

# Light:

## *A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

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

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### CONTENTS.

Notes by the Way ...	618	Advice Wanted .....	619
Helen L. Manning on 'Perennial Youth' .....	618	Photographing Thought .....	619
The 'Rock' on Modern Spiritualism .....	618	God as Jesus Shows Him. A Christmas Study .....	620
Spiritualism in Hungary .....	618	Requisites for Accurate Investigation .....	621
How History is Made .....	619	After-Death States .....	623
Home Coming (Poetry) .....	619	'The Mystery of Edwin Drood' .....	624

### NOTES BY THE WAY.

We have no sympathy whatever with attacks upon Christianity. But, of course, all turns upon what anyone means by that word. One of the best definitions of Christianity we have ever seen is that given by Dr. Martineau in 'The Seat of Authority in Religion.' It is a definition that is very much in season, and very much needed, at Christmas:—

The Christian religion, at its fountain head, and in its imperishable essence, is the religion of Jesus. . . . We may perhaps resolve it into an intimate sense of filial, spiritual, responsible relation to a God of righteousness and love; an unreserved recognition of moral fraternity among men; and a reverent estimate of humanity, compelling the faith that the dead live.

This is the combination of those elements, of which his person is the living expression; and he in whom these elements appear is at one with Christianity; consciously, if recognising their representation in him; unconsciously, if repeating them apart from him.

'Mind' pleads for the recognition of the fact that this earth ought to be regarded as God's kingdom. But that is a purely spiritual view; and mankind must become far less gross before it can be believed. Why, we cannot keep Christmas—the advent of the poor and lowly Jesus—without making it mainly an occasion for gluttony and drinking and pantomime. What a crass incongruity! But 'Mind' is right, absurd as it may seem, in the light of what we are at present, and what we do.

This, for instance, is keenly to the point:—

We never can progress until we locate Heaven and God in this world, instead of beyond the skies. God must be brought not alone to our world, but to us and in us. Then, when we look for the virtual Christ within, we shall be compelled to give to our kingdom that sacredness and nearness which we have been accustomed to relegate to an uncertain distance and future. Then shall we see that God is an unbounded, omnipresent sea of life and love, pressing, as it were, upon every square inch of space in the universe; and out of this universal sea of good comes every real thing that exists. Thence the tree leaps to life with fluttering leaves and glistening fruit; the bird springs into the air, sending back to its infinite source its song of joy; the flower comes forth blessing the world with its beauty and fragrance; the crystal brook jingles onward to the sea. In the jungle, love tells the story and teaches the wild beasts to rear their young; while even the worm crawls lazily toward love and God. Marvellous and transcendent are life and love in Nature. Everything that lives and loves is the temple of God, who lives in the love of everything.

The close of the year inevitably reminds us of the slipping away of 'the days of our years.' But this should not

sadden the good Spiritualist, who will go all the way with Helen L. Manning in her charming Article in 'The Journal of Practical Metaphysics,' on 'Perennial Youth.' Its text is 'the divine art of living in the conscious recognition that we are spirit, not body, and made in the image and likeness of God.' Our true heritage, she says, is, not corruption and disease, but wholeness, holiness, spiritual dominion and sovereignty. 'This rightful dominion is exercised by the power of thought, through mind; and the body is the infallible registry of the thought which moulds it into beauty and symmetry, or distorts it into ugliness and deformity. In the past we have been ignorant of our high calling; we have lived like slaves and vassals in our domain, when we should have ruled like kings and princes.'

We need not dwell upon the note of exaggeration in this. It is required, in order to make people take notice and begin to believe, or even to comprehend. Horace Mann, in old age, said, 'I belong to the rising generation.' Edward Everett Hale, on his seventy-fifth birthday, wrote to another old boy, also seventy-five, a letter beginning, 'My dear young friend.' Dr. Robert Collyer, now near his eightieth year, in a recent sermon on 'How to be Young when Old,' said, 'Another secret that must be known to be young at eighty is, that you must keep faith in the common manhood and womanhood, and in the ever advancing progress of the day. Never say that the past is better than to-day is; read the new and best books, understand all the new ideas, and keep faith in God and in man, and in the victory of good over evil.'

Dr. B. W. Richardson held that the normal period of human life is about one hundred and ten years, and that seven out of ten average people could live as long as that if they lived in the right way. He put in the first place serenity, cheerfulness, and proper exercise in the open air; and others add—hard but congenial work.

H. Emilie Cady's 'Lessons in Truth' (Unity Book Company, Kansas City, U.S.), three booklets, each containing twelve lessons, are statements of the now well-known 'Christian Science' doctrines and practices. With much in these lessons we entirely sympathise, but they are surely faulty in over emphasis. The great lessons of courage, quietness, freedom and confidence, are of great value: but there are certain facts of life connected with the body and individuality that cannot be permanently gainsaid.

A certain Rev. S. J. Fleming has been preaching against Spiritualism at Warrington. We have received a rather full report of his discourse, which really contains nothing quotable except the following remarkable statement:—'If the Bible is true, Spiritualism is a lie.' It is wonderful what these clergymen can say. We always thought, and we still think, that the Bible is full of Spiritualism, from beginning to end.

The knowledge of this teacher of the people may be gathered from the fact that, in a published letter, he says, of the Bible: 'We have as much right to claim that it is



the work of the authors whose name it bears as we have to claim that the "Pilgrim's Progress" is the work of John Bunyan or that "Paradise Lost" is the work of Milton.'

'The Rock' comes out vigorously in favour of the reality of spirit-communion. In a prominent Article, on 'Modern Spiritualism,' it says:—

The moment has arrived, in the opinion of many thoughtful disciples, when Spiritualism should cease to be met with mere ridicule, and rather be confronted with sober argument and solemn warning. For the groups of occult phenomena are emerging slowly from the region of obscurity and unmixed imposture. We no longer meet merely with excessively dubious phenomena, and foolish guesses at their explanation. Out of the amazingly dead level of the literature devoted to Spiritualism and kindred developments of the occult, thoughtful and important works emerge; works which are either the product of pure hallucination, or the symptom of a movement second to none in its momentous issues. Such are the works of Professor de Morgan and Judge Edmonds; Mr. A. R. Wallace, F.R.S., and Professor William Crookes, F.R.S.; Mr. R. D. Owen and Mr. Stainton Moses. These are able, informed, and for the most part cautious, critics, whose works afford ample foothold for the Christian student, without his resorting to the admitted perils, and probable sinfulness, of practical investigation. That the alleged phenomena never occurred, or never occurred under the conditions reported, must, even to the philosophic sceptic of the supernatural, border on the incredible. 'The facts,' says Mr. Wallace, 'beat me.' Hence ridicule alone is useless with the Spiritualist. He knows his facts. And those facts are daily receiving wider and more skilled attention. The Society for Psychical Research reports an investigation into the phenomena of trance so carefully conducted, so fully informed, and so fruitful in its supernormal results, as to impel all already impressed by earlier works, and not obstinately incredulous of the supernatural, to the astounding conclusion that the world is once again the stage of a miraculous drama.

