

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

Good news from America! Certain persons have actually established a 'National Anti-Spiritualistic Association.' We are not prepared to deny that bogus mediums have provoked this onslaught, but the new Association will not find it easy to discriminate. If it makes the effort to discriminate, it will have to investigate; and that will be charming. But, while investigation must lead to belief, persecution will fire up believers, and good will be done, both ways. O that some good people would start a similar Society in London!

By the way, our friends at Stratford and Forest Gate are just now enjoying some of the helpful mercies of a little persecution. A Congregationalist minister has been assailing Spiritualism as 'of the devil,' and the good Secretary of the East London Spiritualists' Association, has replied by pouring in broadside after broadside, with the help of 'The Stratford Express,' 'The West Ham Herald,' and some excellent original leaflets. Judging from what we saw at Stratford a Sunday or two ago, our friends there will want to sing a most joyful Doxology.

A writer in the 'Progressive Thinker' very urgently protests against the tendency to rely upon 'spirit guides.' He says:—

When one gets a communication from the spirit world, and regards it with a kind of awe—as something that should not be criticised or questioned—he is under a superstition as real as is one who does not dare to seek out the clashes and unreasonable passages in the Bible. They are neither of them in a condition of mind to favour progress.

I always feel a pity for one who talks of his guides in spirit life. Our intellect was given us for a guide, and woe to him who does not recognise it! In the duties and avocations of life there is no guide for any person so high as his own consciousness, and he should never move in lines that conflict with it. It cannot be too strongly impressed on the minds of Spiritualists that if one is going to have a guide to supersede his own judgment and knowledge, it may as well—yes, better—be an acquaintance he can always identify.

In a spirit communication it is generally more or less uncertain from whom it comes. And laying down the mortal form does not appear to improve the judgment relative to mundane affairs. For these reasons we should consider any advice purporting to come from the spirit world with care and caution.

Here is just one of the cases which require discrimination. If, by relying upon a spirit guide, the surrender of one's own will, brain and moral sense is meant, then we agree with this writer that the surrender is pernicious. But if an unseen operator is consulted, trusted, and obeyed

in relation to certain operations concerning which we know but little, and he may reasonably be supposed to know much, obedience to him may be as reasonable as right dealing with a volatile substance or a specially subtile gas in a chemical experiment. The keenest chemist has to obey conditions quite as carefully as the surrendering medium.

We think this brief marking out of the vital distinction between wise and foolish surrender to 'guides' may be profitably followed up by anyone, however crude a beginner.

We warmly commend a collection of Essays by Albert Morton, entitled 'Psychic Studies.' The subjects cover a wide and varied field;—'Pre-natal conditions,' 'Physical and moral education,' 'Conservation of health and life forces,' 'Magnetic, Mental and Spiritual healing,' 'Mediumship, its uses and abuses,' 'Psychometry,' 'Sympathy,' 'The power and proper exercise of Will,' &c. The thoughts are wholesome, and sometimes intensely serious; and the expression of them is sober and free from all rhetorical tricks and exaggerations. The little book ought to have a London publisher. The publishing place marked on the cover is A. Morton, Summerland, Santa Barbara Co., California.

We have received a copy of 'The Aberdeen Evening Gazette,' with a half-column report of a lecture delivered in that city by Mr. A. Duguid, of Edinburgh. The sender of the paper thinks it indicates a not very high state of mind on the part of the reporter. Possibly; but the report is matter-of-fact enough as far as it goes. We wish the London Press would serve us as well. The London newspapers are too busy ladling out their daily buckets of crimes and cruelties to take note of our 'green pastures' and 'still waters.'

'The Humanitarian' for September contains an interview with the Bishop of Bloemfontein, South Africa. There is a good deal of sense in it. One passage especially interests us. 'Is witchcraft still a great power?' asked the interviewer. 'Certainly,' was the reply; 'in many cases necromancy may almost be said to take the place of religion among the natives; and from what I have observed, I believe that there is something beyond nature in it.' 'Something beyond nature,' of course, means 'supernatural,' and 'necromancy,' of course, means spirit communion. In plain English, the good bishop believes that spirit communion is a fact. Most missionaries have to admit this, wherever they go.

Two books on the solemn subject of sex and sex-relations have been sent us, and, as they are written in a serious and scientific spirit, we feel bound to mention them. They are by Dr. Mary Wood-Allen, are entitled, 'Almost a man' and 'Almost a woman,' and are published in London by the Wood-Allen Publishing Co., or Fowler and Co., 7, Imperial Arcade, Ludgate Circus. Price 1s. each, or 1s. 2d. post free. The object of the books is to indicate to parents how to honestly put before boys and girls, say of fifteen

and thirteen, the very serious facts which, as a rule, are cruelly or ignorantly withheld.

'The Banner of Light' lately printed the following painful paragraph :—

Go where we may in the United States among Spiritualist societies, we generally find local quarrels of great bitterness among those who profess to be exponents of the *harmonial philosophy* known as Spiritualism. Many of these differences are due to jealousy, to envy, and to personal antagonisms on the part of those who aspire to lead in the work. Suspicion is given free rein, and all sorts of conjectures are rife as to the character and standing of many of the best people in the community. Something is the matter with the President or Secretary or Treasurer. Some one is sure he did not receive credit for the last dime he paid in three months ago, because he has been recently asked to pay another one to help to meet the expense of hall rent. Another feels that there should be a committee of three appointed to count the money taken in at the door, in order that the doorkeeper may not become a millionaire upon his filchings from the society.

Others refuse to attend the meetings because a certain woman or man has been admitted to the society. The holier-than-thou doctrine is so strong in some communities that members of the same Spiritualist society cannot sit side by side through one brief lecture, fearing contamination. Some *good* Spiritualists refuse to attend the meetings because they would compromise their social positions if they were seen to enter a spiritualistic hall. Others cannot go into them because of their close proximity to the skies, viz. : on the fourth or fifth floors of some high building. Some cannot get into a hall, even if they wished to do so, for legal reasons.

We know of one Spiritualist Association having, in the deed to its lot of land, a clause forbidding several prominent Spiritualists to enter the building it owns, under the penalty of the forfeiture of the lot upon which said building stands ! This is a kind of Spiritualism that savours more of retrogression than progression, yet it exists in various forms in a few localities.

This is all very distressing, and we are thankful to say that, though far from the perfection of brotherly love, we are nothing like so bad in this 'corrupt' old country. But there must be something wrong. Of course we suffer, as all the world is suffering, from the imperfections of poor frail humanity. The churches, the very pulpits and altars, suffer from them. Do what we will, the old Adam *will* have his grin, his leer, his ill-temper. And who knows whether, beyond the old Adam, there is not some new Adam, some unseen spirit of evil or silly mischief-maker, who delights in producing confusion ?

Well, well ! we must try to keep both the old Adam and the new in order.

As a comment on the precious saying, 'Blessed are the pure in heart, for they shall see God,' a friend sends us the following pleasant lines :—

In Heaven's high kingdom, even the poor are bless'd :

They hunger not for righteousness in vain :

And hearts turned heavenward, their sins confess'd,

Though in their mourning not yet free from stain,

Will, in the upward look, be comforted.

Though weights of earth may clog the spirit's powers,

If by Love's guiding hand our souls be led,

We reach the heights where all good things are ours.

Through love, forgetting self, we find the way

Into the heavenly realm where God is seen.

Love gives us heaven, e'en while on earth we stay—

Planting our hearts with flowers where weeds have been.

Bless'd above all, are those whose hearts are pure :

Theirs are the joy and peace that will endure.

E. P.

Mr. B. F. Underwood, whose name we are glad to see frequently in 'The Christian Register,' says, in a late Essay :—

It is not strange that many who have no belief in supernaturalism, or special revelation, yet cherish the *hope* of con-

tinued life under natural law. In justification of this hope, some point to the progressive development of life on this earth, which has been going on amid struggle and suffering for millions of years. Has humanity, they ask, appeared, after this unimaginable duration, after these millions of years of preparation, as the final product of evolution, only to be extinguished for ever ? Is the development of the human race from savagery to civilisation, is the ascent of man to the mountain-peaks of intellectual and moral greatness, are all the conquests over wrong, all the victories of virtue achieved through sacrifice and undeviating devotion to principle, all the love and goodness which have brightened and bettered the world, and all the hopes and aspirations which have cheered the human heart and sustained man in the midst of disaster and in the face of death—are these to be followed by the complete extinction of all life on this planet, and by the return of the planet itself to fire-mist ? Will there be left no enduring results of the mental and moral condition which it has taken so many ages to produce ? Is not the fact that all which has been and all which will have been achieved on the earth must ultimately be blotted out, so far as it can be, by physical dissolution—is not this fact, the evolutionist may ask, an indication that the results of this long process of evolution and ascension—intellect, character, virtue—will continue to exist unimpaired by death, even when our planet has run its course, and has been resolved back to the world-stuff from which it was developed ?

We advise the readers of 'LIGHT' to watch the tendency of thought indicated by these thoughtful words. Not very long ago, the leading argument in favour of Theism was based upon 'Design' in Creation : but the moral and spiritual argument, growing out of moral and spiritual development, is not only very much stronger, but it belongs to an altogether higher region.

In this same Essay, the following pregnant little sentence occurs ; 'Let those believe who can : let those doubt who must,'—an altogether charming distinction, as though one should say,—'Give God and Immortality the benefit of the doubt !'

NEW PUBLICATIONS RECEIVED.

'Review of Reviews.' Norfolk-street, Strand, W.C. Price 6d.

'The Electrician,' for September 17th. Contains articles on Marconi Telegraphy, and Dr. Oliver Lodge's Apparatus for Wireless Telegraphy. Illustrated. London : I, Salisbury-court, Fleet-street, E.C. Price 6d.

'The Sorrows of a Society Woman.' By MARK ENGLISH. Dealing with some aspects of Clairvoyance. London : The Roxburghe Press, 15, Victoria-street, Westminster, S.W. Price 3s. 6d.

'Astrology, Science of Knowledge and Reason : A Treatise on the Heavenly Bodies in an easy and comprehensive form.' By ELLEN H. BENNETT. New York, U.S.A. : E. H. Bennett, 761, Sixth Avenue. Price three dollars.

'Hallucinations and Illusions.' A Study of the Fallacies of Perception. By EDMUND PARISH. Being No. 32 of the Contemporary Science Series. London : Walter Scott, Limited, Paternoster-square, E.C. Price 6s.

