

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

Never for long do we fail to see disdainful references to the 'unworthy communications' that come from, or the unworthy things done by, 'immortal spirits.' It seems to be taken for granted that spirits live on stilts, with their heads tilted to the skies and their hands crossed upon their breasts,—that they are too sacred to dream of a joke, too exalted to allow themselves any recreation, and too solemn to repeat any of the pleasant simplicities of earth.

This is all very artificial;—we had almost written—foolish. If there is a life beyond the present one, the start on the other side will surely be along the line that ended here. The self will be practically the same. Besides, for all we know, these homely, not to say 'degrading' manifestations may be attempted for our sakes, as tests, or to compel attention, or to break down our exaggerated solemnities. It is well to be serious, and we cannot help being touched with awe; but do let us make an effort to remember that they who have gone are man and woman and child.

It is told of Phillips Brooks that, speaking of humility, he once said: 'The way to be humble is not to stoop until you are smaller than yourself, but to stand at your real height against some higher nature, which shall show you what the real smallness of your greatness is.'

It is a thought which has many uses and many applications. Even in dealing with children, it is not always best to try to be childish. The imagination is helped much more by even the reverse method. Better play the god than play the baby,—sometimes

The humility of the downward look may easily be cant: it is the humility of the upward look that is likeliest to be sincere. God does not want us to humiliate ourselves and be crushed: He desires us to humble ourselves, and be lifted up.

The Bible is a rich mine of occultism. We question whether there is one of our phenomena which has not its record there. We have very seldom seen any notice taken of one of these,—the curious case of telepathy or thought-transference recorded in the Second Book of Kings (vi. 8-12). The King of Syria, warring against Israel, is described as fixing again and again upon places of encamping, and finding that the King of Israel has been warned: whereupon he reproaches his servants, and wants to know who it is that conveys information to the King of Israel. Then comes the answer: 'None, my lord, O king; but Elisha, the prophet that is in Israel, telleth the King of Israel the words that thou speakest in thy bedchamber.'

That may have been only a plausible invention of the

servant, but, if it had not been believed that such a thing could be, the servant would certainly not have said anything so 'silly.' It would not have been plausible, any way.

Talking to a friend a little while ago on the sad old subject of eternal perdition, we suggested that probably before now there has been an exodus from heaven—as a sort of exploring and emancipating expedition. If not, and if we ever got to heaven, we vowed we would call a public meeting and start the idea—or the expedition. This rather shocked our friend, who has since written to us these memorable words: 'I sometimes think of your remarks *re* an exodus. It seems impossible that anyone could contemplate it. I could not, seeing all my thoughts have been concentrated upon how to GET IN.'

This is probably the state of mind of the majority of 'happy believers,' who do not perceive how entirely egotistical, selfish and callous they are. It is immensely natural, to want to sit down for ever in a pleasure garden, or to wander about in a city of gems and gold. But does anyone imagine that would satisfy Jesus, or John, or Paul, or Buddha, or the millions who have been inspired by the enthusiasm of Humanity which was the soul of their being? If not, why should it satisfy the humblest citizen of Heaven?

Our correspondents, who flutter about us with their so-called religious affirmations and negations, do not seem to understand. The religion of the ideal Spiritualist is cleansed from the notion of doctrine as of vital importance. A doctrine is, at best, only an explanation for the moment. It may not even be an explanation: it may be only a prejudice or an echo. The vital matter is that which transcends all verbal separateness, and penetrates to the universal Soul. We are for spiritual universalism. One asked Schiller to what religion he belonged. 'To none you could name,' said Schiller. 'To none?' replied the questioner; 'why to none?' 'Because of my religion,' said the poet.

We vote with Schiller. Religion is too great, too spiritual, to be packed into anything and labelled.

The Spiritualist who knows his secret, knows life and can interpret the world. To him, indeed, 'things are not what they seem.' He holds the key of the mystery of existence and clasps the guiding hand, in the most sordid ways. He knows what this means,—that the things which are seen are temporal, while the things which are not seen are eternal. He can say, with Frederick Langbridge;—

The darkening streets about me lie,
The shame, the fret, the squalid jars;
But swallows' wings go flashing by,
And in the puddles there are stars.