What then? Is 'The Rock' at last on our side?

By no means. Admitting all the facts, and having no longer any doubt as to the reality of the manifestations, it just as thoroughly adopts the devil theory, and, in answer to the question, 'Who are behind these manifestations?' it says:—

Who but the demons that recoiled from before the Lord in wilderness and synagogue, and whom He drove headlong among the tombs of Gadara? Who but the spiritual vagrants foretold by Paul (1 Timothy iv. 3), whose seduction should be veiled in hypocrisy, and carry in its bosom the seeds of the final apostasy? . . . There is a depth beneath the apparent foolishness and triviality of the movement, which is organised, aggressive, and subtle. . . . If these impish, grotesque visitants be the dead, the work of the séance is necromancy, and is hateful to God.

We are quite content to leave the matter as it stands here, simply remarking that the denial of the wisdom, justice and goodness of God involved in this conclusion appears to us to be positively shocking.

Concerning the murder of Mr. Terriss, the following circumstantial story is told by 'The Chronicle':—

Mr. Frederick Lane, who 'understudies' Mr. Terriss in the part of Captain Thorne, had a peculiar story to tell. He said: 'I dreamt about this very thing last night, and when I came to the theatre this morning for the rehearsal I told all the "boys" about it. I dreamt I saw Mr. Terriss lying in the landing surrounded by a crowd, and that he was raving. I seemed to see it all, and then it all seemed to fade away. It was a horrible dream, and I couldn't tell what it meant.

'I tried to forget it during the day, but to-night again, when I came to the theatre, I was going down Bedford-street when something seemed to say, "Don't go there." I then went around to Maiden-lane, and there I saw this man. I had heard of him as being an old super, and I knew he was asking for Mr. Terriss last night. His appearance struck me as peculiar. He wore a big cloak, with a slouch hat. I, however, do not know him, and he said nothing to me. I walked on, and then a few

minutes afterwards I heard a great noise, and found that he had stabbed Mr. Terriss.'

We have received a circular concerning the publication of a new monthly in Cape Town, South Africa, to be called 'Commonweal.' It is to be Spiritualistic and Socialistic. The circular truly says that 'there is a wide open door in South Africa for a periodical to advocate the cause of humanity.' We wish it success on that score, at any rate.

## SPIRITUALISM IN HUNGARY.

By ALADÁR MADÁCH.

I have long wished that I could tell you of some progress which was being made by the spiritualistic movement in my native land, in my beloved Hungary; but until recently, nothing occurred which, in this direction, would be of interest to the English reader. At last, however, I can write of something which indicates a promise of improvement.

From the first Sunday of October we have had a spiritualistic weekly paper, 'Rejtelmes Világ' (Occult World). For a long time the cause slumbered with us. It is true that we have had, from the 30th April of the year 1873, an association of Spiritualists, 'Szellem búvárok,' in Budapest; but we failed to interest the general public. This society, with its worthy president, the illustrious physician, Dr. Adolph Grünhut, was established not so much for propagating our views as for self-culture. The monthly issued by the society entitled, 'Reflexionen aus der Geisterwelt,' in the year 1873, and 'Reformierende Blätter,' in the years 1878 to 1884, were written in German. The members of the association are mostly German-speaking inhabitants of Hungary, and as they did not care much to propagate their belief, but only to improve their own moral sentiments and culture, the movement did not take hold of the Hungarian public.

Only slowly, from one family circle to another, did Spiritualism make its way over our country among the Hungarian population. The appearance of Hansen, the Dutch magnetiser, in the winter of 1880, in Budapest, did more than anything else in preparing some minds to listen to spiritualistic teachings. The alleged detection of Bastian in Vienna by the popular, easily deceived, young Crown Prince Rudolfus, and Prince John, was injurious in some degree to the spread of our cause, but, on the other hand, it roused public curiosity. And last, not least, the anti-spiritist, Cumberland, alias Garner, was very useful to our cause, notwithstanding his real intentions.

In 1884 appeared the Hungarian translation of the able book of Alfred Russel Wallace, 'Defence of Modern Spiritualism.' The translator was myself, the writer of this little historic sketch. The same year the Baron Miklós Vay wrote a little book, 'A Lélek Halhatatlansága' (The Immortality of the Soul); and some essays appeared in the newspapers, mostly against the movement.

It was not till last year that we Spiritualists ascertained that we were more than we thought. To hold séances in Budapest is now a veritable fashion. A circle is made with pen and ink on a square foot of pasteboard, or thick paper; the alphabet is written round about in the circle; the board is placed on a small table, and in the centre of the circle a current silver coin. Two of the assembled company each place one finger on the coin, and a third invites with respectful words some known spirit and puts a question. Very often the coin held by the two fingers moves and goes from one letter to the other, halting always near the required one. The questioner writes down the letters where touched, and the whole answer is read to the company. I think this use of two mediums instead of one only is the chief cause of the recent progress of the movement. A single medium is naturally held responsible before a non-spiritualistic public for everything that occurs or everything that is said, and it is not everybody who is willing at first to accept this responsibility. But everybody is now trying this method with two mediums, and if one of the two gets something interesting he becomes further interested and seeks and finds an earnest circle in which he may be developed as a true medium. Anyhow, it is certain that the public interest is aroused.

Our weekly flourishes under the able editorship of the Baron János Mikos with the valuable assistance of Otto Hoff-



mann. May this beautifully printed and elegant weekly flourish, as the first Hungarian spiritual paper, and as a truthful recorder of the movement in this country, where the Cause has slumbered so long.

### HOME-COMING.

The following, from 'The Progressive Thinker,' by Eben E. Rexford, might profitably be read by many a fireside this Christmas time :—

When to the dear old home and those who love us  
We come from wandering, how sweet it is  
To feel the shelter of its roof above us,  
To clasp warm hands, and meet each welcoming kiss !