'The Theosophical Review,' formerly 'Lucifer.' Founded in 1887 by H. P. Blavatsky. Edited by ANNIE BESANT and G. R. S. MEAD. London : The Theosophical Publishing Society, 26, Charing Cross, S.W. Price 1s. 6d.

'Humane Science Lectures.' By various authors. Amongst the contents are lectures by Edward Carpenter, J. A. Thomson, M.A., Rev. W. Douglas Morrison, and Peter Kropotkin. Also, 'Suggestion : Its Place in Medicine and Scientific Research,' by Dr. J. MILNE BRAMWELL. London : George Bell & Sons, York-street, Covent-garden.

We have also received : 'The Crescent' (Liverpool), 'The Agnostic Journal,' 'The World's Advance Thought and the Universal Republic' (Portland, Oregon, U.S.A.), 'Banner of Light' (Boston), 'Progressive Thinker' (Chicago), 'The Philosophical Journal' (San Francisco), 'Light of Truth' (Columbus, Ohio), 'Freedom' (Sea Breeze, Florida), 'La Union Espiritista' (Barcelona), 'Constancia' (Buenos Ayres), 'Le Messenger' (Liège), 'L'Echo du Merveilleux' (Paris), 'Le Progrès Spirite' (Paris), 'La Paix Universelle' (Paris), 'The Prabuddha Bharata, or Awakened India' (Mylapore, Madras), 'The Theosophist' (Madras), 'The Literary Digest' (New York), 'The Inquirer,' 'The Journal of the Medical Nonconformists' Defence and Protection League,' 'La Curiosité' (Paris), &c.

SPIRIT TEACHINGS.

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

THIRD SERIES.

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

No. LXIX.

MARCH 2ND, 1874.

I had a vision of P. and T. last night. Was that a case of clairvoyance?

Yes; you saw us by clairvoyant vision. We devoted all our power to presenting before the spirit eye a figure of ourselves. You were able to see us and the little Catharine. Usually we have taken advantage of the development of your spiritual faculties by the trance before we have attempted to present to you a vision. But we succeeded so well in our attempt that we may venture to present to your eye of spirit vision others who communicate to you, but whom you have not seen.

The vision seemed independent altogether of bodily sight. When I put my hand over my eyes it made no difference; but when I turned away I saw nothing.

It was, as we say, visible only to spirit eye, and as it was a real occurrence, and not subjective merely, you would not see it when you turned away from it.

Could you not show it to the others so that two or three might see it at the same time?

It may be possible in course of time for us to show ourselves, but at present your development is greater, and to you it is only now that we have been able to show this. We cannot say how much we may be permitted to do. We do always what we are able gladly and with joy. The evidence which we are able to offer from clairvoyant vision is very strong as confirmation of our words, and we hope to be able to add to it the very voice of the spirit itself speaking to your inner soul. But for all developments you must wait in patience.

Do you mean the direct voice audible to the natural sense, or clairauidience?

We find difficulty in developing the direct voice. We referred to the voice of the manifesting spirit itself, audible to the spirit while it is visible to spirit eye. To this end, it is well that you guard yourself carefully before sitting, lest you be in a condition which will prevent the spirit from being sensible to our influence. We have wished, good friend, to warn you earnestly against any rash commingling with influences which are prejudicial. As you become more and more amenable to spirit influence, so do you run the greater risk of attack from the undeveloped, the earthy, and the malignant. We cannot hope always to protect you from risk. We may not always be able to guard you from danger, especially of communications from spirits that may not be reliable. It has been our endeavour to do so, and we have succeeded hitherto. We can only hope for success in the troublous times which impend, by your co-operation and that of our friends whom we meet in circle. The utmost care is requisite, and we

again urge on you not to give entrance to the foe by promiscuous association with other influences. Isolation we have urged on you. We do not forbid that search for truth, which it is your duty to get—at risk, if need be; nor do we desire to impose any bar on what you may seek for, so as to complete the work which will be of value to those who seek for truth. But we urge you that you do not expose yourself to other influences causelessly. And that we charge, knowing the danger as you know it not. Your eye cannot see the foe waiting to beset and harass you. Much that you attribute to illness of mind or body comes from the attempts of undeveloped spirits to annoy and trouble you. Friend, we warn you that danger may be courted at too great a risk. Keep yourself—yourselves—prayerful, earnest, and single minded. Do not let bodily gratification mar spiritual development. We counsel moderate use of the bodily luxuries and pleasures. We do not urge, as some have done, that ascetic life and rigid mortification develop spirit sense. Our friend Prudens found that it did, but at the expense of other faculties. Nor do we counsel, as some have done, contempt for the body and for the things of time and sense. We recognise the duty which you and all owe to the world in which you are placed. We have told you that the bodily senses are the avenues to spirit, and that religion of the body and of daily life has a large part in our teaching. We counsel moderation, temperance, subservience to the spiritual. We implore you to keep the body healthy and fit for its duties. Do not tax at great and unwise cost the bodily energies, and spend not on unimportant matters that power which ought to be devoted to higher ends. Do not overlay the bodily organs with excess of food and stimulus. Do not attempt to elicit communications when the mind is unhinged or overstrung and the body weary and jaded. But in calmness, in earnestness, in prayerfulness, and with a body peaceful, healthy, and unexcited, seek for a message from us. Then we can do for you far, far more than we have yet been able. All who meet us should be in mind and body what we have said.

Yes, I know. Very frequently a hard day's work upsets me, and I know I am not fit to sit. I wish you would tell us when that is so?

We are reluctant to stop you, and we feel that our opportunities are so few that we would not willingly waste even one if anything can be done. We would have you exercise precaution, rather; then our warning will be unnecessary.

Do you distinctly wish me not to go to any other circle?

We say not directly. But we urge you not to expose yourself to risk save in pursuit of knowledge. Do not rashly incur risk and danger of obsession. It is more real than you dream. It will grow rather than diminish, and times of danger will come on.

More than now?

Yes, yes. Risk and peril impend, and none may know the end. Care and prayer and singleness of purpose should join to temperate use of bodily pleasures, and a maintenance of a healthy condition.

That is the difficulty. The demands on me leave me frequently in anything but a healthy state.

The greater the reason for the exercise of care and prudence. Ponder what we have said; and may the Supreme give His blessing. + I. S. D.

MEN do not make their homes unhappy because they have genius; but because they have not enough genius; a mind and sentiments of a higher order would render them capable of seeing and feeling all the beauty of domestic ties.—WORDSWORTH.

PARIS.—'LIGHT' may be obtained from Mona. Leymarie, 12, Rue du Sommerard.

THE SUB-CONSCIOUS SELF.

PART II.

The inferences carried in Dr. Dumontpallier's attribution of the sub-consciousness to reflex reactions in our deeper nerve centres, apart from transmission to our volitional centre in the cerebrum, are confirmed by some experiments in unusually deep hypnotic stages, made by Dr. Baraduc. He describes the three classic hypnotic stages of lethargy, catalepsy, and somnambulism, as relatively superficial. He has induced a deeper sleep, including that of the spinal nerves; also a further, still deeper stage, entailing the sleep of the sympathetic system; he has even, still further, induced the sleep of the heart, he says, but advises no one to repeat the experiment, as it entails danger. In making these experiments he proceeded in inverse order to that indicated in embryology, as regards the order of sequence in which those systems are developed. He points out that the solar plexus and ganglions are the first brain developed in the embryo, and claims priority in physiological order and importance consequently; the cerebrum and cerebellum are subsidiary developments physiologically considered, and are developed subsequently to the heart. In fact the whole organism, including the brain, is built up from or through the solar plexus, which fact may explain why some occultists claim that the whole organism is an appendage of the solar plexus; the brain standing in the relation of a reflector or moon thereto.

The claim advanced by Deleuze and Du Pôtet that this system is the seat of a higher, intra-normal mode of consciousness, was confirmed recently in some of the mesmeric experiments of Dr. Moutin. Dr. Buchanan holds that this region is the seat of the psycho-physiological functions of the body. He induces somnambulism by making passes over it. This view is also confirmed in Dr. Dumontpallier's classification, who, however, includes the spinal system, the medulla-oblongata and cerebellum, as pertaining to the sub-consciousness.

Prince Krapotkine, in a most interesting summary of recent psychological research, in 'The Nineteenth Century' of July, tells us that, 'In man, consciousness is the resultant of a very great number of nerve impulses or nerve-waves, spreading in a mass of neurons (nerve cells); the greatest portion of these impulses never reaching our consciousness. . . . The big, pyramidal cells of the brain cortex are the actual seat of memory, each retaining some trace of a given representation or group of images. Our intellectual activity consists in ever-changing combinations of representations or images, stored in our memory. . . . Though neurons lie in very close contiguity to each other, they do not touch each other; there is no contact between them. But when a nerve current flows along a nerve fibre it elongates it, thus the working fibre can touch the next neuron and awaken stored associations lying dormant therein. Such temporary contacts are continually broken and established again. The neurons are insulated by feathery neuroglia cells, whose ramifications prevent contact between the neurons. But under the influence of some impulse these cells contract, and the end fibres of one neuron touch the receptive dendrons of the next neuron, and the nerve current is transmitted. . . . The nature of nerve currents is still unknown, but it is certain that the electrical charge of a nerve cell varies while it is at work. The electrical effect of the nerve impulse transmitted along such and such nerves, has been tracked and measured. . . . The connections between the neurons are broken during sleep, hence the incoherence of dreams. Hypnotic sleep becomes easy to explain once it is proved that contacts between neurons can be established, or broken, by outward and inward stimuli.'

But it may be respectfully suggested that the memory of deep hypnotic experiences is not brought out into the subject's awakened state, pertaining to cerebral consciousness. It would appear consequently that such experiences are not stored in the big pyramidal cells of the brain cortex. Indeed, in analysing sleep, he says: 'When we wake up it takes some time before the connection between the neurons of the brain and those of the spinal cord is re-established.' But it must be remembered that the waking-up which is accompanied by the starting into activity of brain cells, cuts off the subject's memory of deep hypnotic, mesmeric, and mediumistic experiences; showing that such impressions and images are not stored in the cells of the brain cortex. If memory has to be stored in nerve cells and sub-conscious experiences are not stored in the cells

of the brain cortex which start into activity when we awake, then they are evidently stored elsewhere. It follows consequently that there is every probability that it is the deeper seated (and discreted) centres as suggested by Dr. Dumontpallier that pertain to the involuntary, sleep, hypnotic and mediumistic sub-consciousness, as the cerebrum pertains to the waking, volitional consciousness. It must also be observed here that while the memories pertaining to sub-conscious experiences are discreted from the waking consciousness, which cannot command them, so is the nervous mechanism of the sympathetic, &c. (suggested as pertaining to the sub-consciousness), also discreted from the cerebral volitional centres, which cannot command it. This analogy, in process, suggests functional identity.

