

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 814—VOL. XVI. [Registered as] SATURDAY, AUGUST 15, 1896. [a Newspaper.] PRICE TWOPENCE.

NOTES BY THE WAY.

An excellent fighting and informing pamphlet is Dr. Peebles' lately published 'Who are these Spiritualists, and what is Spiritualism?'—a trifle sketchy but bearing all the telling marks of a despatch from the battle-field, in which Dr. Peebles is, of course, always to be found, preach, as he may, Love and Peace. But his warfare is only against rank prejudice and conceited ignorance. The booklet abounds with quotations from believers and partial believers, accompanied by a cataract of sympathetic names.

Dr. Peebles draws a useful contrast between Spiritism and Spiritualism, with a strong expression of opinion that Spiritism alone, as mere spirit-intercourse, is or may be lowering and dangerous; while Spiritualism, suggesting as it does spiritual communion 'grounded in man's moral nature,' is of God, 'the key that unlocks the mysteries of the ages,' 'the soul of all past religions,' 'the mighty uplifting force that gave to the world in all ages its inspired teachers and immortal leaders.' 'Spiritualism,' he says, 'while inhering in and originating from God, does not centre alone in, and rest entirely upon, phenomena, but upon spirit—upon the spiritual and moral constitution of man, which constitution requires such spiritual sustenance as inspiration, prayer, vision, trance, clairvoyance, and heavenly impressions from the divine sphere of love and wisdom.'

The price is only fifteen cents, about sixpence. We shall be glad to hear of it as being on sale in this country.

By the way, from a contribution with which he has favoured us for this week's 'LIGHT,' it will be seen that Dr. Peebles does not believe in the immortality of animals under the human line. Some of his objections seem fanciful or borrowed from gross spheres of life, but there is much in his article which deserves serious consideration, especially in regard to the subjects of clairvoyance and spirit testimony.

That is certainly an odd notion of Lord Kelvin's, that if a mighty power could and would cause all the invisible molecules to move, with the old velocity, in the opposite direction, everything in nature would be reversed, and the great drama be all played over again backward. Professor Quenoult, in an address before the French Academy of Sciences, has worked out this queer idea on a lower scale, in relation to photography and the kinetoscope. The results have been thus summed up:—

Having photographed a plant at regular intervals and shown in the kinetoscope the growth, the development of the stem, leaves, buds, flowers, and fruit, the same sequence of photographic pictures reversed was presented to the eyes of the astonished Academicians, who wondered at the fruit turning into flowers, flowers into buds, buds drawing back into themselves and disappearing, the leaves closing, getting smaller and disappearing, the stem getting shorter and shorter, until the earth closed over it.

The most incredible things are developed before the eyes of the spectator, if a most ordinary series of such pictures is reversed. A drinker takes up an empty glass and replaces it full

upon the table; a smoker sees the stump of a cigar flying at him from the floor, takes it to his mouth and sees the smoke originate in the room, draws it into his mouth and into his cigar, which is gradually lengthened and finally replaced in the pocket. A wrestler, who has probably thrown away his garments, is recovered with them by their, so to speak, walking up on him into their places, while he himself performs motions of which we can understand nothing, because we never saw these most ordinary motions performed backward. A man, for instance, seated at a table before an empty plate, works hard taking bite after bite from his mouth until the chicken is whole again on the dish before him, and the side-dishes are also returned full to their respective places.

This, if slowly done, would make a sensational exhibition; but what mighty analogies it suggests concerning Time and Eternity!

A winsome, pathetic, and altogether fascinating book is Mr. Canton's 'W. V., Her Book; and Various Verses.' (London: Isbister and Co.) Our readers will remember Mr. Canton as the author of that very quaint and touching book, 'The Invisible Playmate.' His very style has in it the veritable music of the child-lover and comrade. He is wise with a child's wondrous wisdom, sees with a child's unpolluted eyes, and sympathises with a child's philosophy, not in pity but in accord. And the larger half of this book is all about a child and a child's wonderful thoughts and pretty sayings, but yet it is a book for very wise women and gracious men.

In an exquisite sense, it is profoundly spiritual: (no unspiritual person can understand or chime in with a child). We have long held that Jesus was literally, and not merely symbolically, right when he 'took a little child and set him in the midst of them' as a true type of the citizens of the kingdom. We believe that in more cases than not a child is likely to be right in matters of real righteousness than the average worldly-wise man or woman. Its sense of justice, in particular, is immense. All this Mr. Canton sees and knows perfectly well: and he combines it charmingly with the wise nonsense of his 'W. V.'

The 'various verses' vary in merit, but they all reveal the expert's nice discrimination, clear discernment, and satisfying expression, so limpid, picturesque, exact.

The Hon. A. B. Richmond, in an Address on 'The House we live in,' lately given at Lily Dale (U.S.), told the following good story of that great American, John Quincy Adams:—

An incident in the life of John Quincy Adams is an oft-repeated tale; it is trite and familiar to all, yet it is so pertinent to my subject that I repeat it for the sake of the moral it inculcates in the lesson of life.

A year before his death the venerable statesman, infirm from age and disease, was walking along a street in Boston when he met an old friend, who, while he cordially shook his trembling hand, accosted him with the friendly greeting:—

'Good morning! And how is John Quincy Adams this morning?'

'Well,' replied the ex-President; 'John Quincy Adams himself is quite well, sir; quite well, I thank you! But the house in which he lives at present is becoming quite dilapidated.

It is tottering upon its foundation; time and the seasons have nearly destroyed it. Its roof is nearly worn out. Its walls are very much shattered, and it trembles and shakes with every passing wind and storm. The truth is that the old tenement is very much out of order, and his landlord does not think enough of the old structure to put it in repair. It is becoming almost untenable, and I think that John Quincy Adams will have to move out of it soon; yet he himself is quite well, sir, quite well.' And the venerable sixth President of the United States, with the aid of his staff, moved on, little thinking that he had related in parable a lesson in human life that would live long after his statesmanship was forgotten.

Surely that was a precious 'little sermon' which 'The Echo' gave us a few days ago on 'The ascent of man,' taken from Darwin's great book on 'The descent of man.' The first half dozen lines contain a truth of infinite applications; 'Man may be excused for feeling some pride at having risen, though not through his own exertions, to the very summit of the organic scale; and the fact of his having thus risen, instead of having been aboriginally placed there, may give him hope for a still higher destiny in the distant future.'

Darwin, we believe, was thinking only of life upon this earth when penning these pregnant words; but, as we have said, they are capable of infinite applications. If, as seems certain, every stage of human advance has opened up new fields and roads for progress, is it not at least as likely that what is true of each stage in regard to this life is also true of the whole of each individual life to the life beyond? Every minute acquirement of physical sensation has always been prophetic of larger powers and vaster resources. Shall that not be so of the spirit by which alone sensations are possible? Having travelled so far and climbed so high, is it not as ridiculous as it is monstrous to say that the whole will disappear in a furnace or a grave?

BOSTON MEDIUMS AND SEANCES.

By 'BASSILLE.'

(Continued from page 376.)

MR. FRED TABOR.

A very good materialising medium is Mr. Fred Tabor. He possesses, also, the power of producing etherisations—a somewhat rare phase. His cabinet spirits include two rather remarkable figures. The one is, or rather was, in past ages, an Egyptian priest. His account of himself is, that he and his confrères abused or misused the occult powers with which they were gifted, and are in consequence compelled to put in a spell of expiatory work on the earth plane. He has work, he says, on other parts of the globe, but always seems to put in a punctual appearance at Mr. Tabor's seances. This personage comes forward at intervals during the proceedings. Tall and slender, in long white robe, close girdled, he throws his hands aloft with open palms upturned, and then, with slow and dignified movement, bows forward till his extended hands nearly touch the floor. It struck me as a decidedly distinct and characteristic form of obeisance or invocation, quite different from any action of the kind now in use among Eastern peoples, so far as I am aware.

This individual is said to exercise on occasion certain very effective occult powers.

Mr. Tabor has been at times a travelling medium, and has met with some adventures in the 'Wild West,' where sceptical gentlemen are apt to investigate the reality of materialised forms with the aid of a revolver. A form emanating from Mr. Tabor's cabinet was fired at with successful aim, causing a painful mark to appear on the medium's body—such is the peculiar connection between the medium and materialisation. The Egyptian priest undertook to be on the guard against further experiments of this kind; and sure enough soon afterwards, when a suspicious character made his way near to the platform, the priest, advancing, touched him with his hand, whereupon the culprit collapsed to the floor—stricken unconscious. On

another occasion this ancient sage hypnotised, it is said, by his gaze a large and dangerous dog which had somehow made its way on to the platform and which no one would undertake to remove. The animal collapsed and lay stupefied during the seance.

The other peculiar cabinet spirit is 'Jimmy,' who was a street boy in San Francisco, run over by a street car which cut off his legs, and who died in the arms of Mr. Tabor, who happened to be on the spot. He soon appeared in the cabinet and has always hung about the entrance of the curtain, acting as a sort of 'call-boy.' If anyone is required to go up to the cabinet 'Jimmy's' squeaky voice calls him up and adjures him to 'Take care and don't step on me,' because he still appears to be legless and of small stature. In the interludes of the seance 'Jimmy' calls up a spectator, asks for his handkerchief, cigarette, or any handy article, and making him stand outside, facing a solid unbroken stretch of thick curtain, he from inside passes him the article through the curtain and then squeaks out, 'Put your finger in the hole,' said hole, of course, being non-existent. This little item of 'passing matter through matter' seems a mere trifle to the humblest little sprite.

There were several other materialising mediums in Boston during the winter, giving regular seances, but it would unduly prolong these notes to attempt any separate mention of them all—and none, so far as I learnt, presented any special feature calling for description.