Then we look round and see the dear old faces ;  
We hear the voices loved in other days,  
And memory fans the embers, grey with ashes,  
Until the fires of friendship are ablaze.

'O, welcome ! welcome !' every voice is saying,  
While kindling eyes are meeting, brimmed with tears,  
And 'Welcome !' all the echoes seem repeating  
To send the cadence down the coming years.

Then we sit down and talk the old times over,  
And not a heart among us all is old ;  
All unaware we've found youth's long-sought fountain,  
And drank the draught of which old dreamers told.

But by and by a silence falls about us,  
Something is near us that we cannot see.  
Have those who climbed the hills of heaven before us  
Come back, to day, to sit with you and me ?  
I love to think the old-time friends are with us—  
That earthly friendships thrill their true hearts yet.  
Would heaven be heaven if loved ones were forgotten ?  
In earth or heaven I could not forget !

It is not very far—the world they went to,  
Since earth and heaven are sundered by a sod—  
Across the distance of a low grave only ;  
And they remember in the world of God !

Aye, they remember ! There is no forgetting  
For those who know the endlessness of love.  
Lift up your eyes when life's last sun is setting—  
Lo ! Memory's star shines in the blue above.

So while the living round the old hearth gather,  
Greet we the forgotten dead, and say,  
'How fares it, friends of old ? Since love remembers,  
Clasp hands with us across the grave to-day !'

### HOW HISTORY IS MADE.

In the recently-published 'Life of Lord Tennyson,' by his son, this passage occurs : 'My uncle had grown more of a Spiritualist than ever, believing in table-rapping and in an unmusical girl playing most difficult music on the piano by invisible influence ; and in an old gentleman having been conveyed through solid walls, all in a moment, and found in the courtyard of a house a mile and a-half distant, the gates of which were closed and locked.'

This, no doubt, refers to the transfer of Mr. Henderson from Mr. Guppy's house at Holloway, an account of which I gave in 'LIGHT' some little time ago. I saw Mr. Henderson shortly after the event, when he was *not* by any means an *old* man, but about forty-five years of age, weighing, I should judge, about fourteen stone. The distance he was conveyed I understood to be *two* and a-half miles. There is no mistake about Mr. Frederick Tennyson, the uncle referred to, being an avowed Spiritualist, for I remember reading a lengthy article from his pen, in the 'Medium,' on some spiritual theme, I forget what.

Then there is the case of the mysterious transport of Mrs. Guppy from Holloway to Lamb's Conduit-street, which I also gave you an account of in 'LIGHT.' Dr. A. R. Wallace, in incidentally alluding to the subject shortly afterwards, said she was found *standing* on the table. In the account published at the time in the 'Medium,' it was stated that Mrs. Guppy was found *lying* on the table in the midst of the eight persons who sat round it, in her slippers, with pen and memorandum book in her hands, just as she was missed at Holloway.

A few months ago an Irish nobleman took a fancy to a young lady serving in a baker's and confectioner's shop in this town, and married her. In all the papers throughout the country, under the head of 'A Romance of the Peerage,' the event was reported ; but it stated that the bride had been an attendant in a fancy bazaar. Their ages also were incorrectly stated, the bride's age being given younger than it really was, and his lordship's somewhat older. Other events I have known incorrectly reported.

Now, it does not matter whether Mr. Henderson was a young or old man, or whether Mrs. Guppy was found lying or standing on the table, or what kind of shop Miss Emery (whose uncle I have known for fifty years) was serving in ; but the inaccuracies I have pointed out and the obvious contradictions serve to throw a light on the discrepancies and irreconcilable statements that exist in Biblical and other historical works, especially with regard to incidents which were not recorded till long after their occurrence, seeing that we find, with all the advantages of printing machines, telegraphs, and stenographic reporting, mistakes occurring even in our own time.

Eastbourne.

ROBERT COOPER.

### ADVICE WANTED.

Some months ago, after having had various conversations with a friend of mine on the subject of Spiritualism, I resolved to try 'writing,' and upon my return home one evening, to my great delight I found I could obtain it. For a time I persevered most assiduously. I was extremely disappointed, however, to find that almost without exception everything told me was utterly untrue, and that the communicator was jeering at me and apparently annoying me intentionally. I asked the advice of a Spiritualist friend, who told me to persevere with the writing. I did so for some time, but with the same results, and subsequently I gave it up as a bad job. I should very much like to know if any of your readers have met with the same experience, and if so what course was adopted to remedy it.

Wisbech.

N.G.J.

On Christmas day, a year or two back, we were experimenting with 'Ouija.' It wrote, 'Mary is with you.' It was in the hands of a young foreigner, who spoke only a few words of English, and who did not know what was written, nor understand it ; and did not even know who 'Mary' was. He worked the 'Ouija' alone, but I was sitting near him and earnestly hoping that 'Mary' might write. Was it probable that her spirit really communicated ? or was it probably thought-transference from me ?

I shall be very glad if anyone qualified to give an opinion will kindly reply.

Alton.

S.M.

### PHOTOGRAPHING THOUGHT.

Mr. Thomas Edison, jun., son of the great inventor, claims to have invented a process for photographing human thought by means of the X rays, hypnotism, a hard thinking man, and a mysterious appliance, the secret of which he carefully guards. He has already succeeded, it is stated, in transmitting to a highly sensitised film an outline of a dollar, on which the subject's mind was closely centred.—'Daily Mail.'

### A FORM OF BEQUEST.

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

MOST children grow up taking their creed on trust from their parents. The little child thinks his father and mother know everything, and that he has only to ask to be satisfied. This childish faith is a very beautiful thing in the young, and we should grieve to see it dethroned ; but it becomes less admirable as we grow older and develop into responsible beings. Our duty then lies more in the direction of examining and sifting than in tacit acquiescence. We want to prove all things so far as may be possible, and to hold fast to that which is good.—'BIDSTON.'



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

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### GOD AS JESUS SHOWS HIM.

#### A CHRISTMAS STUDY.

We lately considered 'what Jesus is to us,' and specially referred to the light he has brought to the two immense and immensely practical subjects of Life and Death. It may be profitable at this time, when Christendom from end to end is contemplating this wonderful being, to present a spiritual view of his revelation concerning God: nor is this difficult, for what we have to guide us is not a philosophy but a life, not analysis but affection. The trouble comes with the critics and the commentators; all is clear enough so long as we abide with him.