The fact that the nervous system suggested as pertaining to the sub-consciousness, persists in its activity during sleep (while the cerebral consciousness is quiescent) and that sub-conscious experiences are states of sleep activity, again infers functional identity. Sleep-walking, hypnotic, and mesmeric states are stages of somnambulism. Mediumship (control and physical) implies trance or lethargy, which again is a phase of somnambulism. The projection of the double and exteriorisation of motricity have also been shown to pertain to somnambulist states, and consequently to the sub-conscious system.*

It is a curious fact that while the nervous system pertaining to the secondary sub-consciousness is prior in structural order to the brain, it also appears to have ultimate superiority as regards its comparative inclusion of memory and relative preponderance in their mutual controlling relations. The secondary memory may include the cerebral memory, while the latter does not comprise the former. The cerebrum cannot function apart from contribution by the sympathetic, while the sympathetic works apart from volitional direction, and may continue to work in cases of brain lesion or degeneration.

These considerations show distinctly that our consciousness comprises dual modes in unity; that our normal, waking, volitional consciousness has the cerebrum and sensor motor nerves as its organ, while our intra-normal (sleeping, involuntary, somnambulist, sub-conscious, subliminal, secondary, hypnotic, mesmeric, mediumistic, astral, psychic)† consciousness comprises the remainder of our nervous system in its mechanism. It is probably the inter-action of these two systems in various combinations that produces the various secondary stages in hypnosis and mediumship.‡

But it is evident that this secondary consciousness being involuntary, cannot produce phenomena *per se*. It is the

* Emotion must also be attributed to the sub-conscious system. The fixed ideas that determine the cerebral, volitional consciousness in their re-emerging, entailing automatism, have been shown by Professor Janet to be emotional phenomena, and emotions are recognised as pertaining to and reacting in the sympathetic. Krapotkine says: 'The German anatomist, Kölliker, has attempted to trace the mechanism by means of which our emotions and the irritations of our spinal cord result in such involuntary movements as affect the activity of the heart and blood vessels, and make one turn pale, or red, or shed tears, or be covered with perspiration, have his hair stand on end, or shiver, &c, under the influence of various emotions.' Clarke and Todd, on the other hand, claim that the protuberance and bulbe are the emotional centres. But as the emotional and sub-conscious systems are here shown to be identical, Dr. Dumontpallier's attribution of the sub-consciousness would imply that the whole of that mechanism pertains to the emotions, which would reconcile the claim of Kölliker with that of Clarke and Todd.

† In an article in the last volume of 'Borderland,' Miss X says on p. 247: 'There was no real connection whatever between the phenomena of mesmerism and spirit-rappings; even in our own day there are people of confused ideas who consider hypnotism as a psychical phenomenon.' It has been shown on p. 399 of this journal that spirit-raps are a magnetic (mesmeric) phenomenon, produced through the medium of a subject's exteriorised aura, whether by an incarnate or a discarnate magnetiser such as 'John King.' Miss X. is equally singular in her opinion with regard to hypnotism, and comes in conflict therein with that of leading members of the 'Société d'Hypnologie et Psychologie' of Paris, who can scarcely be held to be 'people of confused ideas,' in this matter.

Dr. Bérillon has complained that hypnotism is an unsatisfactory and incomplete appellation; psychism would have been preferable, inasmuch as the force in question can not only be used as a sleep-producing agent but as a stimulus and as a psychical regulator and corrective. In his lectures at the Paris School of Medicine, he spoke of hypnotisation as a psychical medication. The writers in the 'Revue de l'Hypnotisme,' who comprise the leading authorities on this question, repeatedly use the term 'psychothérapie' in lieu of hypnotism. The 'confused ideas' may perhaps be elsewhere.

‡ The interrelations of these two elements are dealt with in occultism. Dowd says that 'the soul normally occupies every atom of the body, but may be polarised, the solar plexus forming the equator, the brain and generative organs becoming the poles. The power of enabling the soul (i.e., psychic double) to leave the body is attained by union of the voluntary with the involuntary powers. The voluntary powers must sink and be absorbed in the involuntary, the latter must grow to the former so that they become one.' ('Alchemical marriage of the sun and the moon; of gold and silver; of spirit and soul.')

stratum in which 'suggestions' react, whether from human hypnotisers, or incarnate or discarnate magnetisers. Auto-suggestion must, indeed, pertain to the volitional, *i.e.*, waking consciousness is but another word for conscious effort.* For phenomena to be produced by reactions in the involuntary system implies transference of suggestions from an operator, external to the subject (or in inner planes), as its pre-condition.

It will be seen that self-conscious actions imply a dual reaction of spirit and soul; of self-consciousness and sub-consciousness; of the voluntary and involuntary systems; of the positive and negative elements in man. In hypnotic, magnetic (mesmeric) and mediumistic actions the subject's voluntary consciousness is made quiescent, only the involuntary consciousness functions. The positive element is then supplied from an operator, external or internal (in inner states) to the subject, in the form of suggestions, which react in the subject's negative consciousness.

It has been suggested elsewhere that man is an electro-magnet. It would appear that his soul (psyche) is negative and magnetic, like the aura of the earth or world-soul, and his spirit positive and electric, and that 'a conception' in the thinking process is the result of the interaction of these elements. The effect of the influx of an electric circuit through an electro-magnet is to generate a vibrating magnetic aura, carrying attraction and propulsion. The aura or psychic world-soul of the earth is also magnetic, and reacts the rays of the positive, electric spiritual sun. It is a similar aura in man that constitutes the basis of relation. Perception is now recognised to be entailed by stimuli coming from without; and to be accompanied by an electrical process within man, while thinking is recognised to be accompanied by and to entail projected vibrations, entailing images even. It is also known that thought-transference, or suggestion, may be accomplished apart from spoken words (but throughout these letters it has been implied to entail a circuit). It would appear consequently that perception is entailed by the inter-action of vibrating auras, which are positive, propulsive in outflow, or transmission, and negative in reception. It is now known that this aura can be exteriorised and projected, and form the basis of thought-transference.

Whether stimuli from without actually penetrate our nervous system, or set up an inductive process of reproduction in it through our magnetic aura, would be difficult to say; and Prince Krapotkine certainly shows how our nerve currents flow to our sensorium and there set up images or ideas, which are registered as in a phonograph and re-emerge by associated stimuli. But thought-transference from 'within,' *i.e.* from higher planes, certainly does interpenetrate us, and reflects its contents outwards.

An American medium, Mrs. Pollock, writing in the 'Progressive Thinker,' attributes the heart to spiritual consciousness and conscience, while the brain is the organ of soul consciousness. The animal soul functions through the medulla oblongata, which is the 'vital knot' or centre of organic life. The heart and lungs will continue to function as long as this remains intact, even if the brain and spinal cord are injured. She divides the brain again into a dual mode, making the cerebrum the sensorium of the soul, and centre of active intelligence or mind. The cerebellum pertains to psychic, occult consciousness and to sleep and dreams, and contains the finer, most acute qualities of the soul-senses. Disembodied spirits exert their action upon this as upon a sensitive screen, she says. The active mind retires from the cerebrum to the cerebellum during sleep. Its waking thoughts are here taken up in part by the soul senses, and reflected upon by the psychic consciousness. Intricate problems are sometimes solved in this manner during sleep. The currents, pulsations, and vibrations that animate the whole structure, flow out from the heart, the centre of positive and negative poles, where equilibrium is poised in man, as in the heart of the universe, whence the mighty tide of pulsations of the great Spiritual Dynamo of the universe, flow through each mortal, in ebb and flow.

* This term is sometimes used as referring to the unconscious determination of the subject by his own sub-consciousness. This has been dealt with in a letter on automatism, p. 343, where it is shown that the ideas that emerge in this manner have been impressed by shocks, frights, &c., of exceptional intensity, or they may be entailed by functional disturbance in the emotional or sexual aspect of the self, *i.e.*, the sympathetic. It cannot be claimed that mediumistic phenomena, trance addresses, &c., are produced by the emerging of impressions so entailed, because these emerge in the secondary, involuntary state. The two things are quite distinct and cannot be confused.

The heart or organ of spiritual consciousness and the brain or organ of soul are united by nerves, yet discreted in consciousness. The positive spiritual consciousness centred in the heart evidently acts through the cerebrum or negative phonographic organ of soul consciousness during our waking life, and the pineal gland is probably the centre of the interaction therein. In sleep, and in hypnotic, mesmeric, and mediumistic states, the spiritual consciousness evidently indraws its radiation and leaves the sub-consciousness or psychic, involuntary consciousness in sole activity, as at night the sun, or heart of our universe, indraws its spiritual radiation from the world-soul or earth, to which flux nerve currents correspond; while maintaining the flow of the 'River of Life' or interconnecting processus, to which the blood circulation corresponds.

PERSONAL EXPERIENCE WITH MISS MacCREADIE.

Some years ago I was staying for a few weeks in Manchester on a visit to some relations. During my stay I had the good fortune to be introduced to, and to meet occasionally at the house of a mutual friend, the now distinguished clairvoyante, Miss MacCreadie, whose mediumistic power was then almost unrecognised. On the third occasion, when I casually met her in company with some other friends, she told me that she saw a male spirit-form standing at my side, and from her description I had no difficulty in recognising it as that of a young cousin who had passed away a few years previously in the United States. Miss MacCreadie confirmed my recognition by giving the earth-name of the spirit as 'Sandy,' by which he was familiarly known in our family circle. She next informed me that he was showing her a ring, the colour of the stone in which, and the setting, she minutely described. 'Sandy' told her that it was his own ring, 'purchased with his own money,' and that on account of the services rendered to him in the spirit-world by a brother of mine who had predeceased him, and of his personal affection for me, he wished the ring to come into my possession, and to be worn by me as a souvenir. I was rather incredulous about 'Sandy' having possessed a ring, as he did not care for jewellery, and was unlikely to spend any money in the purchase of a ring to be worn by himself. However, he proceeded, through Miss MacCreadie, to inform me that the ring was being worn by his mother, and begged me to verify his statements by making inquiries on my return to Scotland. This I did, and learned that what had been told me was true, and the description of the ring exact in every particular. My informant, a younger brother of 'Sandy's,' was astonished at my knowledge of the ring and its history, as he was quite justified in believing that its existence was unknown to anyone outside his own family; certainly I had never heard of it. As he was one of those who laugh at clairvoyance, or any other spiritual phenomenon, I did not invite his ridicule by mentioning 'Sandy's' wish that the ring should come into my possession, but strange to say, in May last (seven years after the first communication received from 'Sandy' upon the subject) the ring was unexpectedly presented to me, and is now on my finger, a constant and material token to me that 'Sandy' in heaven is still pretty much the same affectionate, grateful 'Sandy' that he was on earth, and that when I, too, pass over, instead of trembling into the presence of majestic superiorities, his familiar, friendly face, among many others already there, will welcome me to the new life. I enclose my name and address.