But as we are always hearing so much about exposures and frauds, it is necessary to say very explicitly that no competent person could doubt the genuine character of all the materialisation phenomena produced by the leading mediums in Boston during the winter of 1895-96. In all cases the seance room is an ordinary parlour or drawing-room in a town house, the cabinet a mere curtained framework, sometimes a bay window, or a corner of the room curtained off. As mediums move about a good deal, their rooms are usually only rented temporarily, and there is no possible chance for the introduction of trapdoors, sliding panels, or any other device, even if anything of the sort were competent to account for the recognitions of friends and relatives.

SLATE-WRITING.

Mr. Keeler, whose physical manifestations have been above described, is also a first-class slate-writing medium. You can take your own slates, firmly screwed together if you wish, and they need never leave your hold or your sight for a moment. There is no putting of the slates under the table (which used to be one of the objections, though a puerile one, to Slade's procedure). The names from whom you desire messages are written by you at home on slips of paper, which you fold up tightly and which never leave your possession and are never even touched by the medium nor unfolded. The visitor sits at one side of a small table, and the medium opposite, in a room bright with full daylight. The visitor puts his folded billets on the table, where they remain; he holds one end of the slates, Mr. Keeler touches the other, and the writing is soon obtained, conveying intelligent and fully signed messages from the names addressed. In some cases the writing appears to be precipitated almost instantaneously; in others, as one holds the slate one hears the fragment of pencil writing within and feels the slate being pressed exactly as though a mortal hand were writing firmly upon it. Sometimes the writing is in coloured pigments, which will not wash out. Coloured drawings of flowers, &c., also appear.

Mr. Keeler's powers are not so independent of weather as the matter of slate-writing as they are in producing the physical manifestations. On dull and cloudy days his visitors have to be put off, but in the beautiful bright clear winter of the Northern States such interruptions are rare.

Of 'Business, Test, and Clairvoyant' mediums, there were large numbers of varying degrees. The best clairvoyants are also clairaudient, and always give the names of the spirits whom they discern among the audience, or who come on to the platform to them—sometimes Christian name only, but in the best cases full Christian and surnames are obtained. This, of course, is far more convincing and satisfactory than mere descriptions of appearance.

(To be continued.)

The Subscription to 'Light' is 10s. 10d. per annum, post free. Remittances should be made payable to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, London, W.C.

AN INSTRUCTIVE STORY OF OBSESSION.

(Continued from page 359.)

The summer of 1891 was overpowering. The dry weather threatened a famine. The peasants formed processions, and sadness reigned everywhere. The spirits did not abandon Varia. The voices consoled her when she lamented over the sufferings of the people. 'I know by experience,' she said, 'what it is to suffer from hunger; as a child I used often to beg for bread.'

The voices answered: 'The want of rain makes men turn to God and think of Him. Suffering purifies, and causes prudence; without it people would become demoralised. No one thinks of a future life. As for rain, do not fear, you will have it in time.' Sure enough rain came in our part, so that our village and others thereabouts suffered less from famine.

'Sometimes when I do not attend to the voices, they call me a fool; but when I cry or am sorrowful they console me, and caress me, touching me gently,' Varia told me one day.

I was anxious to see the small clouds Varia spoke of, and so, on the plea of not feeling well, got her to sleep in my room. When she was asleep and the light put out, I sat on my bed to watch. Suddenly the room became so bright that I could distinguish every object. 'The shutters are closed,' I said to myself, 'there is no moonlight. It must be an effect of my imagination.'

During the night Varia sighed heavily, and when I asked what was the matter she only answered with a sort of groan. In the morning she rose early and left the room, saying the spirits would not let her sleep. At eight o'clock, when she called me, this is what she related:—

'Shortly after I went to bed last night, and before you came, I became enveloped in a cold breeze. Suddenly I saw near me a white form! I was frightened, and then the form became obscured and seemed to fall on me; it covered me from head to foot in a light vapour, and appeared to enter into me and then vanish. The voices said: "It is still impossible, she is alarmed—her alarm is an obstacle to us! We had better only form small clouds. Varia! turn towards your mistress." (You had just put out the light, for I could see everything, though my tongue was powerless.) "Your mistress shall see them," they added. I did not obey them, but remained with my face to the wall. Then from my closed eyes, from my forehead, and from my mouth they drew something like a small stream of vapour, which formed a small cloud. Though faint, the room was lighted up by it. I could distinguish everything.' ('Then the light I saw was not only the effect of my imagination!' I thought.) 'At that moment rough voices exclaimed: "John! What an idea to produce such a light! Are you sufficiently pure to take so much on yourself? Wait a moment! We will prevent you." And strife arose between the spirits. Loud, screaming voices frightened me. The lower powers tried to make me fall off the bed. "Where has she got to?" they cried. I called out in my fright, though I could not answer you, for my throat was contracted. The gentle voices consoled me and exhorted me not to fear, but the evil ones continued their vociferations. I saw a mass of their thin faces and could not sleep. So I left the room.'

During the autumn John rarely manifested, as he said he was occupied. One evening I was with Varia, who had gone to bed, but I could see nothing. I was on the point of leaving her when suddenly her face took on a perfectly new expression. It was inexpressibly calm, and an invisible being, giving the name of 'Florus,' spoke through her mouth. He said he was one of the five hundred confided to John for instruction in goodness, so as to help him later on in his great mission.

To my questions Florus replied: 'Out of this legion of spirits there is always one, who, in John's absence, or that of the other higher spirits, remains to guard this maiden, and to protect her from the "wicked" ones, who are always pressing round mortals. Towards you a mass of spirits come in order to be relieved and developed; for you are one of those rare beings on earth, who understands that communication between your world and ours is possible and real.'

'Is it long since you left earth?' I asked him.

'Nearly ten years, at an advanced age. My family is still on earth—my wife Emily, a German, and three children. I feel drawn towards them but have not yet the right to be near them. I am not in a fit condition. To say all concerning my

family would only be allowed to our superior, John, and then I could give you many proofs.'

'How is it he has not manifested to-day?'

'John is far away, helping at a séance. The other superior spirits who are sometimes round Varia are also absent; as for us who serve, it is forbidden us. Besides, your little machine is not prepared for it. But she will not die until she has been used for the manifestation of many things. There will be many conversations at the séances she will attend. Moreover, we are preparing to show ourselves to you, so that you can photograph us. One of us will be able to speak.'

'Is it not very difficult for you to materialise yourselves?'

'Not at all; and amongst five hundred some will be found capable of it. All will come in time. Do not lose patience, but meet together sometimes; it is good and useful to us.'

'Could you not produce some sparks this evening?'

'It is impossible for us to produce lights. It is only possible to spirits much superior to us. We could produce faces; but the maiden is frightened. We fight against this silly feeling and against the one who encourages it.'

'You promise too much; that is why I mistrust you. Last winter John made promises he never kept.'

'The harm was his speaking too soon. The maiden chosen to second him in his mission is not yet prepared. But I must not lose sight of her; on all sides come those who try to interfere with our work on her. They trouble me also. I am afraid of saying too much. Farewell! May the Lord be with you and us!'

The next morning Varia said to me:—

'All the rest of the night after you left I heard voices. Some said, "It is a sin to give yourself up to the spirits," while others exhorted me not to fear them or resist them. And then joy seemed to fill my heart.'

Many other invisible beings manifested through Varia, and gave their names—Mélanie, Euphrosyne, Dion, and others. But Florus was most often near her. 'When he is with me I feel more courageous,' she said. There were also Olga, a musician, and a Charles.

'Do you know, I no longer fear the spirits,' Varia said to me one day. 'To-night little Serge is on guard. He tells me he is the son of my eldest sister, whom I loved and cared for while still a girl. I sorrowed much for him.'

'Was that long ago?' I asked.

'Yes. I was then ten years old, so you see how long ago it was. I was not thinking of him, but he remembered me. He called me aunt; he said that when on earth he was a child and could not speak; but now he is grown up, and has learnt many things. "But though now grown up," he said, "I manifest as a child such as you knew me. They have placed me near you to keep you from fear, and to assure you as to the presence of good spirits around you; and you seem to me to be no longer frightened!"'

Varia was just twenty-eight years of age, so that the child had been dead eighteen years. One day, after some difficulty, I persuaded a young relative of mine, S., to sit at a table in the dark. After waiting half an hour, Varia said: 'We shall probably get nothing; too many bad spirits whisper round me. They are very angry. They say, "Let us frighten Varia, attack her, tear out her tongue." But I do not listen to them.'

Then suddenly she commenced groaning: 'Oh, hell! hell! I suffer. I am overpowered. Grant me your pardon; you, my three victims! I caused you to perish. Oh, what sufferings! Me, miserable, oh, how I suffer! John has permitted me to speak through the help of this human mouth. I implore you, pray for me!'

These despairing lamentations did not, fortunately, reach S.'s ears, for she would have been alarmed. Varia asked for a light, and then we found her with her eyes closed, and breathing with difficulty. Her pale face was impressed with the misery of this unhappy being, who called himself Thomas.

Suddenly the medium's face was lighted up with a pleasant smile. The open eyes looked amiable, and grew larger and deeper. John joyfully pressed S.'s hand, and said, vehemently, 'We have just accomplished much good. We have brought a great sinner to repentance. Yes, it is I, John!'

These last words were given in answer to the following remark made by S. in French: 'Look at the eyes. This face differs from the housemaid's. It must be her John.'

'It is time to finish the séance; Thomas has exhausted your little machine; she now requires rest,' said John. So we got

up. Varia moved slowly to her room, with closed eyes, the moment John ceased to speak.

I followed her and saw her fall, dressed, on her bed, where she soon fell asleep. The next morning when she came to me John said: 'Do you know that without the help of S. we could not have conquered Thomas. She overcame her aversion to Varia, and that conquest over herself exercised a good influence over him.'

I ought to have said that S. did not like Varia, as she felt a repugnance to her and mistrusted her. That was why she was so struck with the transformation of Varia into John, and surprised at the change in her features and expression of countenance.

(To be continued.)

HAVE ANIMALS IMMORTAL SOULS? AND DO THEY EXIST IN THE SPIRITUAL WORLD?