But what a problem this thought of God has been in every age! Every heathen temple, every idol's shrine, every bloody sacrifice, can be understood only with reference to it. By some irresistible necessity, man seems driven to say, 'O that I knew where I might find Him!' Where is He? Is He far off or near? Does He care for us or despise us? when we are happy does He know? when we weep is He concerned? when we pray does He hear? If we conquer will He crown us victors? if we are beaten down will He ever help us to rise?

Sages have reflected, oracles have spoken, poets have dreamed, priests have mediated, but the old problem is a problem still. Nature has been questioned, but Nature answers with blight as well as blossom, with dissolving corruption as well as unfolding beauty, with graves as well as flowers. And the glorious, awful Heavens, upon whose face Time seems to leave no impress and write no scars, show no signs of pity and make no reply. They shine and smile as joyfully over battle fields as over fields of corn—a Heaven full of cold and un pitying stars. Ah! but that was at least a lovely legend which tells us that one of these did once break from the impassive ranks, to guide the shepherds to the place where Jesus lay, as though by that mute sign to say, 'Yes, we are dumb, but he can speak: and listen—"Peace on earth, goodwill to men!"' And again it was at least a lovely legend, that the Heavens opened upon him in after days, when the voice was heard, 'This is my beloved son, hear ye him!'

Robert Buchanan, in one of his greatest and earliest poems, pictures the earth-children crying 'at the empty air,' 'Father, Father! art Thou there?' And 'The Master answered from the thunder cloud,' but 'His breath was a water; His cry was a wind:' and Earth and her children heard not. They were 'deaf and blind.' Then they cried,—

Call the great philosophers!  
Call them all hither,  
The good, the wise.

But they only went up to the cold heights and turned their

instruments to the veil, and some 'crept faintly down,' and said,—

Bury us deep when dead—  
We have travelled a weary road,  
We have seen no more than ye.  
'Twere better not to be—  
There is no God.

And that, in brief, is the true story of the world's seeking after God: and only a few great souls, such as the Hebrew prophets, and Buddha, and Zoroaster, and Mohammed, and far above all, Jesus, have made the difference: and the wise men and the philosophers, with their arguments and their instruments, must excuse us if we stay by the great spiritual enlighteners of the world in relation to this matter of belief, nay, of insight into the verities of God.

The revelation of God by Jesus was, in a sense, a self-revelation: that is to say, it was not a verbal revelation, as by a messenger or a preacher. He said, or it was said for him, 'He that hath seen me hath seen the Father.' Every Spiritualist can understand that. The universal Spirit shines out everywhere. It is only a question of degree: and everywhere we may see something of the Father. Again he said, or it was said for him, 'The Son can do nothing of himself, but what he seeth the Father do.' Well, but that is purely a personal revelation. This is a case of surrender to the Father; one might call it a case of divine mediumship: and, in so far as we can accept it, we have in such a son a veritable revelation of the Father. He pitied like God, he pardoned like God, he loved like God. He was the utterance of His entreaty and the expression of His mercy. The simple saying, 'Jesus wept,' is a deeper revelation of God than volumes of 'divinity' could be. Make what we will of his so-called 'miracles,' the pitiful spirit which runs through them, almost without exception, is a wonderful revelation of the Father for whom he acted. His whole life was a life of indignation against cruelty and wrong, and of sympathy with misery and injury. Does he welcome the little children and reprove those who would have sent them away? Does he comprehend the sinful woman, washing his feet with her tears? Does he touch the leper? (O, wondrous courage of heavenly purity!) Does he forget his own great sorrows on the cross, to comfort and bless the dying thief, and promise to welcome him in Paradise? What does it all mean in the overwhelming light of that saying, 'He that hath seen me hath seen the Father'? It is a living revelation, not of statement but of spirit, not of letter but of life,—as though he said,—'See now, how the Father listens, pities, pardons, loves.' And so the heart of the world has understood him, though oft expressing itself uncouthly: and this vital thought is really at the heart of all the creeds.

This is, in very deed, the essence of the Gospels—the surrender of Jesus to the divine spirit, mandate, will. At the very beginning of his life, he asked, 'Know ye not that I must be about my Father's business?' At its close he cried, 'Father, into Thy hands I commend my spirit!'

Then, as to teaching, what could be plainer and more inspiring than that summary of his teachings known as 'The sermon on the mount'? One might almost say that everything necessary is here; and it is as real a revelation of God as it is a setting forth of the ideal life of man, for that which is blest in man must be dear to God. So then we infer that God loves the gentle, pities the mourners, advances the meek, feeds those who long for righteousness, delights in the merciful, unveils Himself to the pure in heart, calls the peacemakers His own, and gives His heavenly kingdom to the persecuted. Set over against that great burst of sunshine all the lamps and candles of all the creeds and systems of divinity, and it, a million-fold, outshines them all. And so, God as Jesus shows Him is still the revelation that all men need.



## REQUISITES FOR ACCURATE INVESTIGATION.

ON THE MENTAL CONDITION REQUISITE FOR APPRECIATING THE  
FACTS, AND COMPREHENDING THE TEACHING OF SPIRITUAL  
PHENOMENA.

BY AN OLD INVESTIGATOR.

(Concluded from page 608.)

## No. II.

When, by adopting and practising the mental condition referred to in our last week's article in 'LIGHT,' we have ascertained by repeated experiment that certain phenomena occur, when certain conditions are adopted, we become almost different human beings from what we were before we knew such things were possible. Let us refer to some of these phenomena.

Material objects move and rise in the air, and are transferred from one locality to another without material contact.

This fact teaches that there is some force or power unknown to the orthodox science of the day, and which produces these movements of material bodies. What this force or power is, or how it is produced, is not now the question. We may call it X power, or give it any other name. At present we have merely to consider the facts, and the facts are as stated above.

Nearly all those persons who are regarded by the average public as the scientific authorities and teachers of the day are not only entirely ignorant that such a power exists, but they assert that it is impossible that what has occurred could occur.

This theory of impossibility can be put forward only by those who are deluded by the conviction that they know everything.

The discovery that a power exists which, under certain conditions, will cause heavy material bodies to move without contact was not made by the leading scientific authorities of the day. These authorities denied the possibility of the phenomena, which hundreds of persons testified to having witnessed. They asserted that the phenomena, if they did occur, were contemptible, were not likely to be of any use, and were beneath their notice.