A. M.

DELPHIC LYCEUM OF LONDON.

The Director is now arranging the programme for the autumn term meetings, and desires us to say that he is contemplating starting on Wednesday evenings, from 7.30 to 9 p.m., a development class for persons in poor circumstances who can prove themselves endowed with psychic gifts. The expenses of a limited number of approved mediums will be assisted out of the society's funds by the payment of half-a-crown each attendance. Applications must be made by letter only in the first instance to F. W. Thurstan, Esq., 17, Buckingham Gate Mansions, 42, James-street, Westminster, S.W.

LONDON (BLOOMSBURY DISTRICT).—'LIGHT' is kept on sale by J. Burns, 81, Endell-street, Shaftesbury-avenue, W.C.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
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MR. LANG ON DREAMS AND GHOSTS.

Mr. Lang still sits on his entertaining fence, and still professes not to care; and nothing seems more certain than that he would be willing to 'toss you for it' whether there really are ghosts or not. But he is amazingly persistent, intensely watchful and curiously industrious—when we are not looking: and we have a shrewd suspicion that he is on that fence all night, and is very wide awake indeed, and eager when he thinks no one sees him. But when people pass, he gently chaffs them, fingers his cigarette, and smiles.

This new book on the old subject ('The Book of Dreams and Ghosts,' London: Longmans, Green and Co.) starts off in just the old way. The first sentence in it is: 'The chief purpose of this book is, if fortune helps, to entertain people interested in the kind of narratives here collected.' 'To entertain,' mark you; just as though he were merely spinning or tacking together little ghost stories for a sort of sixpenny 'Railway Amuser.' But that is always Mr. Lang's attitude;—the literary man unbending, playing cup and ball to amuse his little brother.

But we have watched Mr. Lang too closely and too long to make any mistake about him. He knows a great deal;—more than is good for him if he really desires to merely smoke cigarettes over the subject, and play cup and ball. Besides, every now and then, you see the light flash in his eyes, as he fights for his story, or he suddenly grips the scoffer and puts him into a hole, in which case his gentle banter takes on the tone of concentrated scorn. Even so early in the book as pages 10 and 11, we have an exciting glimpse of this man's blend of banter and scorn. The sudden scoff at 'the cock-sure common sense' of people who regard the seer of a 'hallucination' as 'a dupe, a lunatic or a liar,' is very telling, especially when it is immediately followed by the chaffing and contemptuous remark that, 'In this healthy state of opinion, eminent people like Lord Brougham kept their experience to themselves, or, at most, nervously protested that they "were sure it was only a dream."' Following this, we have the swift hit at certain 'devotees of science' who are opposed to these occult studies because they 'may bring back faith' and 'the fires of Smithfield and the torturing of witches':—a double hit in that! Then we have the sly suggestion that other clever people object to the 'desire to prove the existence of "new forces"' because it 'may beget indifference to logic and to the laws of evidence';—a really screaming bit of banter, wafted across the road to some scientists who have come to fancy that 'logic and the laws of evidence' are bounded on the North by their own particular Learned Society, on the South by their own two volumes, on the East by the Unknowable, and on the West by, let us say, The Book of Common Prayer. But, says Mr. Lang, suddenly letting the breeze blow the ash of his cigarette full in the learned obscurantist's face, 'This is true, and we have several dreadful examples among men otherwise scientific. But all studies have their temptations.

Many a historian, to prove the guilt or innocence of Queen Mary, has put evidence, and logic, and common honesty far from him. Yet this is no reason for abandoning the study of history.' We hope some of our scorers will comprehend this blend of banter and contempt.

Mr. Lang well defines his own position when he says of the inquirer into things ghostly: 'He must adopt the stoical maxim: "Be sober and do not believe"—in a hurry': but he shows very few signs of budging. We rather fancy it will not be easy to shake Mr. Lang out of what he knows and believes: for, as we have said, Mr. Lang knows a great deal, and he is probably rather more convinced than he thinks he is. At all events, he is aware of the immense importance of the subject, and says: 'If there be truth in even one case of "telepathy," it will follow that the human soul is a thing endowed with attributes not yet recognised by science.' This, he says, is 'a serious consideration,' with certain 'very startling consequences' following in its wake,—this, among them, for instance (and here comes in another of Mr. Lang's keen hits), that we might be driven to believe what people believed 'in the ages of Christian darkness which preceded the present era of enlightenment'!

But these 'Dreadful consequences argufiers,' both scientific and religious, Mr. Lang dismisses with the sharp reminder: 'Our business, in studies of this kind, is, of course, with truth, as we are often told, not with the consequences, however ruinous to our most settled convictions, or however pernicious to society.'

Thus far, with Mr. Lang's 'Preface,' which, though short, is uncommonly entertaining and convincing. Then follow fourteen chapters of first-rate stories, not dumped down without order or individuality, but beautifully arranged, and all told in Mr. Lang's own inimitable way, with the rarest acuteness and grace. He begins by reminding us of Arbuthnot's praise of the Whigs 'for occasionally trying the people with "great swingeing falsehoods"; because, when these are once got down by the populace, anything may follow without difficulty.' A clever device; but not so Andrew Lang, who virtuously and prudently begins the other way. The plan of beginning with some 'great swingeing falsehood' has worked excellently well in politics, he says; but in the telling of ghost-stories, he says he believes in the policy of the thin end of the wedge. So, on a gradually increasing scale, he goes on piling up his stories, from 'the easiest Exercises in Belief' on and on to,—well, to what some people would have to rebel against, and of which other people might say, 'Hold hard, Mr. Lang, you are on the tack of the Whigs!'

We ought to add that the stories are, in the main, presented as verified and true, and that, by the way, Mr. Lang occasionally drops from his treasury of occult learning precious gems of knowledge, one of which, at least, we must present to our readers some day.

LONDON SPIRITUALIST ALLIANCE, LIMITED.

A Social Meeting of Members and Associates will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 p.m. for 7.30 p.m., on *Friday next*, October 1st. The special object of the meeting will be to afford to the Members and Associates residing in London and the neighbourhood an opportunity for friendly intercourse and the interchange of thoughts on topics of mutual interest. Admission will be by ticket, and each ticket will entitle the holder to bring one friend.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1898.

THE 'NEW SAYINGS' OF CHRIST.

On Sunday morning, the 12th inst., at St. James's Church, Westmorland-street, Marylebone, W., the Rev. H. R. Haweis delivered a sermon on the eight new 'sayings' of Jesus Christ contained in the papyrus lately discovered amongst the ruins of Behnessa, the ancient Oxhyrynchus. The church was crowded.

Mr. Haweis commenced by referring to the great interest evoked by the addresses recently given by him at St. James's Hall on this subject (when numbers failed to gain admittance), which he felt justified him in again dealing with the 'sayings.' The whole question of Egyptian exploration with regard to our knowledge of the past could not fail to be of interest to every Christian man and woman, relating as it did to the early history of the Christian religion. The question was the more important because the explorations now being carried on were pursued in the teeth of very great difficulty; the Arabs being in the habit of exporting large quantities of the rubbish from the vicinity of the buried cities of Egypt, which rubbish, being impregnated with nitrate of soda, was found to be very valuable for manure. About one hundred and fifty miles from Cairo, on the edge of the Libyan Desert, was situated the ancient city of Oxhyrynchus, for centuries very important to the Egyptians, but which in the first and second centuries became one of the centres of great Christian activity. It was in the rubbish-heaps of such a city that we should look for the relics of Christianity during the first and second centuries; and we did not look in vain, thanks to the efforts of Mr. Bernard Grenfell and Mr. Hunt, and that incomparable excavator and explorer, Mr. Flinders Petrie. The tombs and temples and certain of these rubbish-heaps were explored, and often found to contain manuscripts of the most priceless value, and amongst these must be ranked the papyri recently discovered. It was extraordinary that the sand should preserve papyri for eighteen hundred years, but so it was; for in some places the peculiar chemical condition of the soil acted as a preservative. Explorers knew by a certain greenish-grey appearance of the sand the places in which these conditions prevailed, and on digging, these manuscripts and papyri occasionally came to light massed in baskets. In those days, when the papyri manuscripts—old accounts, political manifestoes, and other city documents—became worn out, it was customary to carry them in rush baskets and throw them, baskets and all, on the rubbish-heaps of the city, where the sand soon buried them and where they were now discovered. The papyrus with which he proposed to deal that morning was the great find of Mr. Bernard Grenfell, and by favour of the Exploration Society he was enabled to exhibit to the congregation the papyrus containing the eight new 'sayings' of Jesus Christ, which could be seen in the vestry at the close of the service. They might ask whether there was anything intrinsically interesting in those eight 'sayings.' He replied emphatically, 'Yes.'