By J. M. PEEBLES, A.M., M.D.

Few will dispute that animals and insects are destitute of a high moral nature. They seem just designed for this world, which seemingly meets and measures their aspirations. It remains to be proved that they have any aspirations for a future progressive life. Adaptively designed for the earth, they have not the Deific spark, the divine soul-germ, nor religious aspiration, nor the spiritual keystone, the crowning arch of the brain. That they have perception, thought, instinct, and reason of a certain grade is admitted; but they lack, it seems to me, the incarnated *monad*, the self-conscious soul-centre, that forms the basic foundation of the future immortal existence.

No logician affirms of a part what he does of the whole, or of the imperfect what he does of the perfect—and the divine-human alone is the perfect structure. Insects, birds, animals—all are imperfect structures, arrested developments, unfinished arches, incomplete temples—hence have no conscious individualised and morally constituted life in the realms of immortality. When the creatures of the lower kingdom die, earth goes to its kindred earth, and the spiritual substance constituting their spiritual structures reverts to, and is absorbed in, the surrounding ocean of spirit substance, to form material for other and higher organisms. Man has one more top storey upon the head than insects or brutes.

If the toiling ox, whose eyes look so trustingly in ours, is destined to a future conscious existence, why fatten him for the market? Or if the faithful cow, whose well-filled udder feeds our prattling babes, is immortal, why cut her throat, and, cannibal-like, eat her? If the oyster is on its way to an immortal home in the heavens, are we justified in forcibly opening its shell-house, and shoving it down, soul and body, into our murderous stomachs?

'But,' exclaims the sportsman all wrapped up in the worldliness of the world, 'I shall want my span of horses to trot along those undulating table-lands of immortality.' 'I shall want my poodle dog to pet,' says the childless woman. 'And I shall want my nest of serpents,' says the snake-charming juggler of India. All such kind of talk is quite as senseless as the chatter of children who persist in declaring that 'rag babies' are indispensable to their happiness. Sportsmen had better lift their minds above fast horses, and women would do well to wean their affections from poodles before they cross the crystal river to witness the gorgeous glories of immortality.

It is a well established fact that the lower and grosser the status in the scale of being, the more prolific. Plato died childless. Wayside weeds are exceedingly fruitful in blossoms, while the magnificent Century plant blossoms but once in a hundred years. The fecundity of insects is simply marvellous; the aphid, producing by germination, begets some 60,000,000 offspring per year. The common spider produces 200 of its kind at a single brood; the ant of our country, 5,000; the queen-bee lays in one season 500,000 eggs; a single oyster contains, according to Poli, no less than 1,200,000 eggs. The white ant of India produces, during a part of the season, 84,000 eggs each day. This is 2,592,000 in a month. These figures are not fictitious, but solid facts based upon careful observation. And now, saying nothing of the unnumbered millions of lions, tigers, hyenas, wolves, hedge-hogs, lizards, toads, and slimy serpents that inhabited the earth in the past, think, reflect upon the countless myriads of aphides, oysters, ants, bees, wasps,

flies, fleas, stinging mosquitoes, and poisonous serpents on earth to-day; and believe, if you can, that they are immortal, destined to exist in the heavenly life. Why, they would form spheres of animals, spheres of cobras, spheres of spiders, spheres of immortal serpents, and vast concentric zones of stinging mosquitoes, absolutely measureless in extent. And, what is still more unpleasant to contemplate, mortals born into spirit life would be necessitated to wade and wallow through these spheres of insects, these belts of lizards, and zones of spirit serpents, on their way to the angels' home in glory—the summerland of immortality.

But 'clairvoyants see animals in the spirit world.'

Quite likely. So they professedly see ships approaching us laden with gold, see oil-wells where there is no oil, lead mines where no lead exists, and psychological pictures that have hardly a shadow of reality in them. When clairvoyance proves itself infallible it will do to place in it implicit confidence. Clairvoyance should never be confounded with psychological presentations.

'But spirits say there are animals in the spirit world.' Certainly they do. And other spirits occupying different localities and more exalted conditions say emphatically there are none, or none at least in those celestial mansions of peace and purity that they occupy.

What then? Who shall decide? Both classes, speaking from their plane of observation, may tell the truth, and doubtless do. Oh, how indispensable the exercise of our own reason and judgment! That there is a higher order of animal life, and birds of beautiful plumage, in certain spheres of the hereafter life, is plausible and quite rational; but, if so, they are indigenous to those spheres, and not the products of earth's grossness. Angelic affections flow out to little children, glorified souls, and the Christs of the ages, rather than to cats and dogs, insects and animals.

The ennobling idea of immortality did not germinate in the brain of an ape. Rather is it the outpouring force of a spiritual nature—the budding potentiality that tells of a divine image, a fadeless eternity, and a God of infinite love.

There are two sets of modern philosophers: the one, continually dabbling in matter and putting body before soul in order of sequence, frames the formula—from matter to spirit; the other, considering the invisible the real, and seeing in soul causation, puts souls before bodies, and causes before effects. Life is the factor used by each class.

Admiring idealism, my sympathies are entirely with the subjective philosophy—a philosophy that puts evolution in the place of creation, and pre-existence in place of the soul's ascent up from amoeba and apes.

While essential-spirit is as undefinable as indestructible, the soul, allied to the Infinite Over-soul, is a microcosmic entity, in which lie the germinal possibilities of man's angelic destiny.

Earth, though redolent in springtime and golden in autumn, is to the devout philosopher little more than a cave of shadows touched by passing sunbeams. Surely our souls are prisoners in a foreign land. Starving, we feed on the husks of earthliness, yet ask for angel's food. In comparative darkness we cry for light—the celestial light of the Divine heavens. Weary, we plead for rest by the 'tree of life' that shades the crystal river. And, in charge and under the supervision of our dear guardian angels, we are slowly feeling our way back to that pre-existent state of ecstatic bliss, where love is law and life a perpetual Eden. The sheaves we shall bear with us upon our return will be dearly-bought experiences, shreds of wisdom gained, and the little purity attained. The return-steps Heavenward may be denominated effort, aspiration, self-sacrifice, conquest of the passions, deliverance from selfishness, and a resurrection into the spiritual 'walking in newness of life.' After the Nazarene's spiritual baptism from the Divine heavens, he could truly say, 'I know whence I came and whither I go.' 'If any man be in Christ, he is a new creature.' 'Be of good cheer; I have overcome the world.'

San Diego, Cal.

CHANGE OF ADDRESS.—We learn that the old established business of 'James Burns,' carried on for twenty-five years at 15, Southampton-row, and latterly at 56, Great Queen-street, Lincoln's Inn-fields, W.C., has been reconstituted, and will, in future, be carried on under the title of J. Mackenzie and Co., at 81, Endell-street, Shaftesbury-avenue, W.C. (ground floor), and that Mr. James Burns has been retained as manager.

THE EXTERIORISATION OF MOTIVE ENERGY.*

'I propose,' says M. de Rochas in his preface to this book, 'to prove the reality of the fact which has not yet been admitted by science that inert objects are moved by means of a force emanating from the organisms of certain persons.'

'If this has not yet been recognised it is because the facts are relatively rare and difficult to observe. But the field of science is extending daily. Natural forces, says Carl du Prel, do not suspend their activity until they have been discovered and classified by man. They produce phenomena which remain unknown and are even denied for centuries, till the time comes when they impose themselves on our attention.'

'To refuse to take the numerous and precise descriptions of phenomena I have advanced into consideration, would be to assume an attitude which would render the establishment of any physical science impossible. No student can pretend to expect himself to witness all the facts which may be comprised in any branch of study concerning which he may receive instruction.'

'To refuse to consider certain phenomena, when convinced of their reality, from dread of social obloquy would not only be disgraceful but would be failing in our duty to humanity. No one can see to what results a new discovery may lead, as is instanced in the case of that one which began in the observation by Galvani of the contractions which occurred in some frogs' legs, and which is now the source of the power which moves our machines and illuminates our cities and our coasts.'

In his summary, M. de Rochas says: 'We may conclude from these accounts that mediumistic phenomena largely resemble those which have been described as occurring in the presence of the mystics of the past. They differ in intensity, and in the degree in which light interferes in their production. Their gradual development may be traced from the simple attraction of the subject by the magnetiser on the one hand, or from the action of polaric radiation from the fingers in attracting light bodies, on the other, up to the most surprising miracles.'

'Some of these phenomena, such as luminous globes, appear to approach in character to the as yet unexplained manifestations of atmospheric electricity in the form of "fire balls." Others appear to be due to an abnormal development of electricity in the organism, which development appears often to occur spontaneously in young girls at the time of puberty.'

'All these phenomena are caused by effluvia which escape from the bodies of certain people, and which is accompanied by a sensation of cold wind, which resembles that which emanates from an electro-static machine. This effluvia escapes in waves of varying intensity, and is directed to the object on which it is to act. Its emission is apparently accompanied by pain in the subject. Light has a dissolvant action on this radiation. It gains in intensity when the subject is in contact with the ground, and is not electrically insulated.'

'In a future work, under the title, "The Phantoms of the Living," I shall study the relations which exist between this force and that of which I have already demonstrated the existence in my experiments in the exteriorisation of sensibility. Also as to how this force comes to be transformed and produce subjective and objective phenomena. I shall also deal with the theory of the Fathers of the Church and Oriental philosophers, as to the existence in man's organism of a fluidic body, which theory appears to be confirmed by objective proof. I do not deceive myself that in dealing with these subjects I am going beyond the domain to which scientific investigations are supposed by the Schoolmen to be limited. But the true science is that towards which all those tend who, daring to carry their investigations into the domain of more and more subtle forces, are enabled thereby to foresee the time when man, by means of experimental proof, will be assured that a part of himself which thinks and feels may detach itself temporarily from his body during his life here, and will thus be enabled to conclude that that thinking and feeling part of himself may also detach itself permanently and survive the destruction of his physical body. The belief in a future life which is a fundamental requisite in all religions, to enable man to regulate his present life in its relations to that future, and which is now shaken and wavering, will then be replaced by a steadfast conviction.'

* 'The Exteriorisation of Motive Energy.' By M. DE ROCHAS. (Paris: Chancel, 5, Rue de Savoie.)

We have here the conclusions of a man of science, based upon extensive observations of phenomena (which will be referred to in a later notice) that mediumistic phenomena are produced by a force which is radiated from human beings and which resembles electricity (or magnetism*) in its character.

M. de Rochas has elsewhere shown that the exteriorisation of the human double, which is similarly constituted, implies the intensification and supplementation of the subject's vitality by a mesmeric operator. The same law must evidently apply with regard to all phenomena produced by the exteriorisation of this vital force.

In the phenomena of mesmeric exteriorisation the inducer or operator is visible; in the phenomena of mediumistic exteriorisation the inducing operator is invisible. The process is evidently the same, but the invisible, and consequently we may conclude discarnate, operator evidently commands a force which, while being of the same order, is of greater dynamic potency or intensity than that at the command of the human incarnate operator. The phenomena produced by the power at the command of the invisible discarnate operators and called spiritualistic cannot be equalled in those produced by human operators and called hypnotic or mesmeric; or in the thought-form exteriorisations produced by the use of magical formulae, mantram evocations, &c.

It is this same vital emanation or spectrum radiated from man's (magnetic) soul, by the action upon it of spiritual (electric) influx, which constitutes the basis of all hypnotic, mesmeric, occult, or magical, as also spiritualistic phenomena. The phenomena produced by operators acting from this external, circumferential state are necessarily of inferior and subordinate order to those produced by operators acting from an inner, higher transcendent state of being. The force used is the same, but the order or character of the phenomena produced is dependent on, and is correlative to, the state of being to which the operators have evolved, and from which they act.

This effectually refutes the pretensions advanced by some occultists that spiritualistic phenomena are produced by 'diabolic forces of Nature below and antagonistic to humanity' (and the purely arbitrary theosophic assertion that they are produced by undefined elementals). The exteriorised vital force which constitutes these mediumistic phenomena, and of which mediated influx is the pre-condition, pertains to the universal process, which it will be seen some occultists would characterise as diabolic.

It is an indisputable fact that an electro-magnet only radiates its field, or aura, or spectrum, by the induced effect of a transmitted electric current mediated through it. As the same universal process is at work always and everywhere in the least as in the greatest, it follows that man's magnetic aura or spectrum is the induced effect of the transmission through him of an electric influx or mediation. We have here a scientific illustration confirmatory of the logical recognition of the dependence of the unit on the Universal, which simultaneously carries a refutation of the occultists' claims of independent personal will. Man's magnetic aura or spectrum is as dependent on mediation as the negative world soul is dependent on the mediation of the sun's rays, apart from which it could give forth no manifestations of life forms, and as the sun's rays themselves are dependent on a mediation from the sun's *prîus*, and so on eternally from link to link in the infinite chain, the links or relays of which, whether suns or selves, are linked together by a mediated flux or process of the Universal, whereby they are determined.

As the negative or feminine, i.e., magnetic, world soul, under the mediated stimulus of the sun's positive or masculine, i.e., electric, rays, produces manifestations of life in forms, so does man's soul, under an analogous spiritual mediation, produce so-called thought-forms, but which should be called living-thoughts (which are conscious but not self-conscious, as similarly are the animal and vegetable life-forms produced by the world soul). It is this mediation which is the pre-condition, not only of mediumistic phenomena, but also of all so-called magical, and of hypnotic and mesmeric phenomena. QUÆSTOR VITÆ.

LA ROCHEFOUCAULD said: 'We all have enough strength to bear the misfortunes of others.' He should have added: 'But not always enough to bear their good fortune.'—DUMAS.

* It is probable that 'fireballs' do not pertain to atmospheric electricity, but to terrestrial magnetism (negative world soul), such as emanates from rocks, &c., at high altitudes at the beginning of great storms.—Q.V.

OFFICE OF LIGHT, 1, DUKE STREET, ADELPHI,
LONDON, W.C.
SATURDAY, AUGUST 15th, 1896.

EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

Subscription Rates.—*LIGHT* may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payment to be made in advance. To United States, 2dol. 70c.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWO PENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, 1, Duke Street, Adelphi, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '— & Co.'

'*LIGHT*' may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

THE SPIRIT OF MAN A WITNESS TO GOD.

Endless are the efforts that have been made to provide for the human reason a basis of belief in God. A very noteworthy book would that be which would give an intelligible and orderly account of them. The only drawback to it would be that, for the most part, it would be only a description of extinct fires and withered flowers.

One fact, however, would come clearly out, that the most fruitful, the most convincing, and the most enduring basis of belief is to be found in the human spirit itself. Many approaches have been made to this, during many centuries and from many sides, some with enormous labour and some with extreme simplicity; the two types represented well by Spinoza in Holland, more than two hundred years ago, and John Fiske in Massachusetts to-day: and we are inclined to think simplicity will win.

Mr. Fiske, in his late Boston Address, now just published in this country, takes us to ground that may be almost called new; but that is always the advantage of the man who lives in the world and not only in his cave. Mr. Fiske, beginning his study with Voltaire and the sceptics of his day, shows that the revolt of Science against so-called Religion was the revolt of common-sense and even of common humanity against a dominant system of organised ecclesiastical terrorism. In truth, the Church had then nothing to teach Science. It could only fear it and smite it.

The rational theologians of a later day, headed by Paley, with their Latin idea of God, as Mr. Fiske puts it, pictured 'The Creator' as a kind of celestial mechanic, external to the world and man. But this picture is fading fast, and the doctrine of Evolution will make an end of it. That doctrine strongly leads to the thought of a spiritual power who works from within, in whom the spirit lives and moves and has its being.

But the Materialist is still with us, and, in consequence of the wide-spread emancipation of mankind from the domination of the Church, he is even more in evidence than ever. For the most part, however, he is not militant now, but, if anything, rather regretful and sad. He bids us beware of going, or trying to go, beyond our knowledge. He sees only phenomena, and recognises nothing psychical behind them. All phenomena are to him but manifestations of force. 'This world, cognisable through sense, is all there is, and the story of it that we can decipher by the aid of terrestrial experience is the whole story.'

It is this theory of life with which Mr. Fiske bluntly and vigorously grapples; planting his feet firmly on this rock, now being recognised by all the finest thinkers of every school—that the assertion of the thorough-going Materialist breaks down, seeing that there is no recognisable *natura*,

no conceivable bridge between physical forces and mental operations. Then, when we pass beyond the sphere of the human, and think of the Power who is revealed in the manifestations of the Universe, we find that He cannot be even indicated in terms belonging to the inorganic world. We are driven to analogies taken from human personality and activity. It is true that anything we say of God must always be inadequate, and by way of symbol, but we are forced to the conclusion 'that the Infinite Power manifested in the Universe is psychical in its nature—in other words, that between God and the human soul there is kinship, though we may be unable to render any theoretical account of it.' It is certainly a fact that, from the first dawn of the sentiment of God in the human spirit, belief in Deity, however rudimentary, was blended with belief in an unseen world, and in the obligations of some sort of moral law.

Then comes the vital question,—'Is the subject-matter of religion something real and substantial, or is it a mere figment of the imagination? Has religion, through all these centuries, been dealing with an eternal verity, or has it been blindly groping after a phantom?' This vital question Mr. Fiske eagerly faces: and for the keen thought upon which he bases his reply, he goes, strangely enough, to Herbert Spencer, with his 'luminous exposition of life as "the continuous adjustment of inner relations to outer relations."' That may not, at first sight, seem to promise much, but, in the end, it yields all we want; for this exposition of life is an exposition of the doctrine of natural selection, and, at the same time, a prophecy of things to come. 'The survival of the fittest,' properly understood, is simply the working out of the process of creation which proceeds by 'continuous adjustment of inner relations to outer relations.' It is in this way that the senses have been evolved, and consciousness, and art, and music, and literature, and clairvoyance or seership: and we are still marching on, with miracle nowhere but development everywhere.

Here is one of Mr. Fiske's homely instances, found low down in the scale of evolution:—

We seem to discern from it how, in the history of the eye, there was at first a sensitive pigment, making one spot particularly sensitive to light. Then came, by slow degrees, the increased translucence, the convexity of surface, and the multiplication of vesicles arranging themselves as retinal rods. And what was the result of all this for the creature in whom organs of vision were thus developed? There was an immense extension of the range, complexity, and definiteness of the adjustment of inner relations to outer relations. In other words there was an immense increase of life. There came into existence new marvels for those with eyes to see—a mighty visible world that for sightless creatures had been virtually non-existent. With the further progress of organic life, the high development of the senses was attended or followed by the increase of brain development and the correlative intelligence, immeasurably enlarging the scope of the correspondence between the living creature and the outer world.

The essential fact in this vast field of observation is that everywhere function predicts fulfilment, and that external realities tend to create or develop function. This is true everywhere, from the filmiest amœba in the pond to the finest brain in the head of man. Everywhere the internal adjustment (of mental movement, sensation, consciousness), has been brought about so as to harmonise with some actually existing fact.

Now apply this law to the upper reaches of human experience—to psychical spheres of mental and moral insight and activity. At what Mr. Fiske appropriately calls 'a critical moment' in man's development, we find him reaching out after something behind phenomena, and coming into contact with it (so, a million times, has he said): and this consciousness of unseen presences, powers, and obligations we find has played an enormous part in

human history, so much so that 'what history would be without it is quite beyond our imagination.' Is this climax of human feeling and thought a baseless and vain imagination? If so, 'it is something utterly without precedent in the whole history of creation. All the analogies of evolution, so far as men have been able to decipher it, are overwhelmingly against any such supposition.'

Surely, on reflection, every clear and unprejudiced mind, to say nothing of every sensitive and hopeful spirit, will feel the truth of Mr. Fiske's conclusion:—

The lesson of evolution is that through all these weary ages the human soul has not been cherishing in religion a delusive phantom; but, in spite of seemingly endless groping and stumbling, it has been rising to the recognition of its essential kinship with the ever-living God. Of all the implications of the doctrine of evolution with regard to man, I believe the very deepest and strongest to be that which asserts the everlasting reality of religion.

RECONCILIATION (?) OF MATERIALISM AND SPIRITUALISM.

The letter of 'Bassille' in 'LIGHT' of August 1st is a surprising production. The notion that spirit is dependent on matter for its expression and manifestation is quite true, if the meaning is manifestation to *our material senses*; and quite untrue, if it refers to the next order of sense, in which the manifestations we call material are just as invisible and intangible, as to our present senses are the spiritual.

Emerson says that many 'grope after the meaning of the word spiritual, and think they reach it by such expressions as immaterial, etherial, and such like, but the true meaning of the word spiritual is REAL, in contradistinction to material, which means temporary, evanescent, of the nature of a shadow or a reflection.' In other words, the only reality in nature is spirit, of which matter is one out of thousands or millions of modes of manifestation. Matter and the material are not entities at all of themselves; only by virtue of the reflection of the spiritual are they temporarily regarded as such; but on separation from this present sense-condition, either by death or by entering into higher states of vision, matter vanishes, and ceases to exist for us.

The material senses satisfy their purpose when for thirty to forty years they have manifested the spirit *within us and nature*; and during all our future existence we never can encounter the material sense-manifestations again.

Of course, it is quite absurd to suggest the idea of antagonism between Matter and Spirit. How can there be opposition between the shadow (matter) and the substance (spirit)? Or, how can there be opposition between the students of the shadow (Materialists) and the students of the reality (Spiritualists)? It is not even correct to say, as some do, that matter and spirit are two aspects of one thing. Spirit is the *one thing*, and matter is one aspect of it. We pass by death to a higher aspect, and go on to still higher, clearer, and better *reflections* of the inward and only reality, spirit.

Carlyle compares this transit of the spirit into and out of the material mode of manifestation to an actor storming across a stage: a not inapt metaphor.

To a spirit, man, in his present condition, is seen as an immaterial being, exactly as he sees a person who has passed through the death change; and in circles many errors are made from this cause. This is not a matter of theory, but one of experience. Moreover, reason supports it. The great error of many materialists is in regarding our present condition of manifestation and perception as a permanent and indestructible one; whereas, if there is any truth in evolution, it must equally apply to the things seen and the senses by which we perceive them. Now, if our senses evolve, of course what we now see as matter will not be what our successors, after a long interval of time, will see. Both the shadow (matter) and the shadow sense (material sense) will each have evolved a higher condition.

This is in harmony with the text, 'For the things that are seen' (material sense-manifestations) 'are temporal, but the things which are unseen' (spiritual realities) 'are eternal.' Spirit is, therefore, not a force, but the cause of all force and all manifestations, and, as I have already said, one of these manifestations is matter.

VIII.

SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF
W. STAINTON MOSES.

THIRD SERIES.

[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stainton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of 'Teachings' by saying that as much of the matter which has now come into my possession has already appeared in 'Spirit Teachings,' 'Spirit Identity,' and in former numbers of 'LIGHT,' the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPEER.]

No. XXX.

RAILWAY HOTEL, KILLARNEY, AUGUST 17TH, 1873.

I have been disturbed by rappings which seem to be connected with Mrs. ——. Can I have any communication about her?

Friend, we are not able to give you any account that will be cheering to you. She is grievously sick, and it is in consequence of her mind being devoted much to the subject which is associated with you, that you receive impression with regard to her.

Is she in any danger?

She is in what you would call danger of separation from the body. Indeed, it is only the strong bond which unites her to her children that detains the spirit in the earth sphere.

Do you know whether her state will eventuate in what we call death?

We know not of the future; nor are we able to give any opinion other than that which is founded upon our greater knowledge and power of observation. That which seems to you a calamity may be a blessing, and we cannot therefore judge that what man may consider desirable will be effected. She is in the care of One who knows what is best, and she is tended well. We ourselves are not able to approach her. We might have done so had you been nearer; but we cannot do so now.

If I had been in town, you mean? Then my influence radiates to a certain distance only?

We are not able to use the influence which you generate beyond a certain distance; nor are we able to overcome the obstacles which oppose us in reaching those around whom the influence is contrary. This is so with us in this case. We can only give to you information which may not be accurate in every detail, but which will be substantially correct. We will do all that we can. You may do much by earnest prayer; not for what you think best, but for the ministry of good angels round the suffering body. Pray for that, and your prayers will be potent to soothe and temper the affliction. They will be potent alike in sickness or in death. In sickness spirit-ministers may alleviate when human help fails. They have power, when they can reach the sufferer, to do much, very much, to alleviate and to keep up the vital forces which make for recovery of bodily strength. And if the spirit is to go to its new life, it is even more desirable that we should be enabled to provide friends who shall receive and welcome it, and guide it 'mid its new and strange surroundings. In any case neglect not to offer up earnest and active prayer for blessings which spirits can minister. Did ye know the power of prayer ye would use it more; not as vain man prays for that which he thinks best, but for the ministry of those who can soothe his sorrows, alleviate his woes, and bring

down blessings upon him richer than any he can picture. Pray, friend, pray!

Yes, assuredly, we know little of the effect of prayer, and are neglectful, I know.

Yes, yes. It were better that man should know that spirits surround him ever, and that they can become to him the ministers of blessing if he will, no less than the agents of mischief, if he places himself in the power of the undeveloped.

We have been absent from you for some time; and are much gratified to find the favourable change which rest and recreation have made both in mind and body. Our friend Mentor was able to avail himself of favourable circumstances to show you some phenomena which it is at all times difficult to present, and which, under such conditions as obtain when you are working hard, are impossible. We are glad that he should have been able. We hope that you will learn to regard such manifestations as subsidiary to, and confirmatory of, the work which we are sent to effect. They are to it as the signs and wonders which followed the teaching of the early Christian Teachers. Men fail when they seek not beyond them, even as they fail when they scoff at and neglect them. They are but means to an end, and that end has hitherto been sadly lost sight of. Indeed we have been compelled for many unavoidable reasons to omit much that we might have taught and said. We do not rashly put before you what we would say. We must have conditions of perfect harmony and minds honestly and prayerfully disposed to receive that which we give. For the future we shall indeed be guided by circumstances as they occur; but we hope to show you more of what is in our mind, and to minister instruction to you by degrees as you can bear it. The signs will be given from time to time, but rest not in them, and seek not too eagerly after them; especially those which gratify curiosity without advancing belief we are disposed to withhold, as well as those which make large demands on your vital powers.

It would be well, we think, to give you such plain rules as we can for your conduct when you sit for communications from us. We do not attempt to say anything of what exclusively concerns your side, of which we are more or less ignorant; nor do we speculate at all. But some things there are which we know, and as occasion serves we will put them before you.

I shall be extremely glad to learn from you on many points. Pray give me what you see fit, and I will question or suggest, so far as I can. Dr. Dee, who was on earth an investigator, ought to be able to help in this. Can he?

It is probable that we may get help from him when he returns, and also from Mentor. But cease now, or you will find harm from a too prolonged sitting. Farewell.

DOCTOR.

No. XXXI.

LLANRBERIS, AUGUST 24TH, 1873.

Can I have communication with anyone?

Friend, I have been with you now for some days. I am ever ready to comply with your wishes when I can so do without interfering with your welfare. I welcome with great pleasure your change in bodily health, and rejoice that you should lay in the store of health which you so much needed. Still you must not expect long communications from us. We do not desire to use the power so long as you are increasing your power of communication. We would rather desire you to lay in a store from which we may draw as time and occasion serve. This is better.

But it is to me a great pleasure to hold intercourse with you. And I wish to do so.

Friend, we are ready at all times to acquiesce in your wishes; but it is better for you that you do not now

attempt to draw upon the stores which you are laying up. Employ yourself in meditating upon the past. Think much of that which we have been permitted to lay before you. We would not in any way blame you for doubts, which have been natural, and which will operate only for the furtherance of your faith. But they have had the effect of hindering much of our communications and of our withholding much. We wish you to make your mind quite clear on the subject of our intercourse, and also that the circle through whom we communicate should be of one heart and of one mind in the matter. We should then be able to do far more than we have yet been able to attempt. This is the result we hope for from your rest and isolation. We should then be able to put before you much information on points which are interesting to you. But before we attempt that, we desire that all doubts as to the source from which the information comes should be for ever done away. We ask you to review, honestly, and in the sight of God, what we have said. We ask you to weigh it in the balance of your reason, and to test it so far as you have means and opportunity. Reject anything that does not coincide with the standard of right which is given to you. But if aught seems strange and new, estimate it according to your light, and be content to wait for further enlightenment. It will come as God wills. We cannot read your heart; but we believe it to be honest and true. The rest will come, and if what we tell you seems new and strange, be content to believe that much that is true is also new, and that in the end you will arrive at a plane of knowledge when it will be no longer either new or strange. Human knowledge is progressive, and if you will compare your present intellectual standpoint with that of years now past, you will see that further progress is possible. Only keep before you the standard of the true and the progressive. Learn at least to think that there may be much that is new and real of which you are ignorant; many errors to be wiped out, many new truths to be learned. For our part we shall minister to you knowledge as you are able to take it in. We only wait our opportunity.

I will do my best. Our friend is better, I am glad to learn. Do you know of her?

We have been greatly concerned for her. Her state reacted on you, and we are glad to find that she is now faring better.

How came it that she should cause such disturbance to me?

She is bound up greatly with the circle, and all the members suffer from her suffering. With you the contact was spiritual entirely. Her thoughts projected themselves on the plane on which we work and affected you. It would usually be so in the case of a friend. As you become more and more assimilated to spirit influence, so will you become more and more susceptible of the influence of spirit, even though it be not disembodied. It is not necessary that the spirit be in the spheres. Spirit can act on the properly prepared spirit even though it be still incarnated.

Then that accounts for appearances, visions, second sight, and the like?

All depends on the state of the spirit. The more you become susceptible of spirit influence the more readily will the spirits of those who are in sympathy with you make themselves cognisable by your senses. What you mention may be, and frequently is, true. The influence of spirit on spirit is a vast subject.

Then the embodied spirit can act just as the disembodied?

No, not just as; in a lesser degree, and in some sort as the mesmerist acts on the mesmeric patient. In such cases those who are duly prepared attract to them the spirits of those with whom they are in sympathy. Indeed this is the case with all, but only the prepared are conscious of it. Those who are in full sympathy with each other do hold com-

munion though they are unconscious of it. It is only those who have become habituated to spirit intercourse, and are susceptible of it, who are able to appreciate it by the senses. You do so, because you are, so to say, developed.

Then it is lack of development that makes intercourse between distant friends impossible?

Not in every case. Many times spirit acts on spirit, and the recipient is dimly conscious, but being ignorant attributes it to dream, or vision, or fancy. Many are quite incapable of receiving spirit communication—indeed, most. But those who have attuned their higher nature to spirit communion are accessible to the spirits of their friends even though they be disembodied.

That is a blessed thing. But then how is it that so few of our disembodied friends have communicated with us? That always seems to me a weak point.

Friends of yours have conversed with you. We have encouraged them to do so only for test purposes. Your mission is of another sort, and we do not permit the circle to be used for purposes of private communication. In no case do we permit that, save for a higher purpose than the gratification of curiosity or even of private affection. But you have had tests frequently, and they shall be given as we see occasion. But the circle must not be used for such purposes. It is devoted to a far higher use.

Could you operate upon distant members of the circle?

It is unlikely. We might be able to act on you through them. But we are not studious to make such experiments. They are reserved for others. Your work is other and higher.

You resist all attempts at giving specified tests?

Not always, as you know. We rest our claims to your hearing on something higher than the gratification of a curiosity, however natural. We prefer that you should wait until you rise to the full dignity of the mission allotted to you. You will then see full well the reason of our refusal. You have yet much to learn, and it will require time for you to take in the full magnitude of your work. Meantime, you are not alone. We watch and guard you, and are able to shed around you many blessings which otherwise you would not be endowed with. We thank the Almighty Father and are content. Cease now. The Great God guard you.

+ IMPERATOR S. D.

MR. SLATER.

Mr. Slater did not fulfil his engagement at the Cavendish Rooms on Tuesday evening last. We are informed by his business manager that this was owing to indisposition, and that he has decided to return home immediately. We are asked to state that all persons having purchased tickets for meetings can have their money refunded on application to Mr. H. Rumford, 26, Osna-burgh-street, N.W.

MR. DAVID DUGUID AND PSYCHIC PHOTOGRAPHY.

We have pleasure in being able to state that we have received from our esteemed correspondent, 'Edina,' an interesting communication, in regard to some crucial experiments with Mr. Duguid, conducted by a competent operator, with the express object of applying the most perfect tests possible. Some of the experiments were failures—naturally: but others, we are glad to learn, were rewarded by complete success. We shall publish particulars in due course.

NEW PUBLICATIONS.

'The Arena,' for August. (U.S.A.: Copley-square, Boston, Mass.) Price 1s. 6d.

'The Humanitarian,' for August. (London: 34, Paternoster-row, E.C.) Price 6d.

'The Christian Science Journal,' for July. (U.S.A.: Joseph Armstrong, 95, Falmouth-street, Boston, Mass.) Price 1s.

'The Animal's Friend,' 'The Lyceum Banner.'

IMMEDIATELY AFTER DEATH.

The issue of 'LIGHT' for May 2nd contained an exceedingly interesting letter, signed 'W.H.,' in which is narrated an experience with a spirit, who, although having passed through the inevitable 'change called death,' was still unaware that such was the case. She had left the body suddenly during an attack of apoplexy, but 'had no conception of the fact that she had died' when she manifested herself to the medium in great mental distress, caused by the awful dread that her friends were about to bury her alive.

Your correspondent expressed the desire to learn through the columns of 'LIGHT' whether any of its readers ever had a similar experience. It is somewhat surprising that the inquiry has elicited no response; for the question involved is certainly one of very great importance, showing, as 'W.H.' suggests, 'the extreme importance to the human spirit of a knowledge of the nature of the change in the dissolution of the physical body.'

The undersigned has been convinced by personal experience in the practice of spirit intercourse that the case is by no means an isolated one, but that, on the contrary, so natural is the new birth—so exactly adjusted to the changed conditions is the consciousness—that very many undergo the process without realising that they have done so. Swedenborg was well aware of this very important fact, as the following quotations show:—

A certain novitiate spirit supposed himself to be still on earth. I inquired whether he had heard anything about the soul. He replied, 'What is the soul? I know not what it is!' I was then allowed to inform him that he was now a soul or spirit—as he might know from the fact of being over my head; and asked him whether this was not evident to himself. On hearing these words he fled away in terror, crying, 'I am a spirit! I am a spirit!'

A certain Jew was so confident he was living in the body, that it was with great difficulty he could be persuaded otherwise; and even after it had been shown him that he was a spirit, he persisted that he was a man because he saw and heard. (See 'Life of Swedenborg,' by William White, p. 229.)

Especially when the transition occurs suddenly and unexpectedly by violence, or while the mind is filled with an overwhelming dread of death, is the spirit liable to remain in ignorance of its true state. In this connection I again quote from White's 'Life of Swedenborg' (p. 226):—

One day a criminal was led off to be beheaded. I [Swedenborg's friend, Robsahm] was by the side of Swedenborg, and asked how such a person felt at the instant of death. He answered, 'When a man's head drops from the block he loses all sensation. When he first wakes in the Spiritual World and finds he is living, he is seized with the fear of his expected death and tries to escape. Some good spirits come to him and tell him where he is, &c.'

The following passage, taken from a communication written by the spirit of a soldier through the hand of Hudson Tuttle, is very significant. He had been left helplessly wounded upon the battlefield during the night, but was still conscious when hostilities were resumed the next day:—

As it became light I heard the rolling of the artillery, then the fierce, booming thunder of the battle renewed. I heard the crash of the rumbling wheels; the tramp of the war horses. I knew they were coming towards me, and the horrible fear came over me lest I should be trampled under foot, crushed, maimed, ground into the dust! I endeavoured to shout and tell them I was not dead, but I could not even whisper. On they came, maddened and reckless by the spirit of the war. The iron-footed horses were on me, almost; but no—they passed me; but now the dreadful wheels approached! I saw them coming; one was directly over my eyes! That was the last I remember. . . . All was perfect silence. The sounds of war were all hushed. I think I awoke; I was well, peaceful, happy; John — was standing near me, apparently in perfect health. 'You here?' I asked, in astonishment; 'I thought you were dead.' 'So I am,' he replied; 'at least, I have lost my mortal body; but you plainly see the body is not all there is of a man; for my body is, as you say, dead, yet I exist.' 'Surely,' I answered, 'I have dreamed, or else am dreaming.' He smiled as he replied: 'Not so; but you, too, are dead.' Our conversation lasted some hours before I was fully convinced I was really dead, though free from pain and the horrors of the battlefield, &c. (See Mrs. E. H. Britten's 'Modern American Spiritualism,' p. 498.)

In another way are spirits often kept in ignorance of their real condition. When the last emotion, scene, or incident of the earth life has been one of such extraordinary intensity as to engross the entire attention of the mind, bringing into play the full power of concentration, it is sometimes carried into the World of Mind as a fixed idea, where, through the operation of some mysterious psychological law—akin to self-suggestion—it wholly dominates the consciousness; sometimes even externalising itself so that it appears as objective reality, probably by

means of that faculty which has been designated *Visualisation*. Dreams are a manifestation of the activity of this wondrous endowment of the mind, which may be induced in various ways, such as crystal-gazing, during mundane life; but in the exalted state it becomes spontaneously active—just as it is in dreaming—though an intelligent and developed spirit has the power always to control its activities.

In the Spirit World thoughts really do become things, and to such an extent that spirits, unenlightened in regard to the subtle powers of Mind, may find it no easy matter to distinguish between the objective and the subjective. Thus is it possible for them to become grievously entangled amidst the intricacies of their own thoughts, from which entanglement they may be freed only through the kindly offices of some heavenly guardian, who often finds the benign mission most easily accomplished by leading the distraught soul back to the material plane, and from thence starting it afresh, as it were, in its new state. Many mediums, all unknown to themselves, are made participants in this employment of the inner world.

Jung-Stilling, the German philosopher, whose insight into spiritual verity was most extraordinary, in spite of the fact that he was unable to free himself of many of the absurdities of orthodox theology that were fastened upon him in his youth, expressed himself in regard to the power of spirits to externalise thoughts, as follows:—

Authentic instances are known to me of ghost-seers having been led into subterranean vaults, where they saw immense treasures surrounded by guardian spirits, who, from attachment to earthly things, had created these illusions, and regarded them as something substantial, while in reality there was nothing at all there. Hence, it is evident that departed souls have a creative faculty, so that they can make their productions visible to themselves and others. (Stilling's 'Pneumatology,' translated by Samuel Jackson. First American edition, p. 162.)

A very beautiful exemplification of this process of thought externalisation is to be found in the inspirational poem, 'Epic of the Starry Heavens.' Perhaps some of your readers may not be familiar with it:—

'Brother,' a radiant maiden says,
On whose bright head a glory plays,
The mighty secrets of the art
Of Him who built the universe
Shall be shown to thee in part.
Again I hear that Orphic verse:
'Man is the Lord of all below;
Through man God's thoughts, outworking, flow.'
The shining maiden says to me,
'Spirit, concentrate all thy thought,
And thou shalt see it visibly
Before thine eyes outwrought.'
Up like an eagle to the sun,
My spirit rises to God's throne.
I think of God! My thought becomes a zone
Of seven-fold light. All glorious throned therein
Shine pictures of immortal seraphim.

I see a form—I only see—
Seated upon a diamond globe,
Wearing creation like a robe,
And like a statue that great thought
Into Electric form is wrought.

[NOTE.—It is hardly necessary to suggest that here the intention is not to depict God, but the seer's conception of the Creator externalised—'outwrought'; his mental picture of the Deity. Another person possessing a different idea of his Maker, would form a thought-picture corresponding to his conception.]

Again I think, I form a sun
Of thought within my innermost mind;
Electric rays together run—
In outward space my thought I find.
I see a golden orb that burns,
Kindled from out the morning urns;
And on my vision while I gaze,
That sun in living radiance plays.

'Tis thus the Mind networks in space;
And image-forms of light and grace
Creates amid the ethereal air.
This truth, O Man, to earth declare,
A spiritual voice says loud.

This power, like everything else placed in the hands of Man, when properly guided and governed by intelligence, is a means of happiness and advancement; but when misguided, either designedly or through ignorance, it becomes capable of

working great mischief. There certainly is no truth the knowledge of which it is more important for the world to possess than this, that in the future state persons may be bound prisoners by their own thoughts. In illustration, I copy from Herman Snow's 'Visions of the Beyond':—

An unhappy spirit, who had died bound and in prison, was allowed to take control of the medium. He had been falsely accused of murder by designing villains, probably to screen themselves from justice; and was offered pardon if he would confess the crime. This offer he still continues indignantly to spurn from him, while the most malignant feelings are exhibited towards the enemies who have wronged him. To his own consciousness he is still in his earthly prison-bonds. But, being now in full possession of the bodily organism of the medium, I was enabled gradually to correct his hallucination. I requested him to move first one hand, and then the other; and thus the self-indulgent fiction of being bound was made wholly to leave him, whilst, in its place, the conviction of being now an inhabitant of the spirit world, with an active spirit body at his full control, was made a part of his joyful consciousness. But the vindictive feeling still remains. A bright spirit approaches and beckons him upwards; but the vindictive feeling holds him back until he is made to see that there is a self-executing law of retribution which, in reality, renders the wrong-doer an object of pity rather than of revenge. Now the vindictive feeling is exchanged for one of compassion; and the restored one goes upward, rejoicing, in company with the bright spirit, who seems to be his special guardian and guide (p. 43).

And another instructive case from the same volume (p. 42):—

An unfortunate victim of a railroad accident is brought forward, and, by the efforts of our band of beneficent spirit workers, is placed in rapport with the medium. . . . He is at length sufficiently revived to gain a partial control of the medium's powers; and, from the broken words and detached sentences thus uttered, it appears that he still fancies himself to be amid the dreadful confusion of the accident. He moans over his bruised and crippled condition; and inquires anxiously for his child that was with him at the time of the collision. Gradually, through the combined efforts of those in and out of the material form, this spirit was made to understand that he is already in the spirit world, and entirely free from the calamity that had befallen him, and through which he had been forced out of the mortal life. At length a joyful consciousness of the new and better organism that is now his, and of the exceeding beauty and grandeur of the life before him, is revealed to his newly-awakened perceptions, and he departs from view, rejoicing in the brightness of the spirit life.

The literature of modern Spiritualism abounds in cases analogous to the above. In Judge Edmonds' 'Spiritualism' a number may be found, and also in the work entitled 'A Future State,' which consists of instructive communications and experiences obtained through the mediumship of Mrs. Elizabeth Sweet.

It is not unlikely that many of the strange, confusing visions of clairvoyant mediums may be the thought environment of certain of this class of spirit into whose spheres the medium, perhaps, may be introduced as a means to dispel their hallucinations.

New York City.

HENRY FORBES.

(To be continued.)

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.]

Luciferian Freemasonry.

SIR,—We who are interested in the question of the existence of Luciferian Freemasonry, have to thank you for the large space you have accorded in 'LIGHT' to the correspondence which has appeared on the subject. It is, however, with great disappointment that I read in 'LIGHT' for July 4th that no further correspondence on this subject will be admitted.

Serious inquiry into this very important subject is only just beginning. The weight of evidence seems at present to lean towards the non-existence of Diana Vaughan, or in any case towards the non-credibility of her statements. It is, however, open to the authorities of the Catholic Church to come forward with signed evidence as to the existence of Diana Vaughan. I presume if two or three ecclesiastics of high character and position came forward to state that they personally know Diana Vaughan and that they know in what convent she is (if she exists), their evidence would be accepted even by rabid Protestants. On the other hand, if Diana Vaughan is only a *nom de plume* for Leo Taxil, then Leo Taxil, with the whole band of writers who have got up this Luciferian scare, combines unrivalled powers of writing romance with a blasphemy and obscenity equally unrivalled. I would rather think that certain groups of fanatics are capable of the folly of making a god of the devil, than I would think that

there exists a body of men capable of dragging everything that is sacred and holy to the Christian mind through mire and pitch, merely for the sake of filling their pockets. Such decadence was surely never witnessed even in the worst days of the dying Roman Empire. Money so earned must take its place with the forty pieces of silver for which the greatest of all traitors sold his friend.

I trust, sir, that if fresh, well-substantiated evidence reaches you on this important subject, you will not refuse admission in your columns to such evidence.

ALICE BODINGTON.

[Certainly; if conclusive evidence—stated briefly and lucidly—is offered us, we shall be ready to publish it. We stopped the correspondence because it seemed in danger of running into useless speculations. The best evidence we had pointed to the conclusion that 'Diana Vaughan' is a myth, and no good evidence to the contrary has been forthcoming. —Ed. 'LIGHT'.]

The Higher and Lower Spiritual Spheres.

SIR,—Permit one who has read 'LIGHT' and closely investigated Spiritualism for six years to ask a question. Have the nearly fifty years of modern Spiritualism revealed whether or not communication exists between the higher and lower spiritual spheres? I have had plenty of phenomena and abundance of earthly communications, but on the great theological problems that have so long perplexed and tortured mankind, my communicators declare (at last) that they can neither get me nor give me any information; admitting that they are earth-bound by their affections; that if they once progressed they could never return to earth; and that the higher spirits cannot come to us. When asked if they themselves are shut off from communication with the higher spheres, they give no answer. On the assumption that only the earth-bound and undeveloped can communicate with us, and that these are precluded from relations with the higher spheres, it seems to me that the whole aspect of modern Spiritualism is at once intelligible, including the existence of the various conflicting religious sects among the spirits. Our spirit communicators, no doubt, often speak of God, but they do not say they have seen Him, or that they have seen any spirit who had seen Him, or have had any communications or instructions from any sphere where a knowledge of God exists. In the trance address of Mr. Morse in London on November 3rd, 1895, we were told that in the middle-class homes of the spirit world 'whence most of our communications come,' the 'nothingarian' remains a 'nothingarian,' &c. If this be true, can these 'middle-class homes' be the recipients of communications from the spheres above? If the 'chaos of the creeds' exist among the spirits who attend our séances, as amongst ourselves, does it not seem as if they, too, are left to guess and grope as we are? Some time ago I heard that remarkable medium, Mr. Slater, say while under control that he felt so happy he could kneel down 'and thank God or the gods.' Does this mean that there may be more Gods than one? Perhaps some of your readers have had a different experience from mine. If so, it would console

ERNEST.

The W. H. Harrison Appeal.

SIR,—Will you kindly allow us to publish a final account of the fund raised as a testimonial to Mr. W. H. Harrison, and to express the thanks of the recipient and his family to all the friends who have so generously contributed to the fund?

The total amount of the subscriptions is £105 4s., and after deducting £6 11s. (cost of stationery, printing appeals, &c), there remains a balance of £98 13s., of which £25 has already been handed over to Miss Harrison, in whose care Mr. W. H. Harrison remains.

The balance of £73 13s. is now held in trust for Mr. Harrison, and will be paid over in monthly instalments of £2 to Miss Kate Harrison, for the benefit of her invalid brother.

Should Mr. Harrison recover during the next three years sufficiently to be able to manage his own affairs, the balance remaining unapplied will be handed over to him, or, in the event of his death, to his sister. These arrangements have been made with the approval of all those most closely concerned.

Any further donation received will be added to the fund, to be applied in the same manner.—We are, yours, &c.,

FREDK. H. VARLEY,
ANDREW PRINGLE.

Robert Burns.

SIR,—I have been investigating Spiritualism for six years in the interest of Truth, and being a great admirer of the immortal Burns, I very eagerly read the lines said to have been given by him from the spirit state. When I had finished reading, I at once said: 'That is not Burns; it is not good enough.' Yet, when I came to reflect a little I said: 'It is not on the ground of the poverty alone that I think the lines were not given by Burns, but the circumstance that the verses do not state the truth!' Anyone who has read anything about Burns knows that he was one of the most frank and honest of men, and therefore we may take it for granted that he would not come in the spirit and state what he knew to be untrue.

From his own words we know that he met Mary Campbell in a sequestered spot by the Ayr, where, he says, 'We spent a day in taking a farewell before she should embark for the Western Highlands to arrange matters with her friends for our projected change in life. At the close of the autumn following she crossed the sea to meet me at Greenock, where she had scarce landed when she was seized with a malignant fever, which hurried my dear girl to her grave in a few days, before I could even hear of her illness.'

Thus, Burns' own word does not agree with the verses in 'LIGHT.' Mr. Cromeck tells us that, on the second Sunday in May, Burns and Mary Campbell met by the Ayr, that they stood on each side of a purling brook, that they laved their hands in the limpid stream, and holding a Bible between them, pronounced their vows to be faithful to each other. They parted, never to meet again. And Mr. Lockhart confirms Mr. Cromeck by the discovery of the Bible which Burns gave to Mary Campbell and in which there is written in Burns' own writing:—

And ye shall not swear by my name false'y, I am the Lord.

Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

Then follows the signature of Burns with his Masonic mark. The death of Mary Campbell left a void that never was filled, and it made an impression on Burns which was deep and lasting. The beautiful poem, 'To Highland Mary,' speaks for itself how ardent was his affection, but beautiful as that poem is, it cannot compare with that most sublime of all Burns' poems 'To Mary in Heaven,' and when we read these pathetic verses we feel quite sure that Burns in the spirit could never forget their last meeting.

That sacred hour can I forget?
Can I forget that hallowed grove
Where by the winding Ayr we met
To live one day of parting love?
Eternity will not efface
Those records dear of transports past,
Thy image at our last embrace,
Ah! little thought we 'twas our last.

After carefully considering all the circumstances, we can only come to the conclusion that the verses sent to you by Mr. Corner were not written through the spirit influence of Burns, or that eternity has effaced from his memory what he could never forget while in this life. As proof of spirit return is a matter of consequence, perhaps you will not be displeased at the facts I have sent to you.

E. WILLIAMSON.

Disappointed in the Search for Truth.

SIR,—Having read in 'LIGHT' the accounts of remarkable tests given by Mr. John Slater, will you kindly permit me to state that I wished to get an interview with him, but I did not succeed? I went from Warrington to Liverpool on Monday, July 6th, to hear Mr. Slater at Daulby Hall, and on the following morning was again in Liverpool and saw Mr. Rumford, who informed me that he could not obtain a sitting for me with Mr. Slater either that day or Wednesday or Thursday, but that he thought he might be able to get me a sitting in Manchester on Friday; so I saw Mr. Rumford again in Manchester on the Friday, and he took me towards a room from which Mr. Slater was coming, but, to my disappointment, immediately Mr. Slater saw me, he said he could not give me a sitting as he was too exhausted. I have frequently tried, but have always failed to obtain from mediums anything that would enable me to give a satisfactory answer to the following verses written some time ago. This is disappointing, for if there be anyone on earth who can throw such light upon the subject as would enable me

with certainty to answer the questions in the affirmative, that person I should very much like to know. S. KENYON.

Warrington.

A BETTER LAND.

Is there a land, ah, canst thou tell,
Where noble aspirations dwell,
Free from all selfishness and care,
That might with poet's dreams compare?

Where no afflicted ever sigh,
Nor the beloved ones ever die;
A tranquil state where all are blest—
A land of sweet poetic rest?

Where doubt, perplexity, and grief,
In knowledge find a full relief;
A land from every evil free,
Where sin and sorrow cannot be?

Beyond the grief of human life,
Above its vanity and strife;
Beyond its joys that cannot stay,
Where pleasures never pass away?

Do happy spirits wing their flight
To brighter realms undimmed by night,
To sunny spheres where all are blest,
To peaceful climes of heavenly rest?

A Remarkable Cure.

Miss Mabel Johnson (daughter of the late Rev. John Johnson, vicar of Harley and Rural Dean) desires to express her strong sense of Professor Omerin's ability and kindness. For years she suffered with a fibrous tumour, for which she consulted the most eminent physicians and surgeons, but obtained no relief. Sir — could only suggest operation, but said that it would be hazardous to life. Another physician, Sir —, said that Miss Johnson must be always an invalid as her malady was hopeless. Then Miss Johnson placed herself for three months under the care of Professor Omerin, and the fibrous tissue has since entirely disappeared. For this she returns thanks to the blessing of Almighty God on Professor Omerin's skilful and scientific manipulation. She cannot sufficiently highly recommend his treatment, and she most earnestly trusts that she may have some influence with all who read this statement in inducing them to place themselves under the professor's kind care and sure diagnosis. The power in Professor Omerin is marvellous, and his conscientiousness is only equalled by his culture.

July 25th, 1896.

(Signed) MABEL JOHNSON.

[We do not publish the names of the eminent medical men to whom Miss Johnson refers, but there is no objection to their being communicated privately if desired.—Ed. 'LIGHT.']

Mr. Slater's Indisposition.

SIR,—I was one of many, some from long distances, I believe, who went to the Cavendish Rooms on Tuesday, to attend Mr. Slater's public séance announced for that evening, and I was greatly disappointed that he was unable to be present, owing, we were informed, to indisposition. I had been greatly interested on previous occasions by the evidence he gave of his wonderful clairvoyance, and hoped that, though disappointed on Tuesday, hearing him again was only a pleasure deferred; but I have since heard a rumour that he has suddenly determined to cease his work in this country altogether. This seems a great pity, considering the good he was doing to our noble cause. And if he has really made up his mind to that effect, I think he, or his business manager, should, through your columns, tell his many friends why, for surely he cannot have been suddenly driven to such a resolution by an indisposition which one hopes may only be temporary after all. X.Y.Z.

TO CORRESPONDENTS.

J. L.—Your request has been complied with.

AN OLD SUBSCRIBER.—From Mackenzie and Co., 81, Endell-street, London, W.C.; or, to order, from the Office of 'LIGHT.'

The communications of L.R., G.H.L., M.S.S., 'Scriba,' E.W., F.W. Read, Mrs. Russell Davies, and J. Elmer (Ontario), are necessarily held over till next week.

EXISTENCE was given us for action, rather than indolent and aimless contemplation; our worth is determined by the good deeds we do, rather than by the fine emotions we feel. They greatly mistake who suppose that God cares for no other pursuit than devotion.—E. L. MASON.

SOCIETY WORK.

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

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE LANE.—On Sunday last Mr. W. Walker's guides discoursed excellently upon 'The Use of Prayer,' and also gave some distinct clairvoyance, five out of six descriptions being recognised. Next Sunday, at 7 p.m., Miss Marsh.—A. W.

NORTH LONDON SPIRITUALISTS' SOCIETY—OPEN AIR WORK IN FINSBURY PARK.—Owing to the weather on Sunday last the smallest gathering of the season was held. The subject was 'The Present Unpopularity of Spiritualism,' the speakers being Messrs. Brooks, Jones, and Davis. At Wellington Hall in the evening we had also Messrs. Emms and Rodger; Mr. Davis in the chair.—T. B.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last the guides of Mr. Long delivered an able address based upon Biblical history, dealing chiefly with the mission of Jesus and his followers, putting new interpretations upon much that is perplexing to the progressive thinker, and generally showing that the old records run parallel with many facts that are being proved by Spiritualists to-day. The same subject-matter will be further dealt with next Sunday by Mr. W. E. Long. Students' class every Thursday at 8.30 p.m.—A. E. B.

DAWN OF DAY SPIRITUAL SOCIETY, 81, FORTRESS-ROAD, KENTISH TOWN, N.W.—On Sunday last Mr. Walter read a poem from 'LIGHT'—'Threescore and Ten.' Mrs. Spring followed with an invocation. Mr. Walter delivered a lecture on the 'Uses of Spiritualism.' He enumerated, amongst others, the consolation which Spiritualism brings to the bereaved, the possible prevention of suicide, the raising of low spirits to higher spheres, the healing of the sick, &c., &c. After the lecture Mrs. Spring and Mr. Walter gave successful clairvoyant tests. Sunday next, a lecture, and clairvoyance by Mrs. Spring. Voluntary helpers much needed.—H. W.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last we were privileged to listen again to the guides of Mr. George H. Bibbings, of Plymouth, being the third (and last) Sunday of this (his second) visit. The addresses (morning, 'O the Sunshine!' and evening, 'The Tramp of the Mighty Armies') were gems of oratorical excellence, conveying lessons of deep spiritual import in a most practical and inspiring manner. Week night meetings have also been held of an enjoyable and profitable character. Mr. Bibbings' recitations (normal) are given with great elocutionary ability, and make a deep impression. We were glad to welcome friends from Newport, Bristol, Merthyr, Weston, and Bridgwater. Speaker next Sunday, 6.30 p.m., Mr. S. Longville.—E. A.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Ronald Brailey's guides gave an able address on 'In My Father's House are many Mansions' to a good audience. Mr. C. Chapman rendered a solo, which was highly appreciated. It is with great regret we have to announce that Dr. Reynolds has resigned the presidency of our society. The Doctor takes with him our heartiest good wishes and grateful remembrances of his hard work for our society and for Spiritualism in general. Mr. J. Veitch has unanimously been elected president of our society in his place. Mr. Ronald Brailey every Thursday, at 8 p.m. Our annual excursion to Epping Forest by brakes takes place on Saturday, 22nd inst.; tickets 2s. 6d., children 1s. 6d.—THOS. MCCALLUM.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The heavy rain which prevailed throughout the day did not prevent a large attendance at these rooms on Sunday evening last, when Miss MacCreadie occupied the platform. Mr. A. G. Sutton presided; and a song, 'The Promise of Life' (Cowen) was very pleasingly rendered by Miss Hughes, a vocalist who has not hitherto been heard at these meetings. Miss MacCreadie then proceeded to give clairvoyant readings, which were remarkably successful, nineteen out of a total of twenty-three being recognised at the time. The descriptions, as usual, comprised not only details of the personal appearance of the forms described, but also names and messages; many being of such a character as to call forth outbursts of applause. Miss Bessie Cooper was the pianiste. Next Sunday, at seven, Mr. Sutton will give a short résumé of some of the chapters in Mr. Everitt's diary, relating to the marvellous phenomena produced in connection with Mrs. Everitt's mediumship, to be followed by clairvoyance by Miss Vincent.—D. G.

To suppose this world a mere trap, baited with temptations of sense, which only Divine ingenuity could have imagined, with the certainty that the greater part of the race would fall into it, and that to the tortures of a very helpless, ignorant, ill educated being is to be added the cruellest sting of all, that he brought it on himself, does not seem a probable course of action on the part of 'Our Father.'—O. W. HOLMES.