (of Peckham) then gave an eloquent address, which the large audience highly appreciated. Mr. Brooks acted as chairman. Some 400 copies of the 'Two Worlds' and 'LIGHT,' &c., were distributed. Next Sunday, 11.15 a.m.—T.B.

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday last Mrs. Besan gave an interesting discourse, followed by Messrs. Dennis, Gownett, and Veitch. On Sunday next Mr. J. J. Morse will occupy our platform, when it is hoped all our friends will endeavour to be present, so that our hall may again be crowded. All who intend joining our annual outing to the Forest on the 31st must give their names not later than Sunday next to the secretary. Tickets, there and back by brakes, including tea, 2s. 6d. each; starting from our hall at 2.30 p.m.—T. MACCALLUM, Hon. Sec.

ST. JOHN'S HALL, CARDIFF.—On Sunday last the address was given by Mr. J. R. Gandy, the subject being 'What is God?' After the service the half-yearly meeting of members was held. On the afternoon of Wednesday, 31st ult., the second picnic in connecting with our debating class was held at Caerphilly, and a pleasant time was spent. After tea an adjournment was made to the magnificent old ruins of Caerphilly Castle, and in the banqueting hall, which has been roofed and floored by the Marquis of Bute for the convenience of visitors, an impromptu sésance was held, and an interesting description of its spirit surroundings and occupants given by Mrs. Ellen Green, whom we were delighted to have with us. Speaker next Sunday evening, Mr. Samuel Longville.—E. A.