We are often made to feel, not ashamed, but very conscious, under the smiling contempt of what is called 'modern knowledge.' We are pityingly told that ours is a played-out superstition, that belief in a future life belongs

to 'the childhood of the world,' and that, as for ghosts, they are only the dreams of a dream. It is a passing phase. This seeming loss of faith is partly due to a most natural revolt against some assertions which will be all the better for the sleet of agnostic contempt: but it is also due to a certainly remarkable influx of 'modern knowledge'; 'modern knowledge' only meaning, by the way, that mankind has been induced to turn its attention to a bit of the mundane rind hitherto hidden behind our ignorance. That also will become common-place, and many of the conclusions of modern knowledge will have to be revised presently by newer knowledge.

Well! it is quite excusable. It is not easy to resist the temptation to exult over these really precious gains of modern science: though ardour in the pursuit of science need not lead to icy indifference to those profound realities of the spirit-self which were never more impressive than now. But it will all come right. Who was it said,—The modern world has been sitting in a draught of knowledge, and caught a chill? It must be cured.

LONDON SPIRITUALIST ALLIANCE, LIMITED.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing-room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on the evening of Friday *next*, April 21st, when

'TIEN,'

speaking through Mr. J. J. Morse, will answer questions from the audience. Friends wishing for 'Tien's' help towards the solution of problems which may have occurred to them will do well to come prepared with their questions already written.

THE PSYCHOMETRIC FACULTY.

Your correspondent, Reginald B. Span, after narrating some of his experiences in 'LIGHT,' of March 4th, says:—

I cannot understand why the simple writing of the name on a piece of paper should have the power to affect people in the way I have described, and would be glad if any reader of 'LIGHT' could advance a satisfactory theory to account for it; I think it is a subject worth investigation.

I wish to assure Mr. Span that in the highest development of the psychometric faculty a pure intuition is manifested which needs no assistance. The late Mrs. Cornelia H. Buchanan was always ready when I placed an unseen name in her hand to recognise the personality, and give an accurate description, of which many examples were published in the 'Manual of Psychometry' fourteen years ago, and in its subsequent editions. The whole science was illustrated in the 'Journal of Man' and 'System of Anthropology,' 1849-54, but attracted very little notice in England, where the subject has been neglected.

JOS. RODES BUCHANAN.

San Jose, California, March 18th.

MINISTERING SPIRITS.

There are spirits abroad on the open sea,
And spirits in yonder cloud;
There are spirits behind each bush and tree,
And among the motley crowd.

There are spirits upon the trackless deep,
Where the mariner sits above;
And they brush off a tear from the eyes that weep,
As they speed on their errands of love.

There are spirits in the desert wild,
Where the houseless strayers roam;
And they whisper in the ear of humanity's child,
'The earth is not thy home.'

When all is dark and drear below,
And our worldly hopes are gone,
They mingle sweet drops in the cup of woe
And kindly cheer us on.

MARY PYPER

SPIRITUALISM IN AMERICA.

ADDRESS BY MR. E. W. WALLIS.

On Friday evening, the 7th inst., in the French Drawing Room, St. James's Hall, MR. E. W. WALLIS addressed the Members and Associates of the London Spiritualist Alliance, his subject being entitled, 'Spiritualism in America: Observations and Deductions.' MR. E. DAWSON ROGERS, the President of the Alliance, was in the chair.

The PRESIDENT, in the course of his opening remarks, said: I need say nothing as to Mr. Wallis's qualifications for the occupancy of the platform this evening, nor need I tell you how earnest and good a Spiritualist he is, and how sincerely he devotes himself to the interests of our movement. It occurred to us, however, that as he had recently spent six months in travelling in the United States and Canada, and as he is in the habit of travelling with his eyes and ears open, he might be able to tell us something interesting about our cause in the United States, and give us some hints which might be of service to us.