Those who made the discovery were persons whose belief was that they did *not* know everything; that facts were very important things, and must be collected and tested in every way. And they came to the conclusion that those who had witnessed certain phenomena occur hundreds of times, were better and more competent judges of the possibility of such occurrence, than was the most distinguished professor who denied the possibility of that which he had never seen, because, according to the theories in which he believed, the facts could not occur.

A mere schoolboy who had skated half-a-dozen times on a frozen pond, would be a more competent witness as to the fact of water becoming solid, in the form of ice, than would the most cunning fetish man who had lived all his life in the Tropics. The fetish man would, no doubt, regard the schoolboy as credulous, incompetent as a witness, or as a liar. But the schoolboy would *know* that the fetish man was ignorant, and was puffed up with the conviction of his own profound knowledge.

This is the condition which now exists between those who during many years have been witnesses of spiritual phenomena, and those who, never having seen anything, assert that no such phenomena occur.

Persons who deny the facts belong to two utterly different classes of mind. First, the ignorant, unthinking man, who does not know anything, and does not want to know. Second, the scientific orthodox authority, who having carefully studied some particular branch of science, and become famous in consequence of his knowledge of this special subject, imagines that he is competent to give an off-hand decision on a subject of the elementary laws of which he is entirely ignorant.

Some of our scientific professors are, no doubt, very clever and very able men in their own special branch of science. When, however, they assume that they are competent to instruct experienced Spiritualists as to how they ought to investigate spiritual phenomena, their remarks are as amusing as though they informed the jockeys who were about to ride in the Derby how they ought to ride the race on scientific principles.

Thousand of years ago men must have observed that a vessel, half full of water, would force off its lid or burst when the water boiled, unless some means were adopted for allowing the steam

to escape. Here was the power which now works our giant steam engines, by aid of which we travel. What a contemptible proceeding it would have seemed to the learned authorities of a thousand years ago to find a man studying the effects of a boiling kettle, and being so credulous as to believe that anything likely to be of use to the human race, could result from investigating such a thing.

The rising in the air, or even movement, of so humble an article as a table, without material contact, proves that there is some power at work. What is the limit of this power? and what are the laws by which it is governed?

To the study of these laws hundreds of clear-headed, practical men have devoted attention during the past fifty years, and they have ascertained important facts about which the learned men of the day know nothing.

Orthodox, dogmatic, scientific authority never received so severe a blow as when Mr. Faraday, in an *ex-cathedra* manner, stated that unconscious muscular action fully explained the phenomena, and when he said that 'before we proceed to consider any question involving physical principles, we should set out with clear ideas of the naturally possible and impossible.'

As a youth we had the advantage of being a pupil of Mr. Faraday's, and during a year we attended his lectures on chemistry. We were fascinated by his clearness of speech and the accuracy of his experiments, and we regarded him with veneration and considered him almost infallible.

Some few years afterwards we had been witnesses hundreds of times in our own house, and in the houses of relatives and friends, of various articles, not of furniture only, but books, papers, and other things moving without contact; not a few inches only, but from one end to the other of a large room. To our astonishment and regret, our great authority, Faraday, we found, had stated that unconscious muscular action was the true explanation of the phenomena, and he refused to attend as a witness to see what took place; and so we became free from the baneful influence of authority.

Some thirty years ago we saw in London a remarkable picture. In the middle distance was a huge gilded temple, in front of which were some priests in magnificent robes. Thousands of people were assembled to hear these priests, and were exhibiting the greatest veneration. In the foreground was Jesus Christ riding on an ass, and attended by some half-dozen poorly-clad men. Not one of the crowd turned his head even to look at Him.

On the next afternoon we, with a friend, attended at a private séance with Mrs. Marshall, who had rooms over a sausage shop in Red Lion-street, Holborn. Our friend wished to test whether he could obtain some information, relative to a matter which had occurred some two hundred years previously. Mrs. Marshall was in great power, and the table at which we sat rose in the air, and raps were loudly given. After some time the information which the friend desired was given, and the means by which he could verify this. Both the information and its verification proved to be correct.

On the following evening our friend joined us at a conversazione at the house of a mutual friend, at which men of science, art, and literature were present, whose names were famous not only in England, but everywhere where the arts and sciences were appreciated.

Our friend whispered to us, 'It would astonish these gentlemen if we were to tell them what we saw yesterday in the room over the sausage shop in Holborn, and how much there is they don't know.'

Our own thoughts had gone back to the picture we had seen, and we remembered that within two miles of the society show, at which we were then present, phenomena had occurred which might some day alter the views of the world, as much as the small gathering in the foreground of the picture had altered it.

Those persons who have carefully investigated, and have been repeatedly witnesses of, spiritual phenomena, occupy a unique position. They may not be great mathematicians, astronomers, chemists, electricians, or geologists; but they do know what has occurred in the presence of mediums, and hence they know the possibility of such phenomena. If they are not weak imbeciles, they will cling to their facts, in spite of the assertions of all the scientific authorities that the asserted facts are impossible, just as the schoolboy would cling to his knowledge that water could become solid ice, in spite of a whole tribe



of fetish men assuring him it was impossible, and that he must be a poor fool to believe it possible.

One important teaching resulting from a knowledge of spiritual phenomena, is self-reliance (not self-sufficiency). We cease to be the mere echoes of any self-elected Pope, or to blindly accept the dogmatic theories of great learned societies. Having by repeated experiment proved that spiritual phenomena do occur, we can afford to smile at the ignorant and dogmatic assertions of those who, because they have never witnessed the spiritual, tell us we suffer from collective hallucination, or that what we believe to be spiritual phenomena are really telepathy, unconscious cerebration, hypnotic delusion, or mumbo jumbo.

When we read in various papers, magazines, or pamphlets, articles on spiritual phenomena, written by various persons, either only superficially acquainted with the subject, or utterly ignorant of it, we usually find the most utter nonsense put forward as sound logic, and assertions are made which are the very opposite of truth, whilst such writers indicate in every page their firm conviction in their own infallibility. To give quotations of such twaddle would fill pages, and probably most Spiritualists have seen them.

There is one danger which is not likely to occur, but yet may possibly do so, and may endanger the desire to investigate spiritual phenomena for the sole object of becoming acquainted with truth. This is, that the investigation of spiritual phenomena may become a fashionable society amusement, and be taken up by some learned mutual admiration society, the members of which

‘Stand  
Locked together hand in hand,  
Each one leading as he is led.  
The same bare ground they tread,  
Or like fairies dancing a fantastic round ;  
But never change their motion or their ground.’