Proceeding to a consideration of these *logia* or sayings, Mr. Haweis stated that two of them were so mutilated as to be unintelligible. As regarded the remainder, with one of them we were already familiar: 'Then shalt thou see clearly to pull out the mote which is in thy brother's eye.' Another, the second saying, modified some of our Lord's utterances as recorded in the Gospels, or seemed to do so, giving them a slightly different thrust. This second *logion* ran: 'Except ye fast ye shall in no wise find the Kingdom of God, and except ye keep the Sabbath ye shall not see the Father.' That was intrinsically valuable because it seemed to modify some of the spirit of the Lord's teaching. The third *logion* ran: 'I stood in the midst of the world, and in the flesh I was seen of men, and I found all men drunken and none were athirst, and my soul grieved for the sons of men because they are blind in heart.' That was certainly a new saying. Others of the *logia* suggested phrases with which we were already familiar, thus: 'A prophet is not acceptable in his own country'; but there was this addition: 'neither does a physician work cures upon those who know him.' That was a distinct addition. The next saying was this: 'A city that is set upon a hill and established cannot be cast down, neither can it be hid.' That was a familiar saying, but it contained an addition—'cannot be cast down.' The next saying, however, was an entirely new one: 'Raise the stone and there thou shalt find Me; cleave the wood and there am I.' That was a saying which had given rise to a great deal of controversy. Many people had said this was nothing but raw

Pantheism—an assertion that God was everything and everything God—but since he had last spoken on the subject certain considerations had been brought before him which threw a great deal of light upon this passage, and clearly showed it to be not necessarily Pantheistic in tendency. Turning to Ecclesiastes, chap. x., v. 9, they found this text: 'Whoso removeth stones shall be hurt therewith, and he that cleaveth wood shall be endangered thereby.' These were the words of Ecclesiastes, the sad Preacher, the man who sometimes impersonated the worldly cynic, proclaiming aloud that nothing was worth doing. You might do ill or well and you came to grief either way, and therefore you had better leave things alone. This was the burden of a great deal of lamentation in Ecclesiastes; the cynic said, Better leave things alone altogether and not trouble yourself, for whether removing stones or hewing wood you were sure to come to grief. Now it was to be remembered that in the days of Jesus Christ the people who listened to His words were more familiar with the Old Testament than some people are nowadays. Those to whom He spoke knew their Old Testament; we did not know ours. Therefore when Christ said, 'Raise the stone and there thou shalt find Me; cleave the wood and there am I,' He was no doubt referring to this passage in Ecclesiastes, where men were advised not to raise stones or to cleave wood. This was quite in the manner of Jesus, Who might be regarded in this case as saying, in effect, 'Ye have heard that it has been said by them of old time, "He that raiseth a stone or cleaveth wood shall be endangered thereby," but I say unto you "Raise the stone and thou shalt find Me, cleave the wood and there am I."' It was as though He had said that they would find Him in the common walks of life: 'If you are no more than a wood-chopper, or a man who lifts stone from the quarries, ye shall find Me in your work.' This *logion* was extremely beautiful and impressive when considered in connection with the context, which happened to be one of the mutilated sayings, 'Wherever there are . . . or one alone . . . I am with him.' They could fill up the blanks, for it suggested the words, 'Where two or three are gathered together in My name, there am I in the midst of them.'

His first saying: 'Wherever there are, &c.,' gave great weight to the second, for it implied that not only in the spiritual devotions of His people would Jesus be with them, but in their daily tasks, when they raised the stone or clave the wood. It could thus be seen that Jesus Christ had simply taken the text in Ecclesiastes and given a higher and a corrective teaching concerning it. 'I do not believe,' Mr. Haweis continued, 'that these sayings are copied from our Gospels at all. I do not believe our four Gospels were familiar to the person who jotted down on the papyrus these sayings. Here, then, is a point of historic besides intrinsic interest, because when you come across these eight sayings on this tattered piece of papyrus [holding up the original papyrus enclosed between two sheets of glass] you know you have precisely the sort of material which was in the hands of the Evangelists when they put the four Gospels together. When I hold this papyrus in my hands I hold a document of, let us say, 140 A.D. This document may have been the work of one who had probably come into contact with the Fathers of the early Christian Church, Polycarp or Papias (cir. 140-50), for example. By taking this papyrus in our hands, we come actually into touch with the sacred past, with those who were certainly contemporary with at least one of the Apostles, if not of the Lord Jesus Christ Himself; and these words may have been taken down in His lifetime, though this copy of them is later. We see in this papyrus an early freshet, which has already become one of those written rills which swelled afterwards into the majestic, four-channelled silver stream of the Gospels, traversing the ages with their fertilising and fruitful waters. We thus actually touch the early tradition of Jesus, for we know that His words were at first handed down orally, and so passed through more than one written account; that such little leaflets as I now hold in my hand existed in large numbers, and that from the best of them—those which could be got hold of—were compounded the four Gospels.'

'In the rubbish-heaps of the city of Oxhyrynchus there may still be recoverable sentences which never came to the knowledge of Matthew, Mark, Luke, and John. This is only one leaf of a booklet containing several pages. I, for my part, cannot believe that the Evangelists—such an one, for example, as Luke—would have missed a saying like this, about raising the stone and cleaving the wood, had it ever come before his notice.'

Proceeding, Mr. Haweis referred to the fact that each of the sayings was prefaced by the words 'Jesus says,' not 'Jesus said.' This brought them very near to the early traditions, and if they looked into their Concordance they would find that the phrase used there was, almost invariably, 'Jesus said.' In the new sayings, however, they had the early tradition—the record of someone who actually was in the habit of hearing Jesus, and who was also in the habit of writing down His words, which were afterwards, naturally, copied, handed about, discussed, and re-copied. While the papyrus itself might not be earlier than 140 A.D., what it recorded was probably copied from a contemporaneous record.

Resuming his consideration of the intrinsic value of the sentences, Mr. Haweis dealt with the saying, 'Except ye fast to the world, ye shall in no wise find the Kingdom of God; except ye keep the Sabbath, ye shall not see the Father.' The first thing which struck the reader was that the first part of the sentence seemed to run counter to Christ's teaching about ceremonial observances. But Jesus Christ never discouraged fasting *per se*. He Himself fasted; what He did denounce was ostentation and hypocrisy. He (Mr. Haweis) took this saying to be the answer of Jesus Christ to those who accused Him of disregarding Mosaic observances. In reply, Jesus vindicated Himself; He said something very much stronger about fasting than Moses ever said. No doubt He criticised mere ceremonial fasting, and, perhaps, in the spirit of the prophet who said, 'This people honoureth me with their lips, but their hearts are far from me,' so Jesus may have said, 'Ye fast, but it makes you no better, it does not draw you nearer to God, it does not give you more self-control'; and the people who heard him might have said, 'Oh, this man despises Moses, this man teaches contrary to the law, this man ridicules fasting.' We know that they said of Jesus that He was a gluttonous man and a wine bibber. And so we might picture Jesus as standing on His defence and saying, 'You accuse me of deriding the fasts; I tell you that unless ye fast to the world ye shall in no wise find the Kingdom of God. I go farther than Moses. Moses set you a ceremonial fast. I say ceremonial fasting is not enough. I say that ye must fast to the world. Ye must fast to pleasure, selfishness, sloth, lust, idleness.' Here was an indication that Jesus referred to a universal law. If they wanted a field to bring forth wheat, they had to plough it. The farmer who wished his land to be productive had to fast to sloth, to amusement, to all forms of occupation that impaired his ability to make his farm profitable. The student who wished to gain a prize had to fast to dissipation, to light reading, even, sometimes, to athletics, so that he might give undivided attention to his studies. This, then, was the true meaning of the saying of Jesus Christ, 'Unless ye fast to the world ye shall in no wise see the Kingdom of God.' What, then, was the Kingdom of God? The Kingdom of God was within; to be a child of the Kingdom was to build character. The words of Christ meant, 'It does not matter what you are, what you have—character, that is your eternal possession; that is what you want to win—to find.' As the farmer wants to find a harvest and the student academic prizes, so, to win your treasure you have got to build your character upon certain lines. You have got to cultivate peace, faith, joy, temperance, goodness—all that belongs to the sons of God; and unless you fast to what is opposed to right living, that is to say, unless you fast to selfishness, to anger, to sensuality—unless you fast to the world, the flesh, and the devil, *i.e.*, to what is opposed to those qualities which build up the Kingdom of God within you, you shall not see the Father.

After delivering Himself of this sweeping answer to those who accused Him of neglect in fasting, and having shown that the principle of fasting, or control of appetite, runs all through the Christian life, Christ stands and cries in the market place, and says, 'I stood in the midst of the world, and in the flesh I was seen of men; and I found all men drunken and none athirst.' 'It seems to me,' said Mr. Haweis, 'that at this very time, if Jesus came back, He would say precisely the same thing to us in this city of London. When I stand in the midst of this great Babylon—this godless Jerusalem of Scribes and Pharisees, publicans and harlots, this mighty London, what I see is that men do not fast to the world; they do not deny themselves, do not cultivate the Christian character, do not strive for unselfishness, do not respect their neighbour's good name, do not seek after spiritual things and hunger and thirst after righteousness. They are full of themselves and their lusts

—not ahungered for the bread of life, not athirst for the waters of life. Aye! The message is to all of you, and the *logion* comes rolling with its penetrating thunder down the ages: "I found all men drunken and none athirst, and my soul grieved for the sons of men, because they are blind in heart."'

Dealing with the latter part of the second *logion*, 'Except ye keep the Sabbath ye shall not see the Father,' Mr. Haweis said: 'I should explain this in much the same way. I should say that men had accused the Lord of breaking the Sabbath, because when His disciples went through the cornfield they rubbed the grain in their hands and ate it. They could not even abide good works done on the Sabbath Day, because it seemed contrary to the letter of the law. Then comes out the answer of the Lord in this *logion*. It seems at once to modify, to explain, and to lead to a deeper teaching. It is a kind of commentary upon the criticism which He met with, and His answer to those who accused Him of breaking the Sabbath is this: "So far from telling you it is not necessary to keep the Sabbath, I say, unless you keep the Sabbath you shall not see the Father." By this He meant, "Unless you assemble yourselves together; unless you are alone with your Father, although you are in contact with others, you shall not have the quiet heart, the celestial vision, the peace which passes all understanding. Therefore I say unto you, so far from neglecting the things of religion, so far from holding aloof from holy seasons, the House of Prayer, and the means of grace; so far from neglecting these things, I say, unless ye keep the Sabbath ye shall not see the Father." Ah, my dear friends, this saying of our Lord seems to me exceedingly appropriate in these days. Here we are reading our books, reading our newspapers, prying into old religions and new religions, and airing our scientific smatterings and conceits, and many of us think we are too wise to say our prayers and go to church, so we read our magazine articles at home. If we find no needs met in the sanctuary, it is the fault of the Christian ministry, not of the Church of Christ; for to the end of time the outward and visible things will be the emblems and sacraments of the inward and spiritual graces, and the spoken word will be powerful, even as it was once powerful on the mountains of Judah or by the shores of Galilee's lake.'

In conclusion, Mr. Haweis said: 'So, then, the institution of the Lord's Day now, as the institution of the Sabbath was of old, is for your good, for your spiritual edification, enabling you to draw nigh unto God apart from the hubbub of the world and its distracting cares; to enter, as it were, into the peace of the Kingdom of Heaven—into the presence of the Father. Oh! for the eye to be opened to see the things which eye hath not seen! Oh! for the ear to be opened to hear the things which ear hath not heard! Oh! for the heart to be as wax to take the impress of those blessed things which the Lord hath prepared for those who love Him. That is what we want, and that is what is meant by the Sabbatic consecration of the Lord's House and the Sabbatisation of the Lord's Day; and then, my dear friends, God grant you may get that spirit when you attend the services of religion. So may you go forth to your daily toil, and then, indeed, you may raise the stone, and there you shall find Him, and cleave the wood, and there will He be; and whatsoever you do will draw you near to God; so that whether you eat or whether you drink, you shall do it unto the Lord.'

'LIGHT' IN THE PULPIT.

We have modestly hesitated to publicly acknowledge the many expressions of satisfaction that have reached us, concerning our Paper in general, and the weekly 'Leader,' in particular; and we should not do it now but for the fact that at all events one of these Leaders has been used as a Sermon in an Established Church pulpit. The preacher himself has told us this, and he adds that the Article was given verbatim, and that 'it made a great impression.' All we can say is; 'Let there be Light!'

'A PERSECUTED SPIRITUALIST.'—Mr. J. Hocker, of 33, Henry-street, St. John's Wood, writes: SIR,—With feelings of profound gratitude permit me to thank the friends who have so generously responded to Mr. Delolme's appeal on my behalf and for your own kindness in the matter I shall ever remain, yours faithfully, J. HOCKER.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street, East.

THE TRUE STORY OF A HAUNTED BOARDING SCHOOL.

BY THE REV. C. WARE.

(Continued from page 456.)

My last article concluded with an extract from the third letter received by me from the mistress of the school. In the same letter she gives me the 'startling narrative' to which she had referred, and for the truth of which she could personally vouch. It is in reality a true ghost story and one of a very practical kind :—

'I hasten to give the narrative I promised. I have it from the lips of the person herself, a distant relative of my own, now staying in my house. Before her marriage she lived as confidential maid with a lady whose brother was a lawyer in this town. Her mistress became very fond of her, and often promised she would remember her substantially at her death, for her faithful services. The lady (Miss J.) died. When her will was read the sum of £10 only was left to my friend; the same sum being named for the other servants. My friend felt she had been led to expect more, particularly because, on the last day of her life, Miss J. had said, in response to some attention, "Thank you, you have been very good to me, and you will find I have not been ungrateful." My friend married, went to America, returned, and, being a widow, entered the same family again as maid to the mother. The family went to the Isle of Wight for the summer, leaving E. in sole charge of the house, requesting her to keep the different rooms well aired. It came about that she had to sleep in Miss J.'s (her former mistress) room. She could not sleep for certain strange noises, &c., in the room. She presently saw coming from a cupboard a peculiar light, and as the light became more distinct, a form was visible, which she recognised as that of her late mistress. The figure advanced until it reached the bedside. E. then said, "Is it you? What can you want after so many years? In the name of God why do you trouble me now?" She says the figure rubbed her (E.'s) face very hard, and repeated three times, "I left you £100," when she turned away and was seen no more. E. left her situation and came to us, telling her strange tale. Some five years since, the brother of the lady (Mr. J.) died, and actually left the £100 to E., but without comment. He had made his sister's will.'

I will here remark that on my visit to C., in May, 1882, I saw the person above referred to as E. I was in her presence for more than an hour, but had no opportunity for conversation with her. It appears from the above narrative that the spirits of departed human beings are quite cognisant of the proceedings of dishonest persons, and of the wrong done to others. It might be a good thing for humanity were this fact more widely known. With regard to the phenomenon, Spiritualists would no doubt regard E. as a medium, and the cupboard in the bedroom as a sort of improvised cabinet for the materialisation of Miss J. Who shall say in how many homes spirits would thus substantially manifest themselves, were poor, timid mortals prepared to receive such experiences? We will now proceed with the 'haunting' story, as given in the lady's letters. In her fourth letter she said :—

'I cannot tell you how this whole affair is affecting me; I am constantly thinking of it even when I ought to be giving undivided attention to other things. I have been unable to pursue my investigations since I last wrote, having had one of our ministers staying at the house. I tried to talk Spiritualism to my guest, but he assailed me with the statement that Spiritualists deny the Gospel. I passed him your sermons; after reading them he could say no more on that head. Why are persons so prejudiced? This evening I have again been talking with another of our ministers, who informed me that he pitied me, or should do so if I allowed myself to be "led away"; also that Spiritualists are gradually diminishing. Is this so? I thought they were on the increase. You see I know solittle of it I cannot cope with an antagonist, and may, I fear, do the cause harm. I do not know whither I am tending; I feel restless and ill at ease. However, I will not doubt that I am doing rightly. The misfortune is I am one alone in the affair here; no one has even sympathy with it. The house has been very quiet these last few days, until this morning, when one room was much disturbed for an hour.'

In her fifth letter my correspondent said :—

'I have a rather remarkable tale to relate. Last evening we had a sitting at the table, but beyond ascertaining that it was moved by the agency of the woman, who had something to reveal, we could get no satisfactory replies, although I never saw the table so active; it trembled and cracked terribly, and after being once well started kept up even after two had withdrawn; but we failed in eliciting anything satisfactory. But the most exciting revelation is to come. My mother is getting aged, and has had someone to sleep with her lately (E., the friend of

whom I wrote before). The latter tells me this morning that some time during the night my mother sat up in bed, and began praying aloud very earnestly that God would be pleased to reveal the cause of the disturbance. At the same time, on the bed, frolicking, as it were, she saw a black animal figure as large as a fowl, but not like one. She tried to rouse mother, but could not, she being (whilst praying) soundly asleep! The "animal" remained some time; mother knows nothing of it this morning.

'Is it usual for persons, whilst sitting at the table, to experience a sensation of a shivering, or cold chills, causing one to shake? I have felt this each time, but more than usual last evening. Under ordinary circumstances, I should attribute it to fear, but I really feel no fear, and can now do what I never could before: go into the room whence the noises seem to come. Now I must thank you most heartily and cordially for your very kind offer [a proposal to visit the family]; it is certainly more than I could have asked or expected; at the same time it is exactly what I wish.'

In her sixth letter my correspondent said :—

'Thank you for your exceedingly kind letter, which I can assure you has done me much good to read; indeed, yours is the only sympathy and encouragement I get. I was speaking to a friend yesterday, telling her I hoped you would be coming this way. She at once said, "I should think you would not be so wicked. I should be afraid; I think it is raising the devil!" Now she has been cognisant of my trouble, through the disturbance, throughout; indeed, her little boy affirmed that he saw a child's figure, and when staying with me she will never be left alone after dark. I have been thinking much lately about these matters; I have been surprised to find how interwoven they have been, so to speak, with my life throughout. When only nine or ten years of age, whilst sitting in our garden, in this country, I saw a very large animal-figure—such as I have never really seen—and I am certain it was no hallucination as persons tried to convince me it was. Then several times afterwards I saw phenomena, before I was twenty years of age; and heard noises frequently. This reminds me of a narrative I have been going to send you several times. I heard it from the late Mr. Ching. He came to my house on a missionary deputation.

'Mr. Ching said he was attending a district meeting at Shebbear (Devon), of course many years ago now, and one evening the conversation led to "table-turning." The other ministers and himself wished to test it, whether it were produced by animal-magnetism or electricity. They sat down, and in a short space the table began to move "so rapidly," said he, "that I got into a corner, afraid of my legs." Then it occurred to some of them to question it. The questions and replies were, I think, as follow: "Are you moved by natural or supernatural agency?" "Supernatural." "Did you ever live in this village or place?" "Yes." "Did you ever live in this house?" "Yes." "Are you happy or unhappy?" "Unhappy." "We should like to know your name." In response to the calling of the alphabet, the table rapped out John Thorne. Mr. James Thorne was present, and here ejaculated, "For God's sake, stop! that is my father!" and sat down, weeping bitterly.'

I should like to remark in reference to the lady's narrative here given, that the above-named gentlemen, Mr. Ching and Mr. James Thorne, were ministers of the denomination from which I was suspended for my faith in Spiritualism; the latter being one of the venerable founders thereof. Mr. John Thorne, the father, had been the proprietor of Lake Farm, Shebbear, Devon, where the said district meeting was being held; and there is every reason to believe that this was a *bond fide* communication from that person. If they had only followed up the subject how glorious might the results have been! It was very many years after this that there came the wonderful outburst of spiritual phenomena in the midst of my congregations at Plymouth, Stonehouse, and Devonport, which inspired me with an enthusiastic interest in Spiritualism and which led to my transition from the Methodist pulpit to the Spiritualist platform.

(To be continued.)

MISS MACCREADIE desires us to call attention to the fact that she has now removed to 8, Oxford and Cambridge Mansions, near Edgware-road Station, where she will continue her professional duties as a clairvoyante and psychometrist.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. Spiritualists invited to become members. For explanatory literature and list of members, address: J. ALLEN, Hon. Sec., 115, White Post-lane, Manor Park, Essex.

The subscription to 'Light' is 10s. 10d. per annum, post free to any part of the world.

SOME SPIRITUAL TEACHINGS.

In the lecture on Spiritualism and its tendencies by the Rev. H. R. Haweis, published in 'LIGHT' of August 7th, he speaks of the common objections in regard to the triviality of the messages purporting to come from the Unseen side of life. These objections Mr. Haweis answered very ably while he 'denied that it was the case that every message which came at spiritual séances was low and trivial,' and he read some of the communications published in 'LIGHT,' to prove his statement. He could further have said that the answers thus received were most frequently on a par with the questions asked by those still in the flesh. Indeed, as a mere evolutionary change of environment and form cannot very well change the real nature of man, and those who have passed through this change must still retain their sense of the ridiculous, I have often thought that some of our questions and our renderings of the answers received must be vastly amusing to those on the other side the veil, and possibly may seem to them trivial, mean, inane, and degraded.

But my own experience, as one of many to whom automatically written messages are given, is that often such communications are spiritually uplifting and enlightening. They greatly help to clear up and explain the mysteries and miseries of this earthly preparatory phase of existence and convincingly bring home to us our sense-bound purblind condition, while they cheer us with the reasonableness of our hope of future happiness and wider knowledge. So much by way of preface to some few extracts from my more recent 'automatic writing' which may interest the readers of 'LIGHT,' as they interested those to whose questions these answers were given.

There is, to my mind, food for thought in the following, which came without question, 'Death, the great awakener, itself dies when through its aid we come into consciousness of true life.'

QUESTION.—'What are the necessary conditions to attain higher spiritual character in earth life?'

ANSWER.—'Souls confined within mortal bondage are overridden by the self principle which characterises all on your plane, and therefore we answer your query by saying that the spirit conditions necessary to true character-building are dependent on those spiritually enlightened persons whose selfishness takes the form of sympathetic unselfishness.'

QUESTION.—'What do you mean by selfishness taking the form of unselfishness?'

ANSWER.—'Self is the leading principle of evolution on the earth plane,—the embryo spiritual life which is the only life you are as yet acquainted with; but we who are your appointed teachers are anxious to make you, our dear pupils, understand, as we do, the reasonable stages of scholarship necessary to teach souls, through the futility of selfish desires fulfilled, the higher spiritual lessons of loving unselfishness even on the initial plane of earthly selfishness; and we do most earnestly beg you to try to raise your soul-intellectuality to the point of understandingly accepting present loss and pain, so far as worldly gain is seemingly concerned, so that real spiritual evolution may go on and be made sure, and you may become the accepted companions of such as have taken pains to help you by counsel to quickly attain to a higher plane of spiritual and intellectual comradeship.'

QUESTION.—'Will you more clearly illustrate what you mean by "Selfishness taking on the form of unselfishness," since we do not quite understand? That statement seems contradictory to us.'

ANSWER.—'So it needs must seem from an earthly point of view. Yet consider truths of Nature even as you know Nature! Does not the waste of material, necessitated by the recurring seasons, seem to you utterly foolish?—the fragile, swift-fading flowers of spring, the bitterness of the green fruits which follow blossom, the quick-fading foliage, the ephemeral nature of autumnal ripening yet sustaining fruition of spring's careless blossoming, the dreariness of winter whose dreariness is alleviated and made cheery by the sober products of that early ephemeral folly! So shall the life of the spirit be shown to reach full sustenance and happiness through the ephemeral selfishness of early springtime, which bears at last fruit in the loving unselfish plentitude of autumn's fruit and grain for winter's help and cheer.'

In one of these automatically-written communications something had been said in regard to sin, and wondering how those

released from earthly temptations looked upon what is called sin with us, I asked: 'What does the word "sin" mean?'

ANSWER.—'Sin is the translation of evil into action.'

QUESTION.—'What then is evil?'

ANSWER.—'Evil materialised into action is simply the manifestation of wrong conceptions in the search for selfish happiness, and because of spiritual misconception the animalistic forces gain shares of spirit power which may not be explained to you on your lower sphere.'

QUESTION.—'Is evil or sin permanent or transient in character?'

ANSWER.—'Sin is most surely but of the moment; it works toward good in ways ye know not of; but sin arises from the animal in man and will die out when spirit overcomes the brutish instincts, and the sweetly spiritual nature born of the All-of-Being shows itself triumphant over brute matter.'

This question was asked, 'Can you tell us where the soul or spirit of human beings is during sleep?'

ANSWER.—'We give this answer—that sleep is the passage between conscious existence on the phantasmal earthly sphere and the life-line of the spirit on heavenly phases of being. Ye ask questions which, if truly answered, would give rise to thousands of questions far beyond your sphere of knowingness and grasp of intellect.'

QUESTION.—'I am troubled to know what answer to make to a mourning mother who complains bitterly of the loss of her child; tell me what I can say to her?'

ANSWER.—'Say to the mother of souls immortal, that she never will know how great happiness comes to mortal mothers who went down to the gates of sacrifice because of lovingness, until she reaches the sphere wherein is given answer to the puzzling problems of earth life, and where the woman question is sanely solved through sacrificial motherhood.'

QUESTION.—'But can you give me now some more direct word of consolation for such as she?'

ANSWER.—'Spiritual consolation must come when spiritual conditions most prevail. Often that can be only when the change called death occurs.'

The overcoming of selfishness, the triumph of love, patience under what seems present evil, courage in following convictions of right, the underlying purposes of ultimate happiness for all, which govern the universe—these are the lessons constantly enforced through these communications, while the thoughts thus given, the choice of words, the form in which they appear, are all unknown to the mind of the person whose hand is used until they are formed by the pen held. I close with a rhymed extract from one of these messages:—

'We teach from higher spirit planes
That what seem losses shall prove gains,
When seen from spheres above earth's dark
And shadowed plane, which here we mark
As lowest round of upward trend,
Which spirally must ever tend
Toward the knowledge-widened spheres
Of Truth, which worlds of love uprears
To bless at last the burdened souls
Who o'er press onward to the goals
Of Love—Truth—Purity, and Joy
In Wisdom free from sin's alloy.'

Chicago, Ill., U.S.A.

SARA A. UNDERWOOD.

'QUÆSTOR VITÆ' AND SWEDENBORG.

On page 360 of 'LIGHT' I find the following from Mr. B. Stevens:—

'But then there is that magic formula of "Quæstor Vitæ's," "There cannot possibly be any law in the partial or subordinate which is not already in the transcendent and supreme."'

I have just met with a note by Swedenborg written about one hundred and fifty years ago, which I here quote:—

'194. It has also been often observed, that when spirits and angels acted and spoke with me, they considered that it was from themselves; whereas it was from others more interior than themselves; and these again from others still more interior, who had the power given to them of relaxing or tightening the bond, or the restraint of the will and of the mouth, as stated above (193). When I observed this fact, and told them about it, they were somewhat indignant, but still they could not but acknowledge that it is so. Hence it may be concluded that there are continual mediations arranged in an incomprehensible manner by God Messiah.'

R. G. BENNETT.

A NEW BOOK BY DR. GEORG VON LANGDORFF.

Readers of 'LIGHT' who are sufficiently versed in the German language ought, as soon as possible, to procure from the library of Mr. Oswald Mutze, in Leipzig, an interesting book, entitled, 'Die Schutzgeister und eine vergleichende Uebersicht der Erscheinungen des Lebensmagnetismus, durch ein Medium erhalten, and herausgegeben von Dr. Georg Von Langdorff.'

Some months ago I took the liberty to direct attention to the remarkable way in which Dr. Von Langdorff, a veteran among German Spiritualists, had obtained the manuscript of the greater part of this book (through automatic writing, by an unlearned medium), and above all to the wonderful manner in which he succeeded, after a careful searching in several public libraries, in unearthing a so-called 'Archiv,' a work of many volumes, of whose existence Dr. Von Langdorff had been quite ignorant, but to which there were a great number of references in the mediumistic manuscript. This rare work, the subject of which was 'Life-magnetism,' with innumerable cases recorded by some of the most reliable men of science in Scandinavia and other countries, was found in the possession of Hofrath Kerner, son of the renowned Justinus Kerner, at Weinsberg. The manuscript, which contained the many references to the 'Archiv,' was given through the medium by several spirits, amongst whom was prominent the spirit of 'The seeress of Prevorst' (Madame Hauffe).

This manuscript was only finished as to the two parts, spirit and soul; the third part, the body, has been written by Dr. Von Langdorff, in accordance with the knowledge he has gained through the study of spiritual philosophy.

This beautiful book must be recommended to every sincere student of the great spiritual truths of which it treats. But besides the deep wisdom which it contains in every line, it concludes with the strangest, the most astonishing, narrative of a journey which the above-named medium undertook to St. Petersburg, inspired thereto by spiritual agency. This journey and her stay in Russia, during which she had numerous communications with the then reigning Czar, as well as with the Imperial Court, is of thrilling interest, especially as many of the principal actors, and above all, the German lion among statesmen, are still alive! In every respect I must recommend this book to the readers of 'LIGHT.' They will feel the same gratitude to Dr. Von Langdorff as I myself have felt.

Denmark.

MADAME DE CHRISTMAS.

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.]

Impress of Materialised Hands.

SIR,—With regard to Mr. A. Butcher's suggestion, I have long been thinking of trying some such experiment in the meetings of our little circle.

Lampblack or anything nasty or poisonous that will come off on the hands of our visitants will be objectionable, especially as pigments may be absorbed back into the system of the medium or sitters. I see no objection to clean soft wax, but such is the helplessness of us busy workers with regard to providing ourselves with things novel or out of the usual way, that I should be exceedingly obliged if Mr. Butcher or some other kind and well-informed person would take the trouble to practically inform us of the recipe for making wax ready for his experiments. All I know at present is that hard dirty lumps of beeswax are to be procured at an oil shop. Perhaps some lady palmist can give us the desired information, and you make it public property.

If the Spiritual Alliance office were to have all requisites for experiments in our researches on sale it would be a boon to the cause.

F. W. THURSTAN, M.A.

A Problem in Psychology.

SIR,—There appeared recently a paper in the 'Vegetarian' under the above heading, and treating of the contents of an article in the 'Humanitarian' on 'Satanism: Ancient and Modern.' In the course of an interview with M. Jules Bois (author of 'Le Satanisme et la Magie,' &c.), Madame Belloc, writer of the article in question, received some information from him relative to certain experiments by Dr. Paraduc. This

gentleman, he said, 'working as a scientist, not as an occultist, photographed the blood of animals, and found that certain shapes gathered in and about the fluid, sucking up a strength which, as it were, enabled them to materialise; and this many hours after the blood was cold.' It is suggested that benefit accrues to these 'shapes' through the spilling of blood. We have therefore before us the problem to solve, whether we can by our mode of life draw around us, or repel, these degraded elementary existences.

The spilling of blood, whether of the human being or the animal, becomes a more serious matter when it is understood that the blood so spilt nourishes beings, to whose interest we perceive it thus to be to incite us to further acts of bloodshed.

Can any of your readers give definite information on the subject?

ELEANOR M. BEEBY.

Professed Short-Cuts to Spiritualism.

SIR,—May I be permitted a little space to say a few words on a subject which, at this present time, is absorbing too much of the attention of genuine investigators of what is termed 'Spiritualism'? My name in connection with Spiritualism is, I trust, sufficiently known to secure my few remarks from being criticised as those of an inexperienced person who had suddenly formed an opinion and jumped to conclusions.

Spiritualism is a long road to travel, but beset though it may be with many difficulties, it remains still a straight one to those persons 'genuinely' determined to travel by it, and who are not given to be perpetually looking out for new paths and short-cuts to their destination. This straight road has, like others, its cross-roads. Spiritualism some time ago had a side turning cut into it, and to this was given the name 'Theosophy' via Blavatsky. It was really and truly only a *cul-de-sac*, and those wayfarers who (misled by its wide mouth and well-kept appearance) turned into it, found themselves lost in a sort of maze or fools' paradise; and there they remain, eternally grasping at shadows, having lost the substance at the first corner. Time passed on, and the road 'Spiritualism' had more inroads made, until at last so bewildered were travellers by the various sign-posts they met with, that some slept by the way, tired and weary; others went on until they found a sort of junction leading to many speculative regions. In the middle of the road was a gaudy garden filled with gaily bedecked flowers, all labelled by the gardeners with catching titles, as they well knew big names often take the place of poor blossoms. In the centre stood a big gilded sign-post, on which was written: 'Society for Psychical Research; stop here for Chaos, Telepathy, Subliminal Self, Confusion and Bedlam.' Now, this specious garden was merely a trap for the unwary. Its real object was the extension of a mutual admiration society, where faddists could meet and, all unchecked, air their own little opinions and hob-nob with Science and Society, and pose as earnest-minded seekers after Truth. Many a poor soul was, and will be, caught by the gilded ginger-bread offered to refresh them, and it is astonishing how many are deluded by the indicators at the cross-roads.

This is not written to raise controversy; it is the outcome of years (more than thirty) devoted to the investigation of psychic matters, not only through my own mediumship, but through that also of many others. Through my whole life I have had evidence of *spirit* presence and communion, both by clairvoyance and trance mediumship, and I do not hesitate to pronounce that the theories (not facts) embodied in the arguments in favour of 'Telepathy' and the 'Subliminal Self' are not worth the serious consideration of any person anxious for honest truth and conviction.

I say this from a perfectly unbiassed position, and as the result of calm and patient investigation, carried on through many years with all sorts and conditions of persons. It is everyone's desire to know all that is possible on the subject they have most at heart, and therefore it came naturally to me, when these subjects first began to be discussed, to wish to find out for myself how much there was of merit in them.

The result of my experiments is, that I am more than ever convinced that 'Telepathy,' as a means of communication between *mortals*, is a delusion and a snare. That messages are transmitted I freely confess, but they are *carried* by spirits, guides, or friends, from the sender to the receiver. I have proved this scores of times. Many readers will here smile and say, 'Ah! this is one of those persons who attribute every common incident and even their own thoughts and instincts to the

"dear spirits." But these readers will be quite wrong, for I am one of those people who believe that *most* people are blessed with a sort of intelligent *reasoning* power, and that mortals are much freer agents than is generally admitted. As for the subliminal self fetish, all I can say is, that if my own sub-self can and does write the autographs of persons whose handwriting I have never seen; can and does speak divers (to me) unknown languages; can and does remove articles from one place to another without any physical aid; can and does prophesy events; can and does go here and there all over the world, bringing and carrying messages at a moment's notice; then, my subliminal self is a very deceitful fraud, and though abnormally clever, amounting almost to omniscience in most things, is a very undesirable companion to carry about with one, because it deceives not only others, knowingly and wilfully, but actually its own poor little mortal part.

But no; we are not afflicted with a 'Sub-Self,' although we are, doubtless, possessed of gifts and faculties as yet hardly dreamt of. We are helped, comforted and blessed by the beloved spirits of those who have lifted the veil and, though stripped of mortal attributes, retain the brightest and best—*Love*, and, on eager wings, return to the hearth and home of those loved ones still on earth, not to perform conjuring tricks or take up all responsibilities from the shoulders of their dear ones; but just because 'There is no death,' and in spirit they are still human enough to love and wish to be loved as intelligent beings, neither spooks, astrals, nor husks.

BESSIE RUSSELL DAVIES.

Arundel House, Balham Park-road.

Ira Davenport.

SIR,—I read in the papers the other day of a Mr. Ira Davenport as being now a man of mark in America. I forget in what way, and I cannot find without difficulty now, the 'Daily Telegraph' in which I read it. But he was not mentioned as a Spiritualist. Can it be Ira, the elder of the brothers Davenport, who, since he survived his brother William, who died in 1877, has not been heard of, I believe, in the ranks of Spiritualism? It was said that, on his brother's death, he took to farming. Ira is an unusual name, and connected with Davenport it seems singular. I hope the young man, to whom we owe much, has succeeded, any way, in his middle age. Perhaps some of your readers may enlighten me on this subject.

W.R.T.

'Flames.'

SIR,—I should like to endorse Mr. Harte's opinion of 'Flames.' I began to read it, but my patience gave out long before the end, and the wretched trash was cast aside. Happily I had not become a purchaser, but had only obtained the book on hire from that very select library in New Oxford-street, which so carefully excludes all works on Spiritualism which are written with understanding. Of course stupid books will satisfy stupid persons, and all tastes are catered for. I think that if 'Flames' falls into the hands of any intelligent investigator into the claims of Spiritualism, he will simply be repelled.

'BIDSTON.'

SOCIETY WORK.

EAST LONDON SPIRITUALISTS' ASSOCIATION, STRATFORD.—On Sunday last Mr. Peters gave some good psychometry to a full hall, the greater part of it being recognised.—WM. A. RENFREE, secretary.

BOW, 193, BOW-ROAD.—On Sunday last a large audience assembled to welcome that excellent medium, Miss Findlay, who gave some remarkable psychometrical tests, and delivered an excellent address. Societies would do well to secure the services of this gifted medium.—H. H., Sec., *pro tem*.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, N.—Mr. Dalley's control gave an able address on Sunday, on 'Spirit and Matter.' Next Sunday, at 7 p.m., Mr. Dale, on 'Dreams.' Members' circle on Thursday, for members only, at 8 p.m.; medium, Mrs. Branchley.—C.D.C.

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.—This society held their meeting on Sunday evening last, when addresses were given, followed by good clairvoyance. The above society will hold a harvest festival on Sunday, October 3rd. Doors open at 6.30 p.m.; service to commence at 7 p.m.—M. P.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE, LONDON, N.—On Sunday evening last Mrs. Barrell's guide discoursed eloquently on 'Our Material and Spiritual

Harvests,' to a good audience. Messrs. Barrell, Walker, and Thomas spoke on the progressive work of Spiritualism in Edmonton, and were well received. On Wednesday evening next, public circle. On Sunday evening next, Mr. Branchley.—E.S.W.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday evening last Mr. W. E. Long gave through his guides the last of a series of three addresses, entitled 'Second Death.' Next Sunday, at 11 a.m., public séance and clairvoyance (doors closed at 11.15 sharp); 3 p.m., Children's Lyceum; 6.30 p.m., Mr. J. A. Butcher; 8.15 p.m., members and associates' circle. On Thursday, October 7th, at 12, Lowth-road, Camberwell, a meeting of the temperance branch of the mission will be held, when members wishing to join should attend. 'LIGHT' always on sale.—'VERAX.'

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On the 19th inst. we were privileged with a visit from Mrs. Ellen Green, of Manchester, whose guides gave admirable short addresses upon 'Spirit Influence' and 'Death the Gateway to Life.' These were followed by clairvoyant descriptions of a successful character, most of them being recognised at the time. There was a good morning audience, while in the evening the hall was crowded. A fine tone pervaded both meetings, and Mrs. Green's earnest, simple, sympathetic, yet practical expositions rivetted the interest of her hearers. Next Sunday, Mr. C. Hemmings, of Merthyr Tydfil.—E. A.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, LONDON, N.—On Sunday last we were favoured by a visit from Mr. Hemmings, of Merthyr, his services being highly appreciated. A good audience gathered to hear him and the usual friends at the open-air meeting in the park in the morning. In the evening, at the hall (which was quite full), 'Evangel' conducted the meeting, Mr. Hemmings giving an excellent trance address on 'Life is real, &c.' Miss Brooks kindly sang 'The King of Love my Shepherd is,' followed by successful clairvoyance by Mr. Hemmings. We congratulate our Merthyr friends on having so grand a medium in their midst. Sunday next, in the park, at 11.30 a.m.; at the hall at 7 p.m.—T.B.

TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—On Sunday Mrs. Boddington took for her subject, 'The Saviours of the World.' Briefly sketching the current teaching for the purposes of contrast, she contended that there were many unrecognised saviours in the world. Every reformer was a saviour. What the people needed saving from was error and ignorance. A solo was given by Mr. Parish. Next Sunday Mr. J. Swindlehurst, N.F.S., and Mrs. Place, clairvoyant, from the Midlands, will be with us, and also on Tuesday, at 8 p.m. A few reserved seats at 6d. Thursday, at 8 p.m., séance as usual. Tuesday, October 5th, social and dance; tickets 6d. each, from any member. On October 14th, we shall commence a semi-public developing circle. Names of those who can attend regularly should be given in at once.—H.B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Numerous questions were replied to by Mrs. Wallis's inspirers on Sunday evening, the answers affording great satisfaction and edification to the large audience assembled. Some idea of the great interest manifested is gathered from the fact that before the meeting began upwards of thirty questions had been placed upon the table. Of these the chairman (Mr. W. T. Cooper) read those which were likely to prove of general interest, time not allowing the consideration of the whole of the questions sent up. No detail can here be given of the many able answers given; it must suffice to say that these mostly dealt with the condition of life after physical dissolution. Next Sunday Mr. George Horatio Bibbings will occupy the platform, and a trance address will be delivered, entitled 'The Harvest of Humanity.'—L.H.

BATTERSEA PARK OPEN-AIR WORK.—Last Sunday was a red-letter day for us, owing to an organised attempt to break up our meeting. A Little Bethel in the neighbourhood had turned out in full force for the avowed purpose of warning all the people who listen to us that we were intentionally leading the people to eternal damnation. They shouted out that witches used to be burned, and told us in very plain language that we ought to be served the same. They were speedily attacked in turn by the broader-minded Christian element. The result was that a huge crowd soon gathered and split up into large parties. Investigators were here and there relating their experiences. Materialists found their theories upset by facts from the most unexpected quarters. Christians compared texts. Everybody learned something. Our pamphlet distributors took advantage of their opportunity, and distributed a far larger number of pamphlets and books than usual. The evening service was necessarily brief owing to the park closing at 7 p.m. As we now meet in the Temperance Hall, Doddington-grove, at 7 p.m., the evening service in the park will cease. Sunday afternoon at 3.30 p.m. as usual.—H. B.

LIVERPOOL.—'LIGHT' may be obtained in Liverpool at 8, Brougham-terrace, and also at Daulby Hall.