MR. E. W. WALLIS then addressed the meeting. He said: America is such a land of big things that one naturally expects to hear something startling and surprising from that great country. And I think we are all interested in American Spiritualism because of the fact that our movement (in its modern phase, at any rate) takes its date and rise from the village of Hydesville, and the phenomena that occurred there in 1848. Unfortunately, Mrs. Wallis and myself, travelling on a lecturing tour, did not have many opportunities of meeting with mediums or witnessing any of the marvels so frequently reported from the United States. Our work, as you, of course, know, lies on the public platform as exponents, and our interests naturally run more in the direction of the development of Spiritualism, as a movement or a cause, than in the investigation of the phenomenal mediumship of others.

A curious thing in regard to mediumship is that mediums seldom get phenomena through other mediums. I do not think this is because we are jealous of each other, although it has been said that mediums are the most jealous people on the face of the earth. But there seems to be a natural timidity—a shrinking or nervousness—that operates to prevent mediums receiving evidences from each other. They give to their visitors evidences of spirit power, but themselves receive only crumbs of comfort, advice, or evidence from their fellow mediums. I think, therefore, that one medium is hardly in a position to visit another medium, to fill the rôle of a visitor or investigator, and criticise the phenomena received through that medium. I hope, therefore, you will not expect that I shall put myself in the position of an investigator or critic, or have anything to say that might reflect upon other mediums.

Mr. Wallis then entered upon a description of his experiences in connection with transatlantic Spiritualism. Dealing first with the American camp meetings, he said that many people supposed that these camp meetings were used simultaneously by numbers of religious bodies, of whom the Spiritualists were but one. But in the main, the camp grounds at which Spiritualists met were owned by themselves. There were three very popular camp meeting grounds. The most largely attended one was at Onset Bay—Lake Pleasant—about one hundred miles from Boston (Mass.). It was one of the oldest and most popular in the Eastern States. It was a very beautiful place, and was owned by a body of Spiritualists called the New England Camp Meeting Spiritualists' Association. A large number of houses had been built on the camp ground, and some of the people lived there all the year round, while others stayed for a few months during the year. The camp meeting itself lasted about a month; on one occasion, however, it continued for six weeks. During the time of the meeting lectures were given, eminent speakers being sometimes invited. On one occasion Colonel Ingersoll delivered a lecture, and Hindoo and theosophical visitors had also spoken. Their friends in America were very eclectic and believed in free speech, free thought, and judging for oneself.

Many mediums went to these camp grounds and exercised their gifts; there were mediums of all kinds—physical mediums, materialising mediums, test mediums,

clairvoyants, healers, 'coffee-grounds readers,' palmists, astrologers, and even fortune-tellers, for many professed to tell fortunes by cards and other methods. Anyone visiting a camp ground, therefore, could generally find something to suit his requirements in the way of mediumship or phenomena. Both at Lake Pleasant and at Lily Dale, about forty miles out from Buffalo, some of the very best mediums, speakers, and clairvoyants were to be found every year.

On landing in Boston Mr. and Mrs. Wallis went almost immediately to Lake Pleasant Camp Meeting. There they met Mr. Clegg Wright, an English speaker, and Mr. John Slater, who, it would be remembered, gave such striking evidences of his powers during his visit to this country some time ago. Mr. Slater had somewhat altered his methods. He no longer had articles put on the table in front of him for delineation. He went on the platform, and after talking a little while he began to describe any spirit who might come to him, and gave information received from the spirit. Afterwards he would pick out from the audience the particular individual to whom the message referred. Mr. Wallis added that he had witnessed some very striking and wonderful test manifestations given through Mr. Slater on this occasion.

Another very remarkable medium was Mrs. May S. Pepper. Both Mr. Slater and Mrs. Pepper were giving clairvoyance from the rostrum at Lake Pleasant on this occasion, and some very striking results were witnessed.