Should such a disaster occur, there will be an end to freedom ; a council, or clique, will suppress everything brought before them which is not in exact accordance with their views, opinions, or interests.

In recent time there has been more than one society formed in London, the asserted object of which was to fully investigate any matters brought before it without partiality, prejudice, or preconceived opinions. Scarcely had the society been organised than a clique was formed for mutual admiration, and to prevent anything being even noticed by the society that was not in accordance with orthodox scientific views, or might lead reasoning men to question the infallibility of official authorities.

Suppose such a grand concession had been made years ago by the Royal Society as to appoint a committee to investigate the phenomena that occurred in the presence of Mr. D. D. Home—the committee to consist of Faraday, Tyndall, Huxley, and Dr. Carpenter? It is not difficult to predict what would have been the verdict of such a committee.

If we are not mistaken, an investigator was appointed, who carried out his investigations on sound principles. He reported that phenomena occurred in the presence of Mr. D. D. Home of a character which proved a hitherto undetected force, and that the subject was worthy of the deepest investigation. Did the society, which had appointed this investigator, rejoice that their former hasty and erroneous conclusions were proved to be wrong, and publish in their proceedings the report of their investigator? Certainly not. They practically suppressed his report. The infallibility of too many great reputations was at stake. Truth was all very well in its way ; but when it interfered with vested interests, then it was more expedient to suppress it. Better to promulgate the idea that the investigator was not quite himself, and had been deluded. How, otherwise, could it be maintained that a particular society possessed a monopoly of all knowledge?

The investigator to whom we refer is Sir William Crookes, F.R.S., whose book, ‘Researches in the Phenomena of Spiritualism,’ ought to be studied carefully by every person capable of reasoning.

‘The London Spiritualist Alliance’ has been formed, the members of council consisting of ladies and gentlemen, all of whom have had considerable experience of spiritual phenomena. Their object is to promote inquiry, to elicit truth ; not to suppress it, in case the truth is opposed to the opinions of authorities, or is beyond their own personal experience. They wish for facts, and they endeavour to suppress and expose frauds ; no matter whether these frauds put on the spiritual,

scientific, or philosophical mantle. Frauds exist everywhere, and, from personal experience, we are convinced that they are more numerous in so-called science than they are in connection with Spiritualism.

Spiritualists have no vested interests to guard, they have no gold medals to give, no annex of several letters to a name, which might delude the ignorant into the belief that the possessor of these letters was really a competent reasoner. During fifty years Spiritualists have been abused, sneered at and ridiculed, because they have clung to their facts, valued the truths they have discovered, and been uninfluenced by the illogical and arrogant arguments of those sitting in the professors’ chairs.

They have comprehended the teaching of spiritual phenomena. They have learnt that cocksureness, self sufficiency, and mutual admiration seem to be a mental disease, produced by occupying highly paid official positions in connection with so-called science, and that merely belonging to a scientific clique or society does not confer on the member a power of intellect which renders him at once infallible.

Those who have, during many years, stood firm as the earlier investigators and propounders of the facts of Spiritualism, are not weak minded, hysterical people, who allowed themselves to be deluded by tricksters, or by their undisciplined imagination ; they were those who, having witnessed facts, were possessed of sufficient courage to make those facts known. There were crowds of cowards who, having, as far as their feeble mental condition permitted them to, become convinced of the facts, hid themselves during the severe fighting against bigoted ignorance, but now, when there is little or no danger from admitting their convictions, are most anxious to come to the front and pose as very old and hard workers. Time servers are very numerous.

Forty years ago we were assured by more than one medical man, that they were prepared to give a certificate of lunacy against any man who asserted that he had seen material objects move without contact, and believed that such movement was produced by some force unknown to orthodox science. M. Daguerre narrowly escaped being put in a lunatic asylum because he stated he was convinced he would eventually be able to fix his image on a glass or piece of metal. A leading surgeon in London years ago wrote to ‘The Times’ stating that the use of chloroform or any anæsthetic during surgical operations was wicked, and that operations performed on patients under the influence of this drug would never heal.

Who are the lunatics? those who cling to facts, or those who, blinded by a belief in their own infallibility, deny facts and put forward their silly theories as actual truth?

One of the most important teachings to be derived from an appreciation of spiritual phenomena is, to be sure of our facts ; test them over and over again ; then listen to, or read, the objections urged against the possibility of what we have seen ever having taken place. When we have done so, and find that what we have repeatedly seen is objected to on various vague and unsound theories, we must cease to pay the slightest attention to the objectors. If we examine the assertions, attempts at arguments, and assumptions of impossibility, we shall soon find that these are unsound, and emanate from the same class of mind which denied the possibility of the earth being a sphere, rotating on its axis, or of a locomotive travelling more than twelve miles an hour. It is merely the unconscious mental action of the cramped, bigoted mind, setting itself up in opposition to truth and progress.

#### LONDON SPIRITUALIST ALLIANCE.

‘Miss X.’ (Miss Goodrich-Freer) gave an interesting address, on the evening of the 17th inst., to the Members and Associates of the Alliance, in the French Drawing Room, St. James’s Hall, on ‘Hauntings’; Colonel Le M. Taylor in the chair. We hope to give a report in our next issue.

The next meeting will be held on the evening of January 7th, when Mr. Percy W. Ames, F.R.S.L., F.S.A., will deliver an address on ‘Superstition, Science, and Philosophy.’

LONDON (ELEPHANT AND CASTLE).—‘LIGHT’ is kept on sale by Mr. Wirbatz, 18, New Kent-road, S.E.



## AFTER DEATH STATES.

BY QUESTOR VITÆ.

(Continued from p. 609.)

## II.

## SPIRITUAL PERSONALITY.

It is in the first real spiritual state into which the second death process entails rebirth, that the schools, laboratories, music, painting, poetry, colleges, museums, temples, &c., to which Mr. Stevens refers, exist, and not in the prior intermediary somnambule stage. Every newly arrived self has to learn as a child therein. But this is still a personal state, a state of divided, limited being and knowledge. The selves still continue to think of their self-consciousness as "their own." They know not that they are finited appearances of the Infinite. They know not of integral relation in consociative unity, or of individual dual-unity. The appearance is still to them, as it is to occultists, that they can project their representative forms of their own accord. But there is as much scepticism with regard to an antecedent and a future life as here, and an equal ignorance of the possibility of communion with other states. There is no evil in that state, the thought-substance or thoughts that urge to evil being left behind in outer states. But there is sighing. That their knowledge is limited is shown by the fact that thought-transference emanating from this plane is contradictory. 'Tien' teaches, for instance, and rightly so, that reincarnation is a fallacy, while 'Ballou' affirms that man has repeated re-embodiments on earth. Other teachers display inflated self-exaltation. It is generally through selves occupying this personal state that thought-transference comes to entranced platform lecturers, accompanied by the control of the speaker's normal consciousness. Consequently it is the ideas pertaining to this personal, limited, non-equilibrate state of being that are reflected through spiritualist pulpits. So far as the writer is aware, no speaker is before the public who receives and transmits thought direct from higher planes than this. On the other hand, thought and form transference are transmitted to many mediums through selves in the somnambule and gestative states prior to the second death, who are thus temporarily represented to their friends. In these cases the ideas transferred represent the past earth experiences merely of such selves. They know nothing of really spiritual states, having had no experience thereof. In many cases they do not even know that they have passed through death (see the descriptions by Mr. Forbes). Or if they know that, they do not understand the position in which they find themselves, or the laws of subjective representation in action, constituting their apparent surroundings. They consequently attribute to spiritual states what is merely a reflection of their past earth lives. They are suddenly awakened from somnolence by a stimulus which connects them up through a medium's sense apparatus. So little do they understand their position that they sometimes cannot distinguish themselves from the medium, and think that the latter's body is their own. Having no knowledge of time, some of them are not aware of the intervals that elapse between such temporary awakenings. To take such communications as descriptive of spiritual states is an utter fallacy.

But none of these form or thought presentations, whether from the spiritual personal state or from the intermediary somnambule state, are transferred to mediums by the action and power of the selves represented; no more so than is the case with occultists, magnetists, and hypnotisers. The power is communicated to them and through them, but comes from action exerted by operators in higher planes. The selves in question are aware of the experiences entailed by such exteriorised projections, and the appearance to them is that they are themselves the operators. Their claims that they produce them themselves are made in perfect good faith, therefore, but are made in ignorance of the real force at work within or above the personality, and towards which they stand as subjects. This will be elucidated further on.

## III.—INDIVI-DUALITY.

There is again a further transition from this state of spiritual personality, entailing ingress into equilibrated states of being. In all states external to this—that is, in all personal states—wisdom and love are not united. This is represented corre-

spondentially in the personal form itself. The organs representing these principles in persons—i.e., the brain and the heart—are not only divided, but they are also discreted (yet connected involuntarily by a nerve circuit). This is but a subordinate representation of a higher truth. It represents the discretizing or dividing in consciousness that occurs between the wisdom and love elements or aspects of the dual-selves when these descend in germic condition into personal states in the course of their becoming, by which fact they assume the forms of masculine and feminine selves respectively.

But on re-ascending from personal states, on re-emerging with developed self-consciousness into the state from which they originally descended in germic condition, these divided aspects recognise each other and reunite in dual-unity, entailing the equilibration of wisdom by love and of love by wisdom.

It is only from this state, in which personal limitations are equilibrated and transcended, that reliable communications with regard to the inner modes of being in our universe can be transmitted. Further, it is from this state, and from no subordinate one, that the vital circuit constituting thought and form transference can be transmitted.

It has been fully demonstrated by illustrations on this plane, that psychic phenomena are constituted by exteriorised vitality. It is now recognised by a number of leading psychologists that vitality is similar in its process to electricity. We know that electricity can only be exteriorised from a battery (cell, element) or dynamo, comprising dual poles; and it is only dual-selves, individuals, comprising masculine or positive, and feminine or negative elements, who can exteriorise a circuit of vitality. As long as these individuals are discreted into persons, the vital circuit flows from one to the other pole, between and WITHIN them, uniting them in reality within the appearance of separation, as would occur if the positive and negative poles of an electric cell could be divided in space. The current would then flow from one to the other and back again. This law is illustrated in the microcosm in the mutual relation of the heart (love) and the brain (wisdom). Similarly in the macrocosm it is illustrated by the sun's planetary organs being connected in unity with their central solar heart by a circuit of vitality within the appearance of separation.

But when the divided personalities are re-united in conscious indivi-duality (individuality—indivisibility), thus constituting true 'elements' of being, the circuit or current can then be projected outwards—exteriorised, as is represented in the solar rays, and in the outflowing current from an electrical element or cell returning again to its negative pole.

It must be remembered that an electric cell or battery or dynamo does not create electricity. It draws it from the surroundings in which it pre-existed, in which it was stored. Equally so with regard to these dual-selves. They do not create the vital circuit which they exteriorise; they receive it from precedential sources. This, then, is the first state in individual becoming, in which selves can become real operators. In all subordinate, i.e., personal, states, selves are the subjects of these operators. The above shows that no personal—i.e., incomplete, divided, partial—self can exteriorise a life circuit. It is dual-selves who are the sole operators; it is they who project the circuit of vitality that constitutes thought and form-transference through selves in the subordinate personal states, using them as relays. They lend, or temporarily communicate, to the latter the force which constitutes such experiences. The personal selves stand to the real operators as telephonic relays; but being self-conscious instruments, they share in the experience entailed. Not, however, being aware of the real process, being only able to relate the 'without' and not able to ingress and relate the 'within,' they claim the effects of the exteriorisation from themselves as originated by themselves *per se*, by their own personal will, ignoring the transcendent, precedential, and preconditional interiorisation (mediation, influx).

This position will best be understood by analogical or correspondential illustration. The transcendent influx in question flows from the central states, the heart and spiritual sun of our universe, to the corresponding organ in man—the heart. It is the pulsations inherent in that circuit that produce the pulsations of ebb and flow apart from which personal life is impossible. Personal will pertains to the brain, and is an induced, reflected mode of action, dependent on communication from the heart, apart from which it has no existence. Cerebral consciousness cannot ingress to the heart and cognise the



central source that induces its own activity ; nor can personal consciousness ingress into states of individuality and cognise the source of the transmission of the 'River of Life' which communicates personal life. The heart is discreted from the brain, as the states of individuality and source of life ever transcend personal cognition. But the brain is subordinate to the heart, as personal consciousness is subordinate to individual states. The heart takes the brain into relation and determines its activity, as selves in individual states relate and determine selves in personal states.

(To be continued.)

### LETTERS TO THE EDITOR.

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

#### Perplexities With Planchette.

SIR,—The theory of Re-incarnation supplies an easy answer to the question of 'Investigator,' in 'LIGHT' of December 11th :—'Am I to think that a pure spirit who has been in Heaven from infancy really has told a lie?' Why should Percy be any more in Heaven and any more pure than one who has lived a great many years in our world? Why should he be happier than those who have had to overcome the difficulties of life? Would not this, in fact, be incompatible with God's justice? Many are the problems which find thus a satisfactory solution in Re-incarnation.

Geneva.

LEO GARDY.

#### A Grateful Acknowledgment.

SIR,—In justice to Mrs. Damer-Cape, of whose healing powers I have lately received the most gratifying evidence, I should like to state, for the benefit of other sufferers, that for nearly twelve months I had lost the use of one leg, and was confined to my bed—a helpless invalid, although I had received the best of medical care and advice. It was then that Mrs. Bliss advised me to try the magnetic healing power of Mrs. Damer-Cape, of Home Villa, Lewisham Park, and by her kind and skilful treatment I have been restored to health and vigour, to the astonishment of my friends, who still marvel at the change. Mrs. Cape is also a trained masseuse and medical rubber, which, combined with the spiritual advice of her guides, renders her an invaluable help to all who are afflicted. I shall be glad to give my grateful testimony to anyone interested in this beneficent work.

22, Cavendish-road, St. John's Wood.

ELIZA EMES.

#### 'The Mystery of Edwin Drood.'

SIR,—The following question was put to me by Dr. C. Hille Ris Lambers, Reverend at Venhuizen, near Hoorn (Holland):—

In more than one Spiritualist paper I have read—as a proof of the real influence of spirits—that the well-known novel, 'Edwin Drood,' left unfinished by the author, Charles Dickens, at his death in 1873, was furnished through the agency of a medium at Boston. This rather illiterate medium wrote an end to the novel quite in Dickens' peculiar manner. A friend of mine asks me to help him to procure this completion of 'Edwin Drood.' He is literate and would like to examine.

Who can tell me the way to get this completion of 'Edwin Drood,' or to obtain a look at it?

J. S. GÖBEL, Editor of 'Het Tocksmotig Leven.'

Utrecht, Holland.

[We have no copy of the book purporting to be Charles Dickens' *post mortem* completion of the 'Mystery of Edwin Drood.' We wish we had; and shall be grateful to any friend who can supply it. It has been long out of print. It was written, we understand, through the hand of a young man, an unprofessional medium, residing in Brattleborough, Vermont, and the first public notice of it, extending to several columns, with numerous extracts, appeared in the 'Springfield Daily Union' of July 26th, 1873, from which it was copied into the 'Banner of Light' (Boston, U.S.A.) of August 9th; and thence somewhat abridged into the 'Spiritualist' (London) of September 15th of the same year. We are sorry that we can give our correspondent no further information on the subject.—ED. 'LIGHT'.]

#### Mrs. Everitt's Mediumship.

SIR,—On November 20th I went to London to lecture and give clairvoyance to the friends at Cavendish Rooms. My visit extended over two Sundays, and during that time it was my happiness to be the guest of those true and earnest workers for Spiritualism, Mr. and Mrs. Everitt, of Lilian Villa, Hendon. During my stay with them I had many opportunities of witnessing wonderful physical phenomena in full light. Many times, while sitting with friends round a very heavy and large dining-table, numerous raps have been heard from the loudest to the most gentle. Frequently the large table felt like a thing of life, and the tea things have vibrated, but strange to say, nothing has been moved out of its place. Several of the friends have been touched by spirit hands. I have myself felt soft hands caress my face and stroke my hair when sitting quietly alone. I could speak of many other manifestations did space permit, but I am anxious to describe a manifestation which took place in Mrs. Everitt's drawing-room on Friday, November 26th, 1897. A few friends had been invited by my kind hostess to meet me, and to spend the evening with their dear ones gone before. After tea was over, we adjourned to the drawing-room, nine persons altogether. Their names are as follows: Mr. and Miss Hughes, Mrs. Pearson from Southport, Mr., Mrs., and Miss Kreuger, Mr. and Mrs. Everitt, Mrs. Ellen Green. The room was well-lighted by three large lamps. Mr. Everitt was showing us some of the wonderful spirit writings obtained through Mrs. Everitt's earlier mediumship, and with which many Spiritualists are familiar. I was sitting close to him on one side and Miss Hughes on the other, and as we could see everything on the table quite clearly, we could truly say there was nothing there but the book we were looking at; yet there was brought close to my arm, which was resting on the table, an orange, dried up and hard. It looked as if it must have been kept somewhere for many years. We all knew that there was no orange on the table when we sat down, and we were equally sure that it was there before we left the table. Mr. and Mrs. Everitt stated that they had no orange like it in their house. I have often heard and read of the phenomenon of matter passing through matter, but have not been privileged to witness it before. One of our friends was very sceptical when she entered the room, but before she went away she could say with Hamlet, 'There are more things in heaven and earth than are dreamt of in our philosophy.' In the well lighted room, with the door shut, this fruit was brought without mortal contact and placed before our eyes. I saw clearly, and described, a spirit whose presence greatly pleased one of our number, who said he possessed a picture exactly like the person described. This spirit told us by raps that he had brought the orange from a distance. Mr. Everitt promised to investigate, and it is probable that more light may be thrown upon this very interesting subject.

(MRS.) ELLEN GREEN.

15, James-street, Moss Side, Manchester.

#### A BLUNDER.

We apologise for an inexcusable blunder made by our printers in last week's 'LIGHT.' Two pages were transposed. The matter on page 613 should have appeared on page 612, and that on page 612 should have been placed on page 613.

#### TO CORRESPONDENTS.

OWING to special requirements of the newsagents, in consequence of this being Christmas week, we go to press two days earlier than usual. On this account some communications which have just reached us have not yet received attention.

It is necessary to discriminate between scientists and science. Science is knowledge; not, indeed, a mere miscellaneous collection of unassorted facts, but knowledge classified, reduced to order, method, relation, and proportion. From her verdict there is no appeal. Her decision is final. With 'men of science' it is otherwise. Like ordinary men, they are liable to err. Experience has shown that they are not infallible. Their judgment is sometimes hasty, defective, and erroneous, and has to be corrected. They have not always a commission from Science to speak in her name and with her authority.—THOS. SHORTER.