

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

'Our life after death; or the teachings of the Bible concerning the unseen world,' by Rev. A. Chambers (London: C. Taylor), is by no means an entirely emancipated book, but it is a great improvement on the old-fashioned books on Heaven and Hell. The writer advocates 'an Intermediate Life' in *Hades*, where we shall 'recognise and be brought into relationship with those whom we have previously known in the earth-life.' He also holds that there are 'different spheres of experience in the Hades-Life,' that 'a work of perfecting and developing will go on' there, and that there is there 'a preaching of Christ's Gospel, which warrants us in hoping that many who do not leave the Earth-life in a state of salvation may there be brought into that condition.'

All this is an encouraging advance towards true spirituality and rationality, but the writer is still entangled in the old notions of a Resurrection-day and a 'Resurrection-body.' He winds up a paragraph on that subject by saying, 'As it was with Christ, so will it be with (all): man will only tread the Courts of Deity wearing Resurrection-robos.' It is really very unnecessary; and if the writer of this book knew the A B C of our philosophy he would see how unnecessary it is. The spirit that goes into Hades—or anywhere else—is a true spiritual body, and wants neither a 'Resurrection-body' nor 'Resurrection-robos.'

The truth is that, in company with so many others, this writer is hampered—and more than hampered, prison-bound—by the old notion of a final Judgment-day. He says:—

It is taught by many, that, at death, a good man departs straightway to Heaven, and a wicked man to Hell. Is it possible to reconcile this idea with the thought of a Judgment?

Take the case of the wicked. If, in departing from the Earth-life, they pass direct into Hell, where is the need of a Judgment? They have been sent to their doom; nay more, may have had, by now, thousands of years of punishment, and may yet suffer, if the Judgment be distant enough, for double that period before the Day arrives. Will anyone say that it is compatible with either justice or sense to put such an one *on his trial*, when, for ages before, his doom has been fixed and endured? Would not a judgment-trial, under such circumstances, be as solemn a farce as for the law of this country to send a prisoner into penal servitude, and then, after he had undergone twenty years of it, to try him at the Old Bailey for the offence for which he had been already punished? The thought is simply intolerable; and yet to escape it we are obliged to adopt one of two alternatives. Either there is, at death, an unconsciousness, or annihilation of the man until the Day of Judgment, or there is an Intermediate-life.

There is another alternative—or there is no one final Judgment-day. In other words—the day of judgment is every day.

We have received, from 'J. Scheible's Antiquariat and Verlagsbuchhandlung in Stuttgart,' a remarkable catalogue of books on occult subjects. It covers about one hundred pages, and is invaluable to collectors and librarians. It may have its uses, to show to the very foolish people who

think it is all moonshine. There are particulars of over fourteen hundred very serious books, many of them of great scientific value. Surely there is 'something in it!'

'The Agnostic Annual,' 1897 (London: Watts & Co.), is, in its way, a thoughtful attempt to justify a sort of spiritual nihilism. A poem on 'Immortality,' by George Anderson, is really pathetic. The writer tenderly dismisses the precious old faith, 'the sweet illusion,' as one based mainly on 'man's weak vanity,' but he ends:—

Of all the millions of the dear death-parted  
No soul hath e'er returned the tale to tell;  
No sign—no word—to cheer the broken-hearted,  
Or give the sweet assurance, 'All is well.'

We ask for proof, and not for poet's fancies;  
We hope, but with a dim and starless hope  
Clouded with doubt, that evermore enhances  
The dark uncertainty in which we grope.

Oh! give us back our early faith unshaken,  
That our dear dead are watching us for aye,  
And know and love us, though on earth forsaken,  
Soon re-united for eternal day.

No answer comes to that vain supplication,  
And none will come—or ever came before,  
For widow's hope or mother's consolation.  
Our dead, alas! are gone, and gone for evermore.

Is there not in this an intense incentive to make known the facts, the proofs, for which this writer asks? But the trouble is that men who write like this too often assume the falsity of the facts, and decline to investigate with any sort of patience.

Truly that is a pathetic, but also a beautiful letter from Sir Isaac Pitman, lately sent to one who had been inquiring anxiously about his health:—

I get a little weaker continually. To-day I have not been strong enough to be dressed, and have sat in my arm-chair wrapped in two Arctic blankets. As there is no possibility of getting at the broken valve of the heart, the cause of my weakness, I must expect a continual decrease of strength until the heart gives its last pulsation, and the angelic messengers, who wait on the dying, draw out the spiritual body from this one. Then I shall have a sound heart, and get to work in my new sphere of life. Do not trouble about me.

The Papers of Archdeacon Wilson and Canon Gore, read at the Church Congress, and now exciting considerable attention, are certainly remarkable for their general rationality, and in no way more so than in relation to the life beyond. Archdeacon Wilson, firmly standing his ground as an evolutionist, says that as sin is a transgression of the law of a man's higher nature, and goodness is its fulfilment, 'the consequences of sin and of goodness are not arbitrary nor external, but are in ourselves.' 'They are the being what we have become.' Hence, 'forgiveness is the getting rid of the sin, not of the penalty.'

Canon Gore is equally thorough and equally explicit. He repudiates the idea of 'rewards or punishments given



from outside by the Divine Judge.' On the contrary: 'The idea of evolution,' he says, 'forces us to think of each human life as perpetually occupied in fashioning its own character, and thus also, according to inevitable law, its own ultimate destiny.' 'Whatever is to be our state hereafter, we are quite sure it will only be the natural outgrowth of what we are or are making ourselves here and now.'

It requires very little discrimination in order to see that all this makes an utter end of the old unjust and arbitrary Hell. The Church is indeed putting on the pace.

The 'Daily Chronicle,' in its notice of Miss X.'s address before the Psychical Research Society last week, is slightly more offensive than usual. It calls Miss X. 'the agent' for Lady Burton, and, after a few indolent and vague remarks about the nature of the supposed communications from Sir Richard Burton, it rather insolently adds, 'Lady Burton would have been more original unassisted.' In plain English, Miss X. cheated clumsily, and Lady Burton would have done her lying better without an agent. With such an animus about, it is indeed difficult to give poor truth a chance.

The Rev. W. L. Watkinson, speaking at a meeting of London Wesleyan ministers on 'Sin in the light of science,' was original and racy, but slightly artful. We are sorry to use the word, but we have been trying, for twelve months, without success, to find a truer one to describe the growing tendency of certain semi-rational teachers in all the churches. This tendency is a very difficult one for most people to follow. It may be described as an ingenious shedding of worn-out dogmas without confessing that they are shed, and with a seemingly childlike unconsciousness that they were ever there. If the gentlemen who act like this were simple people we should call them merely *ingenious*, but, as they are always the specially wide-awake men, we are afraid we must call them a little 'artful.'

Here, for instance, is Mr. Watkinson. He sees sin everywhere: he believes enormously in 'the rascality of nature.' 'Revelation, in insisting on the doctrine of sin, is not misleading us.' 'Human depravity' is a ghastly fact: but 'the scientist calls it by another name, "the preponderance of bestial instincts." And then we are told that Mr. Watkinson, in summing up, showed that modern naturalism, in laying stress on the strain of evil everywhere in Nature, justified the Bible and harmonised with its teaching.

Now that is misleading and—well, we must go back to the word—*artful*. The Bible teaches the fall of man from a state of original purity: but Science insists upon it that he is rising from a condition of original beastliness; and that sin begins when conscience begins—when, in fact, man rises high enough to know that the old beastly conditions ought no longer to be harboured and given in to. It would be far more like the truth to say that Science and Spiritualism are in accord; for Spiritualism distinctly recognises and proceeds upon the profound truth of Evolution; and sees, in the development of spirit from flesh and soul from sense, the true story of the creation of man.

#### LONDON SPIRITUALIST ALLIANCE, LIMITED.

A meeting of Members, Associates, and friends of the London Spiritualist Alliance, Limited, will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on Friday next, December 18th, at 7 p.m. for 7.30 p.m., when Mr. Arthur Lovell, author of 'Ara Vivendi,' will give an address on 'How Spirit Creates Matter.' Mr. Lovell has never yet spoken to the Alliance, but we believe that the audiences before whom he has appeared have invariably been greatly pleased with him.

## PERSONAL IDENTITY OF SPIRIT FORMS.

### AS TESTED IN A SERIES OF PRIVATE SITTINGS.

BY GENERAL FRANCIS J. LUFFITT.

### PRELIMINARY OBSERVATIONS.

(Continued from page 585.)

JULY 29TH.—SIXTH OF SERIES.

To 'Carrie' I said: 'I am disappointed at your failure to remember about your earth life.' She replied: 'In these sittings we draw the power partly from you; and your physical condition is such as to cause a deficiency.' 'Is there anyone on the list you particularly remember about?' 'Yes; Annie Chapman. We were children together—like sisters. She is very sweet. I remember seeing her before I passed away. Send my love to her and tell her that life is immortal, and to investigate. She felt my loss severely. She has lately had affliction, but all will be right in the end.' All these particulars are strictly true. Annie Chapman travelled alone several hundred miles to visit her in her last illness. She has recently lost her father, a brother, and a sister.

Some time after 'Carrie' had disappeared, I asked 'Bp.' for the list again. She said: 'It was dematerialised with "Carrie," I will try to have it re-materialised for you; but you must bring it back at the next séance.' In a few minutes she called me up and put it in my hands, saying: 'Take it to the light to see if all the names reappear; they may be effaced in the re-materialisation.' I did so, and found them all there, observing: 'But she has made no pencil marks.' 'Bp.' replied: 'They are made, she says, after the names.' I then found a pencil mark after each of the following names—Lillian Bowen, Gertrude von Mehr, Nellie Morris, Sister May Agnes, Sister Eulalie, and Nellie Day—the very persons in the list of twenty-one names to whom she was most attached next to Annie Chapman.

'Bessie' came, and I asked her: 'Do you remember anything of your earth life?' 'Something towards the end. You had to go away from me to where it was not proper for me to go; but you came back again.' This seems to be a confused remembrance of her going away from me in California to visit her mother in New Jersey, where she died of Panama fever. I handed her a list of twenty names to be conned over.

I asked my mother: 'Do you remember my middle name, and why it was given me?' 'No.' 'Do you remember the death of anyone belonging to you before you passed away?' 'I think I remember the death of a sister.' (As already stated, this was several years before.) She began to cough, and disappeared.

I then went up to the curtain and talked with 'Bp.' She repeated what she had before said about the moulder artists in the band, and I asked: 'What have they for their model?' 'The spirit body.' 'How about the drapery?' 'The making and the dematerialisation of it are instantaneous. At first it is like smoke. Its change into drapery is made by the spirit chemist through electricity.' (She admitted that often, for want of sufficient power to build up an independent form, the same form is used by other spirits successively. I have often seen this; sometimes with slight alterations.) 'You have been over two hundred years in the spirit world?' 'Yes.' 'Have you ever known an instance of re-incarnation?' 'Not one. The thing is absurd—contrary to the course of nature; it is going back to be an embryo again.'

JULY 31ST.—SEVENTH OF SERIES.

'Carrie' said: 'Papa, you took away the magnet' (referring to the list of names). 'Each name is like the loose end of a thread in a tangled mass. It enables us, by following it up, to come to some lost memory.' (In speaking of this, both 'Bessie' and 'La France' used the same simile.) 'Now, I have no more to tell you, except that I remember Lillian, and that I saw a great deal of her' (true), 'though she was not so near to me as Annie Chapman' (true). I remarked: 'I wrote to-day to Annie Chapman, telling her what you said.' 'How pleased she will be! There is another one dear to me. I will try to remember—it is all a tangle. I must follow the thread till I come to the end of it.' (See séance of August 5th—Nellie Day.) 'How was it you failed years ago to



recognise Annie Chapman at Mrs. S.'s séance in Boston? 'It was because in her séances there was not brain power enough, on which memories of earth life depend.'

'Bessie' spoke in warm praise of the medium—her truthfulness, kindness of heart and generosity, and her entire indifference to mercenary considerations—a trait so rare among mediums. I asked: 'What caused your passing away?' 'It was no disease, but a gradual wasting away after the loss of my baby.' (Wrong; she died of Panama fever.)

I had a long conversation with my mother, in which she referred to matters of too private a nature to be made public, but all strengthening the evidence of identity. I said: 'You have followed me through life; can you remember any of my movements?' 'I remember your going to California, to Virginia, to New York, to Philadelphia, and to Alexandria.' (All true. In Philadelphia my stay was short, but in the other places it was a long one. The medium knew only of my having lived in California. My stay in Virginia was before I entered college, and again just after graduating.) 'Was my stay in Alexandria in my early or later life?' 'Your later life' (wrong). 'I remember Bessie's crossing the water with you three times.' (True; twice crossing the Atlantic and once returning from California.) Speaking of my present wife, my mother said: 'She is not far from here.' 'Where?' 'At a place fifty or sixty miles from Boston.' 'Name?' "'Carrie'" whispers to me "'Tiverton'" (true). 'Who else is there?' "'Carrie'" has gone to see' In half a minute, more or less, she said: "'Carrie'" has returned and says besides her mamma there is an Annie.' (True. Annie is my wife's sister, with whom she was staying. Of all these particulars the medium was ignorant.)

#### AUGUST 5TH.—EIGHTH OF SERIES.

'La France' said: 'You should not go to other séances while this series is going on. They draw on your brain force, which we have need of.' (I now gave her a list of fourteen names to study.) 'I'll try to remember about some of them.'

'Bessie' spoke to the same effect. Referring to her list of names, she said: 'I remember Lucy Ann Lippitt.' 'What about her?' 'It seems to me she was your aunt' (true), 'and—oh, yes! Mrs. Olney and Colonel Olney—she was like a mother to me. She was with me for a certain time.' (True; Mrs. Olney was her chaperon in her going from California to New Jersey to see her mother, and was extremely kind to her in her last illness.)

I asked 'Carrie': 'What do you remember about your list?' 'I remember Nellie Day as a very dear friend' (true). 'Her married name?' 'I can't remember. I remember very distinctly my nearest friends, Annie Chapman, Nellie Day, and Lillian Bowen' (all true).

My mother came and seated herself on the sofa, where I joined her. She talked with me in the same audible voice that had been produced for me at the beginning; I holding her hand, which was covered with the usual gauzy drapery. She manifested great interest in the medium. I gave her a list of sixteen names to study.

#### AUGUST 7TH.—NINTH OF SERIES.

'Carrie' called me into the cabinet, took my hand and placed it on the medium's face; then drew the curtain so that, while holding her hand and talking with her, I saw the medium asleep in her chair. After I had returned to my seat, two forms came out together. I went up and held their hands. 'Carrie,' the form on my left, said: 'My mother cannot speak; as all the power was used up in producing the two forms at once.' I said: 'Carrie, as you drew your last breath you exclaimed, "Oh, how beautiful and blessed!" brightly gazing at something. What did you see?' 'I saw my mother.'

I said to 'Bessie': 'If that was so, press my hand'; and she did so very earnestly, and they then retired.

Afterwards 'Carrie' took me into the cabinet again, saying, 'Here is Uncle William.' His name, William Henry Lippitt, was on my mother's list—the bare name only. I took his hand—a large man's hand—and saw his figure plainly—that of a large-sized man, considerably taller than myself, and precisely corresponding to his appearance in earth life. The light was too dim to show his features. He spoke a few words, which I could not catch, and then disappeared.

'Carrie' afterwards took me up to the curtain, saying, 'Frank.' This was my baby boy who died in 1854—forty-two

years ago. 'Carrie' and he stood together, side by side. He was perfectly materialised, with his smiling and attractive face and brown moustache, looking about twenty-five. He had often come to me before through other mediums, always presenting the same general appearance. 'Carrie' said: 'I was so happy to find a brother in the spirit world.' 'Yes, it is indeed he, with his brown moustache.' 'He is proud of it.' I was holding them both by the hand all the time. 'Carrie' afterwards came again, and, seated by my side on the sofa, talked with me for about ten minutes. Amongst other things she said: 'If Mrs. Hatch goes to Washington you must do all you can for her. She is so honest and honourable. Each evening will be devoted to a particular one of us; and this evening is grandma's.' Both 'Carrie' and 'La France' said they were helping each other about the lists.

I asked mother: 'What can you tell me?' 'Lucy Ann Lippitt, I think, was your Uncle Joseph's wife' (wrong). 'William Henry Lippitt was your uncle.' (True. Her own name was on her list; but she made no allusion to it.)

#### AUGUST 10TH.—TRANCE SEANCE.

'Carrie' (speaking for her mother) said: 'As to the Isthmus of Panama' (a name I had put on 'Bessie's' list as a reminder that she died of the Panama fever, caught there), 'she says she remembers going round Cape Horn'—(true. She went that route to California when quite a child)—'and also coming back by another shorter route.' (True; she returned with me by the Nicaragua route.) 'As to the Empress Eugénie, she thinks she met her at the Tuileries' (wrong). Then, for herself, 'Carrie' said: 'I remember dear Annie Chapman—we were like sisters; and how she grieved when seeing me in my last illness! Also George Riddle, Lillian Bowen, Pickering Dodge and Nellie Day—it seems to me that we were all for some time in the same place, like brothers and sisters.' (True; we were all for some time under the same roof with the three first named, and afterwards with Nellie Day at our own home; but all four were near neighbours, and in frequent intercourse with each other.) 'But dear Annie' (residing in the same place) 'was nearest to me of all.' 'I am so disappointed,' I said, 'about my mother's defective memory.' 'We are all helping her and each other, and we will remember more and more every time.'

On August 8th there was a disturbance at one of Mrs. Hatch's public séances, and the disturber had to be put out of the house forcibly by her son, assisted by one of the sitters. From that time Mrs. Hatch's nervous condition—she is extremely sensitive—was so affected by the shock, and by other causes of anxiety, that she did not regain her normal condition until August 25th, after her arrival in Boston. This morbid condition was greatly aggravated on August 13th by the trial of her son for assault, before a magistrate, on the complaint of the disturber who had been forcibly ejected on August 8th; she having fainted away in court, remaining unconscious for half an hour. The manifestations hereinafter described must be read with this state of things in view.

#### AUGUST 12TH.—TENTH OF SERIES.

'Carrie': 'This is grandma's night. She is so weak that Martha Munro comes for her.' (This was one of the names on my mother's list.) Then a form appeared at the curtain, and I went up to it and asked: 'Who is it?' The reply was: 'Martha Munro, your mother's sister.' (True.) I said: 'I am so glad you have come.' (She came out and went to the sofa, where we sat side by side.) I asked: 'Do you remember anything special?' 'I helped your mother in her trouble, when her little one passed away.' (Here, at last, came a remembrance of my baby brother, whom my mother had not yet alluded to. My Aunt Martha must have died at least seventy-five years ago.)

Mother came, and I asked: 'What name on your list do you best remember?' 'Abby Peck'—(she pronounced it Peck, but always afterwards correctly. From a child I have always been told that Abby Peck was her dearest friend)—'and Eliza Moore' (her schoolmate and very dear friend). I asked: 'Who was Martha Munro?' 'My sister.' (True.) 'Your own name is on the list; can you tell me what it was?' 'I will try at the next séance.'

'La France' said: "'Carrie'" is working very hard to help her grandma. It will be better every time.' 'Bessie' and 'Carrie' came by turns and sat with me on the sofa, and talking for some time.



## AUGUST 14TH.—ELEVENTH OF SERIES.

'Bp.' said: 'The medium is very weak. The terrible shock of yesterday not yet recovered from. She is so sensitive. She has nearly fainted twice to-day.'

Rebecca Munro was announced, and I went up and asked: 'Who is it?' The reply was: 'Your Aunt Rebecca, your mother's sister.' (True.)

Martha Munro came, and I inquired: 'Who is it?' 'Aunt Martha, your dear mother's sister.' (True. Both these names were on my mother's list, but the coming of these two spirits personally was entirely unexpected. My Aunt Rebecca died more than eighty-five years ago.)

Mother said: 'My sisters Martha and Rebecca have both come.' I asked: 'Whom else do you remember?' 'Caroline Snow, my cousin.' (True; I met her once in my young days. She fairly worshipped my mother's memory.) 'And your own name?' 'Caroline.' (True.) 'And your middle name?' 'Snow.' (True.) She continued: 'I remember, too, my brothers Benjamin Munro and Joseph Munro—(true)—and Joseph Francis Lippitt.' 'Who was he?' 'Your father.' (True.) 'And Captain James Munro.' 'Who was he?' Here the spirit was confused by singing across the street and retired into the cabinet, saying: 'Your father.' In a few moments she reappeared, saying: 'My father and your grandfather.' (True.)

Another form then appeared, and I asked: 'Who is it?' 'Lucy Ann Lippitt.' She was my aunt, who died in 1866. She had appeared at a previous séance, and I had prepared a list of twenty-one names for her. I now gave it to her, saying: 'Will you try to remember about some of these names?' 'Yes.' (She disappeared, and 'Bp.' said she had dematerialised with the list.)

## AUGUST 17TH.—TRANCE SEANCE.

I asked mother: 'Who on your list were the dearest to you?' 'Harriet Bowen' (her married sister), 'Abby Peck,' 'Caroline Snow, and the Danes.' (The Danes were on 'Aunt Lucy's' list. I know not whether they were particular friends of my mother.)

## AUGUST 18TH.—TWELFTH SERIES.

I asked mother again: 'What friends were the nearest to you?' 'Abby Peck, Harriet Bowen, and Caroline Snow.'

Of 'Aunt Lucy' I inquired: 'Whom on your list do you remember about?' 'Edward R. Lippitt.' (He was her favourite brother.) 'Who was he?' She replied gropingly, but with no help from me: 'My brother.' 'His occupation?' 'A reverend—a minister.' (True.) 'Who was Betsy Lippitt?' 'I can't remember.' (But see séance of August 31st.)

I asked 'La France': 'Whom do you remember best?' 'Emily Beale, my particular friend'—(true)—'but afterwards Lida Miller was nearest to me.' (True.) 'Whom else do you remember?' 'Ann Frances.' (The two Christian names of a sister—the surname was omitted in the list.) 'Who was she?' She answered gropingly, but with no help from me: 'A blood relation—my sister.' 'Do you remember anything about the American — at Z.?' 'No.' She then retired. In a few moments 'Carrie' appeared, telling me that she asked if it were not Nathan Bourne Crocker. I said 'No.' Soon afterwards 'La France' came again, and I asked her: 'Where is your father now?' 'At Z.' 'What is he doing there?' 'He is our — there.' (True.)

'Mrs. L.' came and sang two songs with her lovely voice. I went up to her, and she gave me a message to her husband on a special matter, beautifully expressed and full of interest and affection. She said: 'Your daughter is lovely, helping everybody. You should be proud of her—the dear child!' (One of my daughter's characteristics was her entire forgetfulness of self.)

'Aunt Lucy' came, and went to the light in a corner of the room to look over the names on her list, then retired into the cabinet.

## AUGUST 19TH.—THIRTEENTH OF SERIES.

'Bessie' said she remembered about the Ver Mehra—Fanny, Bella, Amy, and — ('Ida?') 'Yes.' 'What do you remember about them?' 'I think we were some time together.' 'What caused their death?' 'I think it was the throat—very sudden.' (They died in California, in 1856, of diphtheria; all within a week.) 'Which one was your favourite?' 'Amy—no, Fanny.' (True.) 'Fanny is here now.' 'Bessie' retired, and another form came, and I asked: 'Who is it?' 'Fanny ver Mehr.' (She pronounced the name 'ver Meer.') 'What do

you remember about your family?' 'There were seven of us—five sisters and two brothers. One of the sisters is now living. Then there were papa and mamma—nine of us in all.' (All true.) 'I see four little graves, and afterwards a larger one.'

'Mrs. L.' came and gracefully thanked me for writing to her husband.

Of 'Aunt Lucy' I inquired: 'How was the last part of your life?' 'Very sad—helpless—could not go about—so unhappy!' 'Any sense gone?' 'Yes; sight.' (True; cataract.) 'I heard you say you would rather be blind than deaf.' 'Oh, no!'

## AUGUST 20TH.—TRANCE SEANCE.

'Carrie' said: '—'s nervous system is all out of order; this is what ails her.' (True.) 'The medicine you are taking would do her good. But let it be recommended by someone else, not by you; for she has no confidence in your judgment.' (True.) 'We are all trying to help grandma to remember. She recollects the Bowens.' (Mrs. Harriet Bowen was her sister.)

'Bessie' said: 'I remember the name of Emily Jeakens.' 'Who was she?' I asked. 'A cousin.' (Wrong. She was her half-sister.)

'Uncle John' was announced. Before going up I told Captain Hatch that he was forty-seven when he died. He was hardly visible, but talked very distinctly. He said: 'I am following your investigation with great interest. I was between forty-six and forty-seven when I passed over.' (Afterwards, on examining the genealogy, I found he was right. There was a 'Captain John Lippitt' in an older generation, who married Bethiah Rice.) 'Was your wife Bethiah Rice or Ann Warner?' 'Ann Warner.' (True. He answered before I had quite finished the question.) 'Did you know of a Moses Lippitt?' 'There were several in the family.' (True.) 'Was there one nearly related to you?' 'Yes; my uncle.' 'Was there not another?' 'Yes.' After a few moments of apparent confusion, he added: 'Yes, another Moses; my brother.' 'What relation was he to me?' After reflecting, he replied: 'Your father's father.' (True.)

'La France' said: 'I remember John Brown Francis.' 'Who was he?' 'My father's cousin.' (True.)

(To be continued.)

## THE TRUTH ABOUT DIANA VAUGHAN.

M. Gaston Mery, a writer on the staff of the Paris daily paper, the 'Libre Parole,' has published a little pamphlet, at Bleriot, 35, Quai des Grands Augustins, Paris, on the 'Truth about Diana Vaughan.'

It appears that Margiotta, one of the ex-partners of Taxil, Hacks, and Co., has quarrelled with the others, and published an exposure in the 'France Libre,' of Lyons, in which he withdraws his statement previously made that he had met Diana Vaughan at Naples, and now affirms that it is Taxil's wife who is the only Diana Vaughan, as Jogand is Taxil and Hacks is Bataille. Madame Jogand, it appears, sells Taxil's pornographic works from under the same roof as that from which Taxil has issued the 'Diable' and 'Vaughan' mystifications, by which he has deluded the Catholic world.

A series of interviews with Hacks by different journalists is included, of a similar character to that which appeared in these columns in June last. Hacks callously confesses that the whole enterprise was got up to make money out of the 'unfathomable stupidity of the Catholics,' whose silliness is such that they would not now believe that I had bamboozled them, were I to tell them so. He refers to his readers in good-humoured chaff as 'a few thousand imbeciles.' It appears that Dr. Hacks now adds variety to his professional occupations by running a restaurant.

Not satisfied with the genealogical claims already exposed, it appears that 'Diana Vaughan' was made to claim connection with Cardinal Vaughan through her ancestor Thomas Vaughan. The Cardinal, unfortunately, denies all knowledge of such a connection.

The false pretences on which the alleged support of Cardinal Parrochi and Bishop McDonald, of Edinburgh, were based, are exposed.

An extract from the Catholic paper, the 'Univers,' states that Taxil engaged before the recent congress at Trent to submit proofs of the existence of Diana Vaughan to Bishop Lazzaroli, under the seal of the confessional, but failed to keep his appointment. A commission was subsequently appointed at Rome, before which he also failed to appear.



## MORE PSYCHIC PHOTOGRAPHY.

BY EDINA.

After so recently occupying your valuable space with the details of some experiments in psychic photography, conducted by the gentleman I have designated as Mr. G. with David Duguid, it was not my intention to deal with this somewhat thorny subject again. But the inspection of a recent photograph got by the same gentleman through this gifted medium, at a séance at Glasgow on October 18th last, impels me to forward to you a copy of the abnormal results obtained on that occasion, with a short narrative of the sitting, because, in my judgment, our friends 'on the other side' appear to have produced a unique result, viz., the production on the same sensitive plate, at one exposure, of two negatives and one positive, all ranged alongside each other. This photograph was obtained under circumstances very similar to those detailed in my preceding articles, with this exception, that on the present occasion my friend Mr. G. was accompanied to Glasgow by his daughter, who is both clairvoyant and sensitive. He took with him a small parcel of dry half-plates, wrapped in brown paper, and the hand camera before described. On arriving at Mr. Duguid's house in Glasgow, he took camera and plates into a dark closet used by Mr. Duguid for his photographic experiments. Mr. Duguid accompanied him, and having lit the red lamp, remained by his side while he (Mr. G.) inserted six plates in the camera and closed it. I may here state that Mr. G. (who has sat more than a score of times with Mr. Duguid, with greater or less success) informs me that he considers it essential, or at least prudent, to keep *en rapport* with Mr. Duguid from the beginning of the séance till its close; and although he will neither mark his plates nor insert them in his camera before leaving Edinburgh, to satisfy some of those extremely sceptical persons who cast doubts on these experiments, yet he takes every care that Mr. Duguid has neither the plates nor the camera for one moment in his possession, and is, in short, very watchful and alert throughout; even although (like myself) he has the most undoubted belief in Mr. Duguid's honesty, derived from many years' knowledge of his single-mindedness and transparent *bona fides*.

Mr. G. placed the camera in position in the sitting-room, and asked his daughter to sit in front, while he directed Mr. Duguid to take off the cap as each plate was in succession exposed. As I formerly mentioned, after each plate has been exposed in this particular camera it falls, by the action of a lever, into the bottom, and another one takes its place; and so on till the total number *in situ* is exhausted. On this occasion the six plates were in succession exposed while Miss G. sat; and the only part played by Mr. Duguid during the sitting was that, under the direction of Mr. G., he on each occasion took off the cap. At the close of the séance Mr. G. returned to Edinburgh, having the camera and six plates still in his possession untouched. On development certain abnormal appearances were found on more than one of the negatives, but these need not be here adverted to, because the sixth and last plate which had been exposed exhibited what I deem to be unique results. On it were found depicted Miss G. in the centre as a negative figure; on her right again stood the 'Cyprian Priestess,' robed and posed as in the photo recently published in 'LIGHT,' also as a negative; while on the left of Miss G. was found a positive 'picture'—that of a young and rather sweet-faced woman clothed in a dress with two rows of 'trimming' round the foot of it. Both the psychic figures came out rather in front of Miss G., and partly covered her dress from view. So far as I am aware, this is the first occasion on which two negatives and one positive have been taken at the same exposure on one plate. To enable Mr. G. to print off these figures so as to bring out their personality, he had, he informs me, to make a second plate by contact; and in which he was able to transform the two negatives into two positives, and the positive into a negative. At my request he has printed off (1) A copy of the group complete as it appeared in the original negative. This is sent for the *private* inspection of the Editor of 'LIGHT,' as it contains the portrait of the lady. (2) He has also printed off, either for inspection or reproduction, a copy of the 'Priestess' as appearing on the original plate as a negative, and a copy of the same personage as she appears in the positive form. (3) He has also printed off the young lady on the left of Miss G., first as a positive, and secondly as she appears when

taken from a negative, and these are now forwarded for inspection or publication. Mr. G. informs me that he has consulted three experienced photographers on the subject of this abnormal production, who each and all express themselves as greatly puzzled with its appearance. While writing on this subject, I recall that at our first sitting with Mr. Duguid for spirit photographs, in Glasgow, in the summer of 1890, which took place in Mr. Robertson's business premises in Carlton-place, there appeared over the head of the sitter (my wife) a very pretty psychic 'frontispiece' of a boy—a positive; while the human sitter below came out as a negative. On the present occasion, however, with one exposure the human sitter comes out in the middle as a negative, with a psychic form (the 'Priestess') also under the same category, on one side, and the young female figure on the other as a 'positive,' requiring a new plate to transform her into a negative.

While in Mr. G.'s study, on November 5th, inspecting the photos in question, he showed me an enlarged copy of the first photo of the 'Priestess,' got by him four years ago through the same medium in Glasgow. As the pose and drapery of that figure appear to me to be different from those on the later photographs, I have asked Mr. G. to forward a copy of this original photo of 1892 to the Editor of 'LIGHT,' also for inspection or reproduction.

I have dealt as briefly as possible with the incidents occurring, and results obtained, at the séance on October 18th last, and not being an expert in photography, can form no theory regarding this abnormal production. If the facts related to me are true, and they can be vouched for by four witnesses, viz., Mr. and Miss G., and Mr. and Mrs. Duguid, they go to show that the chain of evidence already in existence relative to psychic photography has had another and very curious link added thereto by the results obtained on Mr. Duguid's premises by a patient, earnest, and most capable investigator, under circumstances which, I think, preclude the possibility of fraud or double exposure on the part of any of the parties concerned.

P.S.—On revising the foregoing article, I find I omitted to state that the plate got in Glasgow in 1890, with the 'positive frontispiece' thereon, was one of three supplied by Mr. Duguid on this occasion, and therefore not got under test conditions. Our clairvoyant, who was then present, however, saw the boy in front of the camera, and he gave her his name and address. I use this incident, however, only as showing that on at least one previous occasion a 'positive' was got through the same medium, but without test conditions of any kind.

[Copies of the photographs described by our correspondent have come to hand, but unfortunately they do not lend themselves to satisfactory reproduction.—ED. 'LIGHT.']

## MATTER THROUGH MATTER.

The following is taken from the 'Standard's' report of the address by the President to the Royal Society on November 30th. Sir Joseph Lister said:—

Professor Roberts-Austen, in the Bakerian lecture, brought before them astonishing evidence that metals are capable of diffusing into each other, not only when one of them is in the state of fusion, but when both are solid. They learned that if clean surfaces of lead and gold were held together *in vacuo* at a temperature of only 40deg. for four days, they would unite firmly, and could only be separated by a force equal to one-third of the breaking strain of lead itself. And gold placed at the bottom of a cylinder of lead 70mm. long thus united with it would have diffused to the top in notable quantities at the end of three days. Such facts tended to modify our views concerning the mutual relations of the liquid and solid states of matter.

How often have we been laughed at by scientists for asserting the fact of the passage of 'matter through matter'! Yet now they acknowledge the very thing they declared ridiculous to have been scientifically observed. LE M. T.

A DUBLIN GHOST STORY.—An extraordinary story, says the 'Rock,' is going the rounds of the Dublin clergy. It is stated that a lady, who is in the habit of attending one of the cathedrals, has lately seen the figure of a deceased member of the chapter sitting in his place in the choir. To add to the mystery, one of the members of the staff of the cathedral has asserted that a similar appearance of the same person has occurred to him. The story is told by a dignitary of the city, who himself is regarded as no mean authority on such spiritualistic mysteries.



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Assisted by a Staff of able Contributors.

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### IS LIFE TRAGIC?

Perhaps it is the keener competition, or the demand for higher pressure and swifter speed, or the rise and spread of a spirit of doubt,—or, perchance, all of these together: but, whatever the cause, it is certain that, in many directions, the feeling is creeping over us that life is deepening in seriousness, and is, to speak plainly, becoming tragic: and multitudes hear that as the dominant note, as the old year draws to a close.

Perhaps it is so, and perhaps it is good for us that it should be so: for, really, if we glance over the whole field, it is obvious that, on the whole, we need a very considerable accession of seriousness. The frivolity and utter foolishness of multitudes, especially in great cities, no one can fail to bring into the great reckoning; and Dr. Parker may not be entirely wrong after all in saying that some such catastrophe and scourge as a tremendous war, with all its sorrow and suffering, may be necessary to pull us together and make us feel and think. Many, over whose minds the mists of foreboding are gathering, perhaps unconsciously attract them as the result of their shrinking from the world's mad foolishness: or, keenly sensitive to the world's agony which looks so ghastly in folly's glaring light, exaggerate, as unconsciously, life's seemingly tragic side.

The professional pessimist, who hugs to his bosom his gospel of despair as though it were the guarantee of a deathless hope, flourishes the black flag in our faces as though he loved it. He holds that we are all going to the bad, that life is an almost intolerable nuisance, and that an arrangement for securing a kind of co-operative suicide would be the best way to end the huge blunder and absurdity: and, not long ago, some zealous evangelists really began the campaign, after a sufficiently dramatic fashion. But the human race, with very few exceptions, declines to follow: and the preachers of despair go on living—perhaps with a hidden ray of hope that something better may turn up after all,—or perhaps out of curiosity, to see what really will become of them.

But there are multitudes who are not professional pessimists who are sufficiently unhappy, for whom this old year will close in slowly gathering gloom. They are deeply sensitive to others' miseries if they do not feel crushed with their own. They are painfully conscious of what they believe is the increased difficulty of living a useful and happy life. It reminds one of a scene in one of our few sane modern novels, in which a wise old grandmother and a younger woman are conversing. 'These are really most difficult days to live in,' said the younger of the two women; 'Ah!' replied the wise old granny, 'and I believe all times have been difficult to live *well* in, my dear, since Adam and Eve.' It may not really console us to remember that, any more than it consoles us, in our loss, to be told that tens of thousands are in the same sad case: but, if it does not console, it may instruct; and instruction is just what we seem to need.

For instance; does not everything turn upon the question, 'What is a human life?' Or we might put our question in this form,—'What is a human being here for?' That saying of Longfellow's may be hackneyed, but it is immensely true, and it seems increasingly true:—

Not enjoyment and not sorrow  
Is our destined end or way,  
But to act, that each to-morrow  
Find us further than to-day.

Standing alone, apart from the uses of discipline and education, and especially apart from life beyond, it may really be often doubtful whether life is worth living. There are some lives that are obviously not. It is useless to disguise it. The pain so far outdoes the pleasure, the burdens so far outweigh the blessings, that no one could mistake the reckoning. But, in any case, life, rightly understood, may be worth having. If things go well, life is worth living for its delights. If things go ill, the wise and resolute spirit can nearly always turn the stones into bread. But if life be lifted up to a region where we talk neither of its going well nor going ill, but of a life ripening in experience and gaining force and endurance, or, higher still, of a life of simple service, then where can the doubt come in? Even on the pessimist's own showing—that life upon the earth is not a blessing but a curse—it is something to be thankful for, that one can spend a few years here in making the best of a bad business, in alleviating the inevitable misery, in saving some sources of happiness from the wreck.

One of the great necessities is the having an object in life. A wise Salvation Army captain—and many of these Salvation Army officers are wonderfully rich in the wisdom which comes of experience—lately put this well in discussing the ever-present problem—How to stop the supply of citizens of the slums? He said:—

How are we to prevent men of the respectable artisan class from sinking into the class which inhabits the slums, and which unless thus recruited would die out of itself? Some say, 'Abolish drunkenness and this reform will be accomplished,' but though I am not one to underrate the evils of this vice I think such a reform would only prove a very partial remedy. The real evil lies not in drunkenness nor in bad houses, nor exactly in poverty, but in the fatal lethargy that has enwrapped the people in its coils, the blindness to their true interests, the want of ambition and proper pride, the absence of an aim and object in life. How we are to eradicate this listless spirit it is difficult exactly to say, but I do know that when a motive for life is presented to these classes the thoroughness of their character is at once seen, and they become different men. Some make music their object in life, others literature, others religion, others merely the buying of fine clothes; but whatever their pursuit, provided they throw themselves into it heart and soul, the result is at once apparent. They have something to think of and something to work for, and all lesser things are lost sight of in an all-absorbing study.

He then instanced the value of the occupation for the mind and heart given by the Army: and gave a valuable glimpse of the veritable saving side of its work: for, when one's mind and heart are entirely enlisted and occupied, the enjoyment of life and the sense of its value rapidly increase. For many this would suffice, even without the wonderful incentive of a life beyond. These are able to say: If there is no immortality, no compensation, no good that will come to us out of this seeming evil, yet we know the fight is going well, and that good will come of it on the whole.

'Tis weary, watching wave by wave,  
And yet the tide heaves onward:  
We climb, like corals, grave by grave  
That pave a pathway sunward.

We are driven back, for our next fray  
A newer strength to borrow,  
But, where the vanguard camps to-day,  
The rear shall rest to-morrow.



But, when all is said, we want a future life—an all-revealing and all-reconciling world—to make all plain. Only that can convince us that it is an advantage to everyone to live—and die. But that implies the utter extinction of the brutal old ideas of Hell. We postulate a just and not a pitiless God—a progressive life hereafter, and not a hopeless doom. The torch we uplift is—Hope for the beaten, even in his trampling down; for there is a righteous and merciful uplifting on the other side.

## THE NEW SPIRITUALISM.

BY MR. RICHARD HARTE.

ADDRESS DELIVERED BEFORE THE LONDON SPIRITUALIST ALLIANCE, LIMITED, ON FRIDAY EVENING, DECEMBER 4TH; MR. H. WITTHALL IN THE CHAIR.

MR. CHAIRMAN, LADIES, AND GENTLEMEN,—There may be some good old Tories of Spiritualism here to-night who do not take kindly to the name 'New Spiritualism'; who are perfectly content with the way the movement is jogging along; who want to be let alone; and whose ideas were well expressed the other day in 'LIGHT' in these words: 'The departed are mindful of us; they know what is happening to us; they love us; they come to us. What more does any Spiritualist want?' Now, with all respect for those good souls, I think that Spiritualists ought to want a good deal more than that; and I have ventured to make this larger Spiritualism my subject to-night, and to call it 'The New Spiritualism'; and if you will give me your kind attention I shall try to explain as clearly as I can what it is that ought, in my opinion, to be understood by that name. I have no fault to find with those who choose to limit their Spiritualism to affectionate communings with the departed, except that I think their views too narrow. They are earnest, sincere, amiable, emotional people, who, as it were, like digging in their own little garden better than studying scientific agriculture.

But we must remember that the name 'Spiritualism' is an ancient term, meaning the opposite of Materialism, and it includes both ancient Spiritualism and modern, and both theoretic Spiritualism and phenomenal. It has, moreover, a time-honoured philosophical application, and I do not think that we have any right to appropriate it, and try to monopolise it, for the purpose of expressing merely that the departed can and do communicate with us, however important that fact may seem to us. Were we to speak of the 'Greater' and 'Lesser' Spiritualism, we would be marking a real difference; the French make a frequent use of this division of a subject, meaning thereby that there are two degrees in its study; in the first, the lesser or simpler phenomena are the chief consideration; in the second, the more complicated manifestations, and generalisations and inferences. 'Spiritism' would be a good name for the Lesser Spiritualism, were it not that the Philistines have attached a kind of contemptuous flavour to the word.

The term 'New Spiritualism' ought, it seems to me, to include all that is usually meant by 'Modern Spiritualism,' as well as the whole of the larger, older and deeper Spiritualism. But between the Old and New Spiritualism a vital difference lies on the threshold; for the Old Spiritualism was the product of religious emotion, while the New Spiritualism is the result of scientific investigation and philosophic speculation. The early theologians built up systems of Nature based upon unverifiable hypotheses concerning the unknown; and they made out in that way 'bodies of doctrine' by which, under tremendous penalties, the facts of Nature had to be interpreted. It is with that Old Spiritualism, not with mere narrow, emotional Spiritualism, that the New Spiritualism finds itself in contrast.

I have a good deal to say this evening about the Greater Spiritualism, but I should first like to make a few remarks with regard to the Lesser. The New Spiritualism in its lesser aspect is the belief in the survival after death of the personality, and it involves the rational study of the séance-room manifestations, and of all other psychic phenomena within reach of investigation, both in their reference to human spirits, embodied or disembodied, and in regard to any higher or lower entities of the invisible world who may be proved to be in relation with us. No study of more absorbing interest could be imagined. The

spiritual, astral, or psychic world, call it what you will, has never until now been calmly and systematically studied; and the importance of the phenomena, both as data to build with and as checks to speculation, can hardly be over-estimated. I always suspect those who decry the phenomena of having fish of their own to fry—some theory to advance with which the facts are not in accord. If anyone wished to re-establish the Ptolemaic system, he would naturally try to persuade us to close our observatories.

The principal duty which the New Spiritualism imposes on us in this connection is to experiment and observe; and, of course, to draw conclusions from the facts we find out, but with the greatest caution, and with the utmost willingness to give up our theories the moment they are shown to be fallacious. The phenomena, although controlled by the will of unseen operators, are the manifestations of a natural force, and the first thing to do, whether we wish to utilise a natural force or merely to study it, is to get our supply. But we know hardly anything as yet about the laws which govern the production of the phenomena, or even if there be any laws, by conforming to which we can increase the supply of psychic force; and to find out all that seems to be the first thing to do. Perhaps the desired knowledge may be lying under our very noses, as the way to mesmerise lay for so many centuries before we found it out.

It seems that passivity is what is most needed on our part. The invisibles, moreover, have told us over and over again that a mind friendly to them and to each other is the first condition for the sitters, and that the presence of a single hostile or otherwise objectionable person spoils the circle; we do not conform to this condition in one case in ten, and as soon as we do so it will be time to ask the spirits 'What next?' It is certainly not we who produce the phenomena, although we may furnish the materials; so the imposition of conditions should come from the other side. Yet we can exercise our judgment, and there is an important point that deserves your consideration.

It is often remarked that mediumship seems to be infectious, and the phenomena epidemic. (I use those terms without prejudice, as lawyers say.) Now that means that a medium can awaken the faculty of mediumship in another person, as one candle lights another; and that when many persons occupy themselves with Spiritualism the psychic atmosphere of a whole district may become charged with the mediumistic aura to the point of saturation; and then the 'force' condenses very easily into phenomena. Therefore the more circles there are formed, and the more interest there is taken in Spiritualism the better will be the general result. Even séances that seem unsuccessful may do something for that general result; for the first attempts at anything are rarely of much account, yet they are a very important part of the series; and that 'nothing occurs' at a séance is no proof that nothing has been accomplished. Now, there is reason to believe that there are a great number of circles regularly sitting whose existence is quite unknown beyond the sitters themselves, and many attempts are, doubtless, made to hold séances, which are given up for want of encouraging results; if we could bring about a feeling of solidarity among all these circles it would strengthen the movement; but each circle wants to remain in strict privacy, and ordinary organisation is, therefore, impossible.

Some years ago, in the United States, a Mr. Bliss instituted what he called a 'National Developing Circle,' for he thought that if the different circles knew of each other's existence, and all agreed to sit at the same hours, the feeling that séances were being held all over the country at the same time would give to each circle the needed moral support and feeling of solidarity, without in the least interfering with the privacy of any. The effect of *taking hands all round*, as it were, in this way is said to have been extraordinary, both as regards the increase of mediumship and the strength of the manifestations. No doubt this arose partly from the sitters pledging themselves to regular attendance, and believing that a result would follow; but I think it also came partly from some facilities it afforded to the operators on the other side; for one effect of this clubbing together of circles was that the 'cabinet spirits' of the various mediums made frequent visits to other circles. Now the Alliance would, I think, be entrusted with the confidential information needed to institute a circle of circles of this kind, and I therefore venture to suggest it, for no one can foresee how great the result might be.

I think that the attempt to command the spirits is an exaggeration in one direction which is matched in another direction



by voluntary submission to them. Why should the alternatives in the case of spirits, any more than in the case of mortals, be either to control or be controlled? The denizens of the other spheres are either new acquaintances or old friends in new conditions; and when we are not certain which they are we should receive them all the more with consideration. A prejudice against strangers is the characteristic of the savage; and suspicion and distrust would make even an old acquaintance unfriendly, and foil our attempts to gain the knowledge we seek. We should treat the invisibles as if they were intelligent beings willing to do us a service, not as if they were so many knaves or fools, or so much carbon or oxygen that had no feeling or sense. If you were to start out to study human nature in that superior kind of strictly scientific way, you would probably come and tell me that you had discovered the extremely interesting fact that men are automata, because whenever you pulled a man's nose he hit you in the eye, and every time you put your hand in anyone's pocket he cried 'Police!' When, by-and-by, I visit a circle and am treated as if I were an interesting case of 'thought-reading,' or the medium's double, or a personation by an elemental, I shall have much pleasure in fooling that circle to the top of its bent before betaking myself to more rational society.

I am also strongly of opinion that most of our so-called 'tests and tyings' are absolutely useless. We know that the medium is not in a normal state, and cannot be held responsible for what occurs, and that among the things that are very likely to occur is the control of the medium, who then walks about and talks like the person represented. If any stupid person mistakes the medium under control for a materialised form, as has, I am sure, often happened, it only proves that the observer has not the necessary experience or brains to observe without making an ass of himself. We should not follow the example of the examiner who tries to bring out what the student does not know, instead of what he does; we should give the spirits every latitude, and help instead of hampering and disabling the medium. We are likely to learn much more by trying to increase the power, and then calmly observing whatever spontaneously occurs.

I think that the indulgence of emotional intercourse with the departed is liable to abuse. It is quite remarkable how exceedingly fond some people get of even their most distant relatives as soon as they are dead. Most of the trouble with mediums comes from people who consider 'their most sacred feelings outraged' when the phenomena are not satisfactory, and those, too, are generally the persons who complain about 'not getting their money's worth,' while at the same time mediumship is such a holy gift that mediums ought to exercise it for their benefit free, gratis, and for nothing. It is natural to keenly feel the death of relations and friends, but most of our grief is a survival from the times when it was believed that the Lord and the Devil were lying in wait for us over there to pay us out, and that our lost darlings were likely to be having a very bad time. A Spiritualist has no right to grievously lament the dead; it is selfish, and he should leave it to good Christians who believe in Hell.

As to being anxious that scientific men should sit in judgment on Spiritualism, I think it a great mistake, and a reversal of the proper order of things, for it much more behoves Spiritualism now to sit in judgment upon men of science. There is no one more unscientific than the scientific man when he ventures beyond his speciality. The man of science does not disbelieve in Spiritualism because he is exceptionally stupid, but because he knows nothing about it, and won't learn; and when shamed into examining he only pretends to do so. You do well to advise a man who wants to learn about fishes to go and catch some for himself; but if he fishes out of his drawing-room window, he is not likely to catch anything, except, perhaps, a red herring; and that, I think, is just what the scientist has caught so far when he has fished for phenomena—with rare exceptions, of course. The man of science will be anxious to know all about Spiritualism in a few years, and at present he is doing excellent work, every stroke of which tells on our side. Moreover, as the department of Nature with which he is familiar is quite different from ours, he is incompetent to deal with our subject. You would not ask a fish to instruct you in botany; very naturally it would think you a fool if you told it about green fields and flowers; but you would not believe in roses and violets less, if even the biggest whales shook their solemn heads and sneered.

But it is in the aspect of a Greater Spiritualism that I think the New Spiritualism will appeal most strongly to the world. Spiritualism, as embodied in religions, secret doctrines, and systems of mystical philosophy, consists of a science and an art. A systematic knowledge of the supposed facts of the invisible universe is the science, and the method by which that knowledge may be utilised for our own benefit is the art. Religions, therefore, were, and are, the theory and practice of Spiritualism in relation to human happiness; and all the present religions embody an exceedingly crude, materialistic, and fanciful Spiritualism. Materialists proper deny the existence of an invisible universe, and think themselves justified in therefore confining their philosophy to a portion of Nature; but even in that narrow field Materialism is utterly unpractical, for it gives us no principle of action or rule of life. But Spiritualism, if it deserve the name, affords us an interpretation of the universe which gives us our bearings, and lays out our course. That is what the Old Spiritualism professed to do; and if the New Spiritualism be not the science of life and the art of living, it is no true Spiritualism, but only Materialism in disguise.

Now, Spiritualism in a general sense means the belief that spirit came first and matter afterwards; that spirit is the cause and matter the effect; that everything is either the creation or emanation of spirit. Materialism, as you know, reverses all this, making matter the basis of the universe, and spirit, if such a thing exists at all, a mere ephemeral effect or product of matter, as the perfume is of the rose. Now the obvious thing is to ask here what one means by 'spirit'—the something which is not a thing, which one side affirms and the other denies, and neither side can define. Well, I can imagine no other definition of spirit than that it is: That which causes everything to exist, and to take the form, and texture, and other attributes it has. If the Materialist tells us that *nothing* causes the cosmos to exist, and *nothing* obliges things to take the forms and other attributes they have, I can only ask him how it happens that there is *any* cosmos or *any* forms or attributes at all; for to attribute the universe to 'spontaneity' is no solution of the problem, but merely a verbal juggling, and it is as unsatisfactory as Topsy's theory of evolution, that 'she guessed she just grewed.' Spirit, in fact, is that without which no universe would exist, and which, if we mentally grasp the question properly, we are obliged by the necessities of thought to postulate as the great reservoir of life, and forms, and attributes; the constant Noumenon of all phenomena on every plane of being.

That question, 'What is Spirit?' is as new to the Spiritualist as it is to the Materialist. It is only of recent times that people try to understand the real meaning of what they say; and it never seems to have struck the men of old to ask their spiritual teachers either 'What do you mean?' or 'How do you know?' Therefore, in all ancient systems of religion and philosophy we find the proposition taken for granted that spirit is the basis of the universe, and hardly any attempt made to define spirit. For instance, 'God created the heavens and the earth' is the first postulate of the Christian religion, and it is simply an allegorical way of expressing the idea that matter proceeds from spirit. In bygone days no one questioned that proposition, or thought it necessary to defend it—for the simple reason, I think, that no one understood it.

Now, when the interpretation of some fact strikes us, we have got the crude material for a theory, and formulating our theory helps us more than anything else to understand what we mean; but as soon as we have formulated our theories, we ought to try to verify them, for an unverified theory is no better than a conjecture. But there is another thing we can do with a theory—instead of verifying it we may allegorise it and teach the allegory to the ignorant and credulous as actual matter of fact; and this was the course universally pursued in antiquity, apparently because it saved both teacher and taught a great deal of trouble, and lent itself readily to the government of the many by the few. Indeed, in the opinion of a considerable number of people even now, the most important function of religion is to assist those in authority to rule over the masses and keep them 'in their places'; and it is extremely common to find that the collocation of religious doctrines, and the plausible explanation of religious myths, are held to be the essence of theology, and the whole of spirituality.

Had we of this generation invented the allegories of religion ourselves, we should know that although they may express some vaguely-felt and hidden meaning, at all events they certainly are not matters of fact; but we have been taught those allegories



as facts in infancy, and we believe them to be facts through habit, just as we are coming to believe many of the theories of science. The stories of the gods and demons of religion do not admit of verification by experience; and yet they are so evidently in need of verification that those who maintain that the truth is contained in them find it necessary to assert that the men who established the old religions were saints and sages, who were taught by celestial instructors, and were in possession of inner senses which made plain to them spiritual things that are hidden from us. This seems to be an altogether gratuitous assumption, if we suppose the course of Nature uniform; for then there is no reason to imagine that either Nature or human nature have changed very much during the last ten thousand years; and if our *séance-room* experiences are quoted to show that both revelation and inspiration are natural phenomena, those same experiences must be allowed to prove also that these sources of information are anything but infallible, or even very much to be trusted.

Whether our sacred stories were suggested to us by superhuman agency or puzzled out by ourselves, one thing is certain, that the only way we have of forming the smallest idea of a thing which has not made itself perceptible to us through the senses is by comparing it with something we know—by saying what we imagine it to be like. For this reason it seems certain that analogy must have been, and must continue to be, the basis of any theory made by man concerning the unknown things, of which he can have no experience. There is nothing particularly ingenious or appropriate in the analogies on which religions are based that differentiates them from the analogies which we commonly make ourselves. God, for example, is a king, or a judge, or a father, or a lawgiver, or a shepherd, or an architect. These analogies are not only such as would be well within the capacity of early man, but they are now felt to be far too puerile to be of the smallest assistance to us in our endeavours to understand what I may call the anatomy and physiology of the cosmos. Were we to call God 'the Supreme Capitalist' or 'the Divine Millionaire,' we should, perhaps, be using terms that have more suggestiveness at present.

Now, there is this peculiarity about analogies, namely, that they do not seem to come through any effort of our own to make them, but appear to well up from the unconscious mind, and hence we are very liable to mistake them for inspiration or intuition; and when a doubt arises about their applicability, we are unwilling to examine them critically, since we regard them as 'sacred,' and the idea of setting to work to verify a revelation by an appeal to experience seems to most people almost blasphemous. Curiously enough, however, we consider it all right to seek for *corroboration* of our inspired teachings by drawing inferences from experience; and, with pious industry, we twist almost anything into a corroboration—the worst of which corroborations being that they seem corroborative only when a firm belief in the point to be corroborated already exists.

To anyone who refuses to be beguiled by the theologian's 'corroborations,' it seems practically certain that a vague perception of intelligence, purpose, benevolence, and so on, in Nature forced itself on men's minds at a very early date, and that these vague perceptions were spontaneously and unconsciously converted by men themselves into analogies that were believed to come as revelations from superhuman beings, and were thought to give instruction concerning the geography and history of the invisible world—a world which naturally took the form of an idealised earth, inhabited by exaggerated likenesses of ourselves. Now all that is Spiritualism in the larger sense; and it is here that the Lesser Spiritualism connects with the Greater, for what we now call psychic phenomena were seized upon and monopolised by the priests and pressed into their service, and asserted and believed to be complete corroboration of the stories told by religions about the invisible world. The classic religions, as you know, relied greatly for support on psychic phenomena, and Roman Catholicism does so now.

But when critically examined the 'spirits' bear very little resemblance to the gods and demons of the theologians. Those gods desire, above all things, to be fed with prayers and sacrifices, and to be flattered in psalms and hymns, and when they are not properly treated they lose their tempers, and by some inexplicable means send plagues and famines, earthquakes and wars, to remind us of our religious duties. Those phenomena of Nature were supposed to prove the truth of the religious allegories, and the psychic phenomena had to be accepted as

corroborating that 'truth.' Now, what we call 'proof of identity' is seldom alluded to in religion, and was never thought of at all in early times—you know how badly poor St. Thomas has caught it for two thousand years for wanting to apply a most harmless, necessary test. The spirits, whenever they showed themselves, were everywhere hailed as gods, or messengers of gods; and men fell down and worshipped them at sight—or ran away as fast as they could, if they fancied they spied a cloven foot! I think that anyone who has been through a full course of *séance-room* phenomena cannot have the slightest doubt that the things he has seen are of precisely the same kind as those which in all ages and countries have been taken to be complete corroboration, or even actual proof, of the reality of the gods, angels, demons, heavens, and hells of the priests; and I also think that he cannot, at the same time, avoid the conclusion that the manifesting entities whom we now idiomatically call 'spirits,' bear hardly any resemblance at all to those supernatural beings, and in no way corroborate what theology says about the inhabitants of the invisible universe.

(To be continued.)

#### THE PRAYER OF FAITH.

What are we to think of this, from 'The Southern Cross'? It is what a friend says of the late John MacNeil, an influential but always somewhat eccentric 'revivalist':—

A cloud gathered and a shadow fell, which lasted for many a year. It was an insidious internal malady which cost him three weeks in every month, caused him at times to roll on the ground in an agony of pain, and compelled him to become the pastor of a small charge at Waverley, near Sydney, instead of an itinerant. I was holding a mission one winter for Rev. T. B. Tress at St. Peter's, Woolloomooloo, and we were just preparing for the after meeting when in came John MacNeil, all muffled up, and his face as white as a sheet; but he was able to tell us something worth hearing, with singular point and sweetness. About this time a friend said to him, 'A man like you has no business to be ill, with such a reserve of power for body as well as soul treasured up in your Lord Jesus!' He thought about it but took no decided step, till, one Monday morning, he saw in the paper that a Mr. Barker, a Church of England clergyman, and a relative of the Primate, was to deliver an address in the city at 11 a.m., on 'Divine Healing.' Immediately he arose and went, heard the teaching, grasped the truth, laid hold of Jesus in His new capacity as 'My Lord that healeth me,' and went on his way rejoicing. He dined at one o'clock at the Y.M.C.A., taking the same food that the others did, and there and then offered himself as organising secretary for good old George Müller's mission, just then impending. A fortnight later the symptoms returned; so he went in to his chamber, locked the door, and casting himself down before the Great Physician, said: 'Lord, if I relapse into ill-health, it will not affect my honour, but it will affect Thine!' Then, stretching out his whole being on the promises of God, he claimed that power for service which lasted him without a break until his dying day.

That last prayer or remonstrance, as to God's honour, surely runs blasphemy rather fine; but it helps us to an explanation. It does not seem to matter much what one calls it—Father, Jehovah, Lord (in danger of losing His honour), Jesus, Holy Ghost, Virgin Mary, Angel, or Will-Power—the mind and will, in such a high state of exaltation, can conquer the body—and cure.

#### A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ , to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

MR. ARTHUR LOVELL will lecture on Sunday next at the West Croydon Brotherhood Church, Tamworth-road, at 3 p.m., on 'Individualism: True and False,' and at 7 p.m., on 'Spiritualism.' Readers of 'LIGHT' who reside in the neighbourhood are cordially invited to attend, and Mr. Lovell hopes to establish an active spiritualist society in the district.



## THOUGHT PHOTOGRAPHS.

AN INTERVIEW WITH DR. BARADUC.

BY 'QUESTOR VITÆ.'

In his previous work, 'La Force Vitale,' Dr. Baraduc showed that man receives and radiates vitality from and to the Cosmos; he considers that this vital mediation usually flows into man at his right side as influx or attraction, and after circulation in his organism flows out again at his left side as efflux or repulsion; entailing an evolutive process from below to above within man; from astral to spirit; from passional to intellectual. The contrary, or involutive process of influx to the left side and efflux from the right, is accompanied, he says, by a circulation which entails a coagulating process from above to below; from intellect to generation.

The modifications which occur in the direction of these circulatory vital currents in man, as also in their dynamic tension, were shown by means of a recording instrument called a biometre, to accompany changes in mood and general tone in the subject.

In pursuing his researches further Dr. Baraduc found that if the hand is held over a photographic plate this vital radiation produces an impression thereon. The inflowing attracted current gives wave-like, curving undulations on the plate. In one or two cases a vortex or whirl was imaged. The outflowing radiation produces spots on the plate. The outflow which accompanies the involutive, coagulating circuit of psyche to matter—that is, of the man living in the passional plane of life—produces spots merely; while the radiation accompanying the evolutive circuit of aspiration, flowing from below to above, and producing the sublimation of astral life to soul, gives spots which transpire the sensitised film.

But Dr. Baraduc claims further that this vital radiation may be directed volitionally, and made to impress a thought-image on to the sensitised plate. Thought, he says, models and moulds this vital exteriorisation. As a glass-blower moulds his glass so does energetic thought-purpose mould the form of its body of auric astral light, or coagulative substantial vitality radiated from the organism, and impresses its image on the plate, by its inherent luminosity. (Aura = aur : light.)

These images, which he has termed Psychi-cones, may be projected by direct thought-transference through the radiation from the hand; or by approaching the sensitised plate to the head or to the solar plexus.

Dr. Baraduc considers that many, though not all, so-called spirit photographs are thought-images projected from the medium, or through the medium perhaps from an invisible source, to the plate; in which process a camera is unnecessary. His friends, Dr. Istrati and Dr. Adam, have been more successful in effecting the impression of distinct images projected by thought-transference from a distance than has Dr. Baraduc himself. The former claims to have produced the transference of a portrait image, which resembles some so-called spirit photographs in character.

The thought impressions obtained up to the present, and of which a number are reproduced in his recent work, 'The Human Soul, its Movements and Light,' (Carré, Paris), appear to vary more in texture, if one may so say, that is in the fineness and arrangement of the lines or spots of which they consist, than in their form. Dr. Baraduc is himself able to distinguish forms therein which a spectator can scarcely trace. The delicacy or grossness of the lines are qualified by the thought, he affirms. The adjunction of an electric current has been found to add to the clearness of the image.

This discovery is as yet in its initial stages, and cumulative evidence is to be desired. Considering the number of people now practising photography, this should not be difficult to obtain. A definite thought might be impressed on successive days by different operators in order to verify to what extent the image produced is really governed in form by the thought. The radiation from a medium in her normal state might be contrasted with that impressed under trance. 'Controls' might be invited to project thought-images and compared with those obtained by ordinary operators. Dr. Baraduc states that he would be glad to hear at 191, Rue St. Honoré, Paris, from any experimenters who have succeeded in impressing distinct thought-images.

His experiments with regard to the impressions produced by the vitality radiated from a pigeon have just been verified by two representatives of one of the Paris illustrated papers. Negatives were held against the heart of a pigeon (the glass in contact with the feathers). The images impressed will be published shortly. They resemble the spots radiated by man's passional vitality.

In his conclusion Dr. Baraduc says :—

'I have endeavoured to show experimentally that we possess a soul, the fluidic double of our body; that the polarisation of our vital soul towards coagulation, or matter, and of our psychic soul towards sublimation, or spirit, is experimentally verifiable. The force pertaining to this soul radiates beyond the body, and registers its luminous vibration in figures, thus demonstrating the spontaneous movement and luminous vibrations of intelligence.'

## 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.]

Thanks for Sympathy.

SIR,—On behalf of myself and wife, I desire to express our most sincere thanks for the many kind letters of sympathy and condolence which we have received in response to the notice of the sudden 'passing away' of our beloved daughter, which appeared in last week's 'LIGHT.' So numerous have they been that I must ask the writers to kindly accept this acknowledgment, as time will not permit me to reply otherwise.

2, Duke-street, Adelphi, W.C.

B. D. GODFREY.

## Desertis' Psychic Philosophy.

SIR,—The few weeks I have passed in London have been made more agreeable by the acquaintance I have formed with your periodical, of which in America I had often heard. Your readers appreciate it, and it needs no word to them of praise. Perhaps, however, not all of them may be acquainted with the merits of a recent book which has brought me so much of gain and pleasure that I can but name it to them. It is 'Psychic Philosophy as the Foundation of a Religion of Natural Law,' written by V. C. Desertis. The author has brought to this work the learning of physical science, as well as of psychical, and with excellent and abundant thought combined them, showing their natural relations, and the lessons they jointly teach; how they, being both true, do not oppose each other but are in harmony; and that that harmony is pure, noble, divine. His views are in some degree new; they are lucid, attractive; they tend always upward, yet rest on known facts and on solid principles. There is so much in the book that the mind is for the time quite filled, yet the pregnant chapters do not weary, but hold the attention to the end. I might say much more of the justness of Desertis' reasonings, the value of his conclusions, and of their absorbing interest. I wish, however, not to write a review, but only such notice as may invite others to the study which I have found so worthy.

WINFIELD SMITH.

[The book to which our correspondent refers was reviewed in 'LIGHT' for December 28th, 1895. Copies of the book may be had to order from the office of 'LIGHT,' at 5s. 4d. each, post free.—ED. 'LIGHT.']

## The Argument from Memory.

SIR,—What may be called the memory argument against Re-incarnation is, I think, pushed to an unwarranted extent in your editorial note in 'LIGHT' of November 28th, and in the paragraph on which you comment. The argument, it should be observed, tells as much against any existence of the soul as a separate individuality, previous to earth life, as it does against 'Re-incarnation.'

The belief is becoming more and more widely held that it is impossible to reconcile all the manifestations of early life in some children with the theory that soul and body alike are the offspring of the souls and bodies of their parents. But the memory argument, as you put it, is fatal to individual pre-existence of any kind.

A man or woman of the age of sixty years has spent over twenty thousand days on the earth. Yet how small is the number of days that consciously 'prove of value to the soul,' or even of which any conscious memory is retained. Still more, of



those days which thus stand out in the past, how small a portion of each one it is that memory can recall. 'Conscious memory' covers but a minute portion of our past earth life; although it seems more and more probable that the record exists complete within us. In our ordinary surroundings we catch only fitful gleams and traces of the existence of such a record. The possibility of its full restoration to the realm of consciousness remains.

An earthly life of sixty years must be looked upon as an infinitesimal portion of the life of the spirit. A thousand years may be as one day. These sixty years may pass without even one faint glimmer of conscious memory of other lives or other incarnations. But if this should be the case, viewed in the light of the little we know about memory, it would not, I think, warrant us in coming to the definite conclusion you hold to be 'absolutely sound.' Instead of 'I believe in the resurrection of the body' it may be that the true doctrine is—the final resurrection into conscious life of the whole man, except the body.

A STUDENT.

#### The Popular Conception of Spiritualism.

SIR,—The confession in a recent issue of 'LIGHT' of a failure to understand the meaning of my expression, 'ignorant and vulgar acceptance of the term "Spiritualist,"' came to me as a surprise, and at once provoked the desire to elucidate.

I thought that amongst Spiritualists it was a generally accepted fact that, outside the widening circle of honest investigators, there prevailed a very crude and profoundly ignorant conception of Spiritualism.

I know that many—including 'spiritually enlightened' members of the Christian Church—regard physical phenomena, in their varied manifestations, as the result of Satanic agency, and those who take part in demonstrating by such means life's continuity, as deluded fools and accomplices of mischievous and malevolent spirits, whose chief aim is to lead astray the innocent lambs from the fold of the Good Shepherd.

To what extent Spiritualists themselves have contributed to this false impression—by pandering to the inordinate and insatiable desire for signs! signs! signs!—I am not in a position to say. But I have reason to deplore that their platform is not always one of intellectual attraction or spiritual upliftment, but is more often lowered to meet the demands and morbid taste of the ignorant and vulgar-minded.

Spiritualism is to me a *revelation*. It has given to me a deeper insight, a more expansive grasp and a higher conception of the infinite wisdom and purpose of the Divine mind. It has lifted me out of the narrow limitations of orthodoxy, and planted my feet in a broad path, more firm and solid to the tread; and as, in the exercise of this new-found liberty, my feet run in eager pursuit of further knowledge, the pathway opens out, revealing a limitless expanse of beauty, increasing in attractiveness and interest day by day.

Sheffield.

WALTER APPELYARD.

#### A Question of Individual Ethics.

SIR,—In your issue of December 5th 'J.S.H.' in reference to a remark of mine, has denied my proposition that 'mourners should keep aloof from the society of their fellow beings,' it being understood from my argument that I refer to the society of fellow beings who are meeting for the purpose of mutual edification and pleasure.

As this point involves a question of individual ethics, which must be decided upon soon or the arrangements of our body politic will suffer, it might be as well to take up the discussion.

My line of thought on the subject, as I explained in after remarks at the meeting, is this: A person suffering from influenza would not consider himself justified in going to a social party simply because he wished to catch the healthy spirit and magnetism pervading there. Society, however anxious to make him well again, would not welcome him to their parties. But this does not prevent society from establishing special places, like hospitals and sanitariums, where he can go to cure himself, nor does it prevent self-sacrificing individuals like nurses from surrounding him with their careful offices. Why, therefore, should the same individual, if suffering from influenza or some other infectious ailment in his spirit body and mind, not consider it equally his ethical duty not to put himself in such positions as will be likely to spread it? And why should our body politic be obliged to welcome such an one into the

midst of persons in good, bright, and pure spiritual health? But that does not prevent our body politic providing special circles to raise the broken-hearted, nor does it prevent self-sacrificing mediums from giving their services to such, as spiritual nurses. The whole point of the question lies in the recognition or non-recognition of the fact that persons in a gloomy, despondent state are in a state of infectious spiritual ill-health. My experience answers that it is so; if that of 'J.S.H.' answers to the contrary, there is no more room for argument, only for an appeal to the experience of others.

F. W. THURSTAN, M.A.

P.S.—To write on another matter, the question whether accidents that cause us to lie quiet may be the deliberate scheme of friends on the other side—a question that may interest you personally just now, sir—will the following incident throw any light on the subject? My friend Mrs. T., about the developments of whose mediumship I have sent communications, has been suffering lately from something which her spirit-daughter Nellie has been constantly telling her would require her to lie up four days in bed to cure. Feeling otherwise in good health and having urgent household duties, Mrs. T. has up to now persistently refused to 'do her four days,' as she calls it. But on Thursday evening last she fell downstairs and hurt herself, so that the doctor had to be sent for. She has to do her four days now, for the doctor will not allow her to move from bed.

#### Science and Spiritualism.

SIR,—Holding as I do that the true definition of Spiritualism, in harmony with its etymology, is the 'science of spirit,' and that therefore Spiritualism embraces Theosophy, Occultism, Hermetism, psychical research, and all other forms of inquiry into spirit, I am not in agreement with Mr. Herbert Burrows on that point, although in most others I am in complete agreement with his views published in 'LIGHT.' I may have great objections to the cosmogony of Theosophy and to the traditional views and beliefs of Occultism and Hermetism and the narrowness of psychical research, but I cannot deny that all these different classes of persons are more or less students of spirit, and therefore their study is covered by the word 'Spiritualism.'

Mr. Herbert Burrows objects to Spiritualism that it does not advance; but I apprehend that that objection is due to the fact that he has been brought mostly into contact with persons who use that term to cover a creed and a religion rather than a study; and who recognise as philosophy what they learn from trance addresses, direct writing, and other supernormal means. Mr. Burrows, of course, means a philosophy derived from our own reasoning on observed facts. Well! true Spiritualists have such a philosophy, and on its main principles they are agreed; but the agreement is on a few points, and the divergences are numerous. Theosophy, Occultism, and Hermetism seem mainly concerned in defending ancient theories, and the religious section of Spiritualists have forgotten study in their desire to establish a new faith. A definition of this faith is given in your columns by 'Bidston,' and he, and others like him, think this is a philosophy, whereas it is simply a series of platitudes not in the remotest way connected with Spiritualism. These teachings (as 'Bidston' calls them) were known to men of all ways of thinking long before the first trance speaker or direct writer appeared, and it would be quite as reasonable to attribute the multiplication table to the teachings of Spiritualism as to assign that source for these so-called teachings.

If Spiritualism means the study of spirit, as I think no one can deny, we may safely give the name of Spiritualist to all who study with their own powers of thought the psychic facts they or others observe; but I do not see how the name is rightly given to persons who do not study, but are content to accept a faith derived from alleged but unproven 'spirits.' I have given the name of 'Faith' Spiritualists to this class, because they accept on faith the unproven view that trance speaking, direct writing, &c., are spiritual phenomena, and build up a faith on the basis of the utterances of what they believe to be spirits, but which they never take the trouble to test. But only one or two here and there are students. Now, although the term 'Faith Spiritualists' defines exactly their position, it has long been a question in my mind whether the majority of this class are in any way real Spiritualists—that is, students of spirit—and whether their views, teachings, books, &c., on which Mr. Burrows depends for his evidence of stagnation, should in any sense be regarded as Spiritualism at all.



It cannot be studying spirit to listen to a trance address which ignores all the problems of the subject, and devotes itself wholly to moral platitudes and assertions for which there is no proof. That is merely waste of time.

The usefulness of Mr. Burrows' lecture is that it shows the reasoning of a Spiritualist belonging to a section not so well known to us as the Faith Spiritualists, and who depend to a large extent on reason, although they have a belief in certain ancient authorities and in Mahatmas, which I consider their weak point.

Nevertheless, if the Theosophists can infect the main body of Spiritualists with their love of study they will have done us a real service, and, therefore, I for one am thankful that the Alliance has given him an opportunity of addressing its members.

There are not more than from five thousand to six thousand Faith Spiritualists in this country, counting all the attendants of meetings on Sundays as of that class, and it is well known that not more than half in any case are really Spiritualists of any kind. Of real Spiritualists unconnected with any society, but who have proved to themselves that spirit is the basis of life and Nature, there cannot be less than a million in this country. I have heard the late Mr. Stainton Moses put the number at a much higher figure. Why, then, should the Faith Spiritualist be permitted to define Spiritualism in the terms of his little sectarian dogmatism, and even get Mr. Burrows to accept that as Spiritualism?

VIR.

### 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.]*

**NORTH LONDON SPIRITUALISTS' SOCIETY, WELLINGTON HALL, ISLINGTON.**—On Sunday last Mr. Jones gave us a parable, 'The Evergreen Plant.' Mrs. Jones, under influence of a Sister of Mercy, spoke well, and afterwards formed a circle for healing.—T. B.

**CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.**—Mr. J. Holleyhead gave an excellent address, entitled 'The Kingdom of Heaven.' To enable the children's Lyceum to prosper, all local Spiritualists having children are urged to send them. Speaker next Sunday, 6.30 p.m., Mr. S. Longville.—E. A.

**EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE.**—On Sunday last Mrs. Brenchley was unavoidably absent. Mr. Brenchley gave an interesting address upon 'The Life and Work of Charles Bradlaugh,' and Mr. Dalley followed with successful psychometry. Next Sunday Mr. J. T. Dales will give an address upon 'Dreams.'—A. W.

**DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.**—On Sunday last Mr. Ronald Brailley gave an interesting discourse on a subject chosen by the audience, followed by successful psychometry and clairvoyance. On Sunday next, at 7.30 p.m., Mr. Sloan. On Sunday, the 20th inst., at 7.30 p.m., Mr. R. Brailley will address the meeting again for Mrs. Spring's benefit.—Mrs. M. RORKE, Hon. Sec.

**LIVERPOOL.**—Last Sunday, at Daulby Hall, Mrs. Emma Hardinge Britten in the afternoon replied to eight questions submitted by the audience, previous to which Mrs. Britten named the infant son of Mr. and Mrs. Butler. In the evening the subject of discourse was 'The Nineteenth Century Bible; or, The Religion of Man, the Living Word.' It was a most brilliant discourse, and the gifted speaker was frequently greeted with outbursts of applause.—J. L.

**STRAITFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.**—On Thursday, the 3rd inst., a large audience was attracted to the Town Hall, Stratford, on the occasion of Miss Florence Marryat's lecture, 'After Death; or, the Summerland.' The lecture was greatly appreciated throughout, and the proceeds, after paying expenses, will be devoted to the West Ham Hospital. On Sunday last 'Evangel' discoursed on 'Swedenborg, the Spiritual Pioneer.' On Thursday and Sunday next, Mr. Ronald Brailley. Lyceum and public circle every Sunday and Tuesday, at 13, Fowler-road, Forest Gate, E.—T. McCALLUM, Hon. Sec.

**BATTERSEA SOCIETY OF SPIRITUALISTS, TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD (NEAR THE POLYTECHNIC).**—On Thursday, 3rd inst., in place of the usual psychometry or clairvoyance, we were favoured with an address on 'Mediumship,' by Mrs. H. Boddington, followed by remarks from Messrs. Martin and Adams. Sunday morning's adjourned discussion was followed with keen interest. Our audience is not large, but decidedly appreciative. In the evening, Mr. Atwood spoke on 'Spiritual Experiences.' Private circle No. 2 is in course of formation. Intending sitters must give their names in at once to Mr. Wyndoe, the circle director. Our social and dance will be held on Thursday next, December 17th;

tickets, 6d. each, from any of the members. Next Sunday morning, at 11, Mr. Beach, 'Thoughts on Immortality'; at 7 p.m., Mrs. Boddington, 'Supernaturalism.'—H. B., Hon. Sec.

**SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.**—On Sunday morning last the adjourned discussion on 'Spiritualism v. Spiritism' was opened by Mr. Goldie, of Manchester. The discussion was lively, the erratic and unscientific remarks of our opponent supplying plenty of subject matter. In closing the discussion, Mr. R. Boddington said that, to him, the 'religious' aspect of Spiritualism was the logical outcome of its 'philosophy' even as the philosophy was the outcome of its 'facts,' and defined religion as 'a rule of life practice, universal as to expression, but individual in its application.' In the evening Mr. W. E. Long gave an eloquent and forcible address upon 'Life beyond,' showing first how the teachings of the orthodox Churches were no longer in accord with the Thirty-nine Articles of belief, quoting from two papers read at the Church Congress in which was propounded the possibility of growth in spiritual power after death in spite of disbelief, and in obedience to the laws governing evolution. Sunday next, at 11.15 a.m., R. Boddington; subject: 'How does a Spirit Control a Medium?' at 3 p.m., Children's Lyceum; at 6.30 p.m., W. E. Long, 'Prayers for the Dead.'—R. B.

**CAVENDISH ROOMS, 51, MORTIMER-STREET, W.**—On Sunday evening last Mr. W. T. Cooper, addressing himself chiefly to inquirers, spoke upon the manner in which the subject of Spiritualism needed to be investigated. His remarks, couched in plain language, were highly appropriate, and were intently listened to, and at the conclusion of the address, which was deservedly well received throughout, it was again felt that our noble worker had rendered a signal service to the cause to which he is so devotedly attached. Miss MacCreadie very kindly gave some clairvoyant descriptions after Mr. Cooper's address—eighteen in all, twelve of which were recognised, some of these not being remembered until the close of the meeting; the remaining six were graphic descriptions, and we fully anticipate hearing that some of these have since been remembered—a not at all unusual thing with descriptions given from the platform. Miss Morris, the possessor of a charming soprano voice, again most kindly obliged the Marylebone Association, and her singing of 'The Gift' (Behrend) gained her the delighted appreciation of all. A full attendance. Next Sunday evening, at 7 o'clock, Miss Rowan Vincent will deliver an address entitled, 'The Message and the Messenger,' to be followed by some clairvoyant descriptions.—L. H.

### NEW PUBLICATIONS

'Rustlings in the Golden City.' By JAMES CURTIS. Second edition, revised. (Australia: James Curtis, Publisher, 39, Armstrong-street, Ballarat, Victoria.)

'The Divine Incarnation; or, the Supreme Divinity of the Lord Jesus.' By 'RESPIRO.' Second edition, revised and enlarged. (London: E. W. Allen, 4, Ave Maria-lane, E.C. Price 1s.)

'Cassell's Family Magazine,' for December. The first part of a new and enlarged series with which is presented an album of character sketches from Dickens, by the late FREDERICK BARNARD. (London: Cassell & Co., Limited. Price 6d.)

'Hazell's Annual,' for 1897. A cyclopaedic record of men and topics of the day. Revised to November 21st, 1896. Edited by W. PALMER, B.A. (London: Hazell, Watson, and Viney, Limited, 1, Creed-lane, Ludgate-hill, E.C. Price 3s. 6d.)

'The Windsor Magazine,' Christmas Number. HALL CAINE'S great story, 'The Christian,' begins with this issue, also a complete novel, entitled 'In Strange Company,' by GUY BOOTHBY, author of 'Dr. Nikola,' is presented with each copy of this excellent shillingworth, consisting of a total of 240 pages. (London: Ward, Lock, & Co., Limited, Salisbury-square, E.C. Price 1s.)

We have also received 'The English Mechanic and World of Science,' 'L'Isis Moderne,' 'The Lyceum Banner,' 'The Arena,' and 'The Avenue.'

The Christmas Number of 'The Christian Million,' which has just been published, contains a special story by Mrs. Russell-Davies, entitled 'Rowallan Castle, Ayr: A Personal Experience.'

TRUTH is immortal. Truth never changes, though our conceptions of it change as we grow and unfold spiritually. Truth is never old. No truth ever perished utterly. The truths proclaimed by the early Christians live, though at times half buried under the rubbish of pagan myth and priestly confusions of faith. Often old expressed truths receive new labels. They are more taking. Primitive Christianity, with its ameliorating fraternities and inspiring angel ministries, and true Spiritualism, with its rational philosophy and heavenly ministrations of spirits, are in principle and essence one. The New Testament is a living fountain of Spiritualism.—DR. J. M. PEZZLES.