At Lily Dale Camp, Mr. and Mrs. Wallis had many experiences similar to those occurring at Lake Pleasant, and here they had also the pleasure of hearing Mr. Willard J. Hull, the editor of the 'Light of Truth.' Mr. Hull speaks normally, and on the occasion referred to Mr. Wallis thought the address one of the cleverest he had ever listened to. He was gratified to observe that the audience quite grasped the lofty thoughts put before it, as was evidenced by the way in which each point was received and responded to. That, indeed, was a feature of the camp meetings. They were attended by the brightest minds, the clearest thinkers, the most alert people in the movement, and it was not only a trial but a triumph for a speaker to be able to hold his own in such an audience. They could not get an audience anywhere else which would be equal—mentally, morally, and spiritually—to those assembled on the camp grounds.

The Lily Dale camp meeting is run on somewhat different lines from the one at Lake Pleasant. It is an enclosed ground, and an admission fee of ten cents is charged at the gates, and the same fee is paid daily by those residing on the grounds.

One characteristic of American Spiritualists which Mr. Wallis noted was that they were always willing to pay liberally for what they received, and that, he believed, was the source of much that was heard regarding fraud. One gentleman, for example, paid as much as \$35 (about £7) for a spirit painting that was produced in his presence through the mediumship of the Campbell Brothers. The painting purported to be that of his spirit guide, and was not that of any friend or relative whom he could have recognised; nevertheless he was quite willing to pay the large fee mentioned for the sake of possessing the picture. The manner in which pictures are obtained through the Campbell mediums is very striking. The canvas is placed on an easel, and while the séance is in progress what seems to be a cloudy vapour appears round the easel, and the colours seem to grow upon the canvas before the eyes of the sitters. That, at least, was the testimony received by Mr. Wallis from people who had sat at these séances with the Campbell Brothers.

The Bangs Sisters were at Lily Dale on the occasion of Mr. Wallis's visit, and he also met Mr. Lyman C. Howe. Mr. Wallis first made his acquaintance many years ago, and had watched his career with great interest since then. He considered Mr. Howe to be a gentleman in every sense of the word, gentle, kind, and affectionate, and his wife a most estimable lady. Their daughter passed away a few years ago, and her loss was a very great blow to them. After her death Mr. Howe applied to the Bangs Sisters, stating that he wished to have a séance that he could write about, and one of which he could tell his friends for their satisfaction. The mediums expressed their willingness to give him the desired sitting, and to submit to his conditions. Accordingly,

on his arrival, Mr. Howe spread a sheet on the floor of the room in which the séance was to be held (a room chosen by himself). He then took an ordinary table and placed it on the sheet. The canvas, which he had previously marked, was then laid under the table on the sheet (face downwards, Mr. Wallis believes). A table cover was then spread over the table, its ends falling to the floor, thus making a sort of cabinet encasing the canvas. Mr. Howe examined the table carefully, to make sure that there was no trick in its construction, the sheet which he had spread upon the ground serving to prevent the use of any mechanism that might be concealed under the floor. He then sat and conversed with the mediums for a considerable time, and once during the séance he was allowed to lift the curtain and see how the work was progressing. At the close of the séance the curtain was withdrawn, and there was a portrait done in crayons on the canvas, which Mr. Howe recognised as the portrait of his daughter, who was an entire stranger to the mediums.

On a second occasion Mr. Howe had a similar experience, but on that occasion he said he wanted a picture, not of his daughter, but of a friend of hers (he did not specify whether it was a lady or a gentleman), and he obtained under similar conditions a portrait, not only of a young lady friend of his daughter's, but his daughter's portrait again, and there the two were, depicted side by side. The faces are so well drawn and characteristic that anyone who had known them in life could recognise them from the drawings. Mr. Howe then said: 'I should like something special on the portrait of my daughter that would identify her, and be evidence to those who knew her.' The mediums replied that he could leave the portrait with them. He did so, and when he came to them to ascertain results he found that a peculiar brooch had been added to the likeness, also a peculiar form of comb in the hair. Both of these articles she had been in the habit of wearing while on earth. Mr. Wallis added that he and his wife had inspected the drawings, and that Mr. Howe assured them that the portraits had been recognised by hundreds of people, and that they had done more to convince strangers of the truth of spirit return than anything he could say. It was pleasant to be able to give testimony of this kind to the mediumship of the Bangs Sisters after the aspersions that had been cast upon them.

Mr. Wallis then gave a description of the fire-test mediumship of Mrs. Kaynor. She was the daughter of Mr. E. V. Wilson, one of the first and most remarkable of public test mediums, and on the occasion of his visit to Lily Dale camp meeting Mr. Wallis had an opportunity of witnessing a demonstration of her powers. On this occasion she exposed her face and hands to the great heat of the chimney of an oil lamp, passed a piece of paper through the flame, and also took the hand of a child and held it against the chimney of the lamp for a considerable time. No injury was suffered in any case, although precautions were taken against the use of any fire-resisting chemicals, by the process of washing the face and hands of the medium prior to the experiments.

Mr. Wallis next proceeded to deal with the Canadian portion of his tour. He thought Canada compared unfavourably with the United States in many respects. The people were more conservative and less receptive, and seemed to have a good deal of the Scotch Calvinistic spirit about them. At Toronto Mrs. Waite, the medium, had given addresses on Spiritualism, and finally had secured the largest theatre there, where she had an audience of several thousands. The local bigots, becoming alarmed, set the law in motion against her, but being warned she managed to get out of Toronto in time. But on the following day nine mediums were arrested on charges of fortune-telling, &c., under some old statutes. Happily, however, the judge had decided that the law did not apply, and the mediums were not imprisoned.

Taking next the question of fraud, Mr. Wallis said it was a difficult matter to deal with. He had come to the conclusion that it was wise to hear all sides and reserve judgment. He had sometimes been warned against certain people and told not to have anything to do with them. But when he came to meet these people he frequently found they were quite as good as the people who had warned him against them. Another point to be taken into account was that we in this

country were apt to judge Americans by our own standard; but they were governed by quite different standards, and things we could not endorse they did not seem to see any harm in whatever. In illustration of his point, Mr. Wallis then read from the 'New York Herald' two flamboyant advertisements of mediums, in each of which the medium credited himself with unrivalled powers, and set forth his qualifications in fulsome and extravagant language. Of one of these mediums Mr. Wallis remarked that he was a veteran Spiritualist, highly esteemed, and doing a good work. To meet him personally one would hardly suppose he was a man to advertise in such a way. But such methods were common in America, and no one saw anything offensive in them.

This brought in another phase of the question—the business element. The Americans were a great business people, and when mediumship was made a commercial matter temptations were introduced. As a case in point, Mr. Wallis narrated the story of a lady medium in Boston, who was accustomed to give sittings for materialisation. Eventually her patrons began to fall away, owing to the superior attractions of a rival medium, who produced a much larger number of materialised forms. In some distress of mind, the medium visited a friend of Mr. Wallis's for advice. She stated that she had received a call from a woman who confessed that she had 'played ghost' for the rival medium, but having now quarrelled with her employer, expressed her willingness to transfer her services for a consideration to the less fortunate medium. The applicant was advised to resist the temptation to compete with her rival by participating in the fraudulent practices pursued, and left promising to remain honest. Ultimately, however, it was reported that she was claiming to produce as large a number of materialised forms as her successful rival, so there was only one inference to be drawn.

This brought up the question of the laxity of American methods in the séance room. Instead of being content with a few good phenomena under scientific conditions, the American Spiritualist demanded huge sensational shows, and as the result of his non-critical attitude, there was a vast amount of phenomena which were of no evidential value whatever. As an example of what he meant, Mr. Wallis gave a graphic description of a huge séance he attended, at which all the manifestations he saw could have easily been produced by the medium, not the slightest precaution being taken to prevent such a possibility. He then referred to the 'underground system,' by which bogus or inefficient mediums procure information from each other regarding their sitters and others, using the information in the manufacture of 'spirit messages,' 'tests,' &c.

For these frauds the public were to a very large extent to blame; they got just what they made conditions for. If they demanded more satisfactory spiritual evidences, they would get them, and to that extent fraud would be repressed. Each séance should be judged on its merits, because when they were dealing with genuine sensitives the conditions varied. They all knew that sympathy was one of the requisites for spiritual manifestations. It did not follow that, because the sitters were well disposed towards the medium, they afforded all the conditions needed. What was required was psychic sympathy; and by way of exemplifying his meaning, Mr. Wallis related an experience which he had met with at a lecture meeting, when he had been quite unaccountably impressed to give clairvoyant or psychometric impressions, every one of which had been recognised. Yet, when subsequently attending a séance for psychometry, as the medium, although among congenial sitters, he had found it impossible to give a single description. If on that occasion he had been in the position of paid medium, and had been compelled to give something because he had been paid for it, the situation would have been awkward. It was an illustration of the difficulties under which mediums worked.

Mr. Wallis then referred to some experiments in psychic photography which had been carried out by Mr. M. B. Little. These photographs were obtained without the aid of a camera, and a number of them were exhibited to the audience at the close of the meeting.

Dealing next with Mr. Fred Evans, the slate-writing medium, who, although resident in the States, is an Englishman, Mr. Wallis said he had called upon Mr. Evans in New York, but was unfortunately unable to have a séance with him. He had, however, been introduced to Mr. George

Jones, of Madison-avenue, a gentleman of wealth and leisure, who had given him (Mr. Wallis) the following account of a séance with Mr. Evans:—

Mr. Jones had said: 'I cannot get mediums to sit with me; they regard me as a sceptic, a medium-hunter, and too hard for them. I went to Evans and tried to get a sitting with him, and at last he agreed to give me a séance. Before I went to that séance I got some slates; two I screwed together, two I tied together, and two I wired together, having first thoroughly cleaned them. I then put them into a parcel and took them to Evans. I waited in his outer office, and when it was time for the séance, I picked up my parcel, threw my overcoat over it, and thus "smuggled" the slates in without Evans knowing I had got them. I told Evans I wanted to get some writing upon my own slates. Evans replied, "Very well. It is your own séance, you have paid for it. But I can't guarantee results. If people make their own conditions, they must take the responsibility." The slates in the unopened parcel were put on a chair, but apparently there were no results, for at last Evans said, "I am afraid we have not obtained anything. You will have to come again."' Mr. Jones accordingly took the parcel of slates away; but when he came to open the package, great was his astonishment to find upon one of the slates a written message! He said he could not believe it possible, could not realise it. It seemed utterly incredible, for he knew the slates were thoroughly clean when he left home, and that the parcel had been unopened during the whole time.

Regarding a phase of the American character, Mr. Wallis said: 'They are a great people for having "a great time." They do not go on with the work in the steady, dogged, persevering way we do. They are fond of having great mass meetings, conventions, which last for two or three days. Then things quiet down, and they do not make any more stir until the time comes round for another great meeting. Now, we in this country have adopted the method of going steadily on, and, although having occasional great "stirs," we try to build up the movement slowly, methodically, and soundly. I think the Americans will come to that presently. At present they have many difficulties to contend with, including the great distances to be travelled and the heavy expenses to be incurred. Another thing is that mediums with them are developed to an extent of which we have no conception. They are as plentiful as blackberries. It almost seemed to me that every other person was a medium.'

Another point about Americans generally, Mr. Wallis continued, is that they are more open, more receptive, more willing to try new things. Not only was this so in ordinary matters, but it was the case in regard to Spiritualism. He believed that if Mr. Morse or any other eminent speaker on Spiritualism were to go to any of the big cities of the United States, hire a hall, and put an advertisement in the papers, he would in a short time have a regular congregation. People were more ready to come out, to respond to new thoughts—they were not so conservative and 'stay-at-home' as the British people.

He was much interested in the Washington Convention, and in meeting there so many friends from various places. There was about this convention a spirit of determination to put an end to the frauds which, like barnacles, clung to the good ship of Spiritualism. Mr. Barrett, the President of the Convention, and Editor of the 'Banner of Light,' had spoken out clearly and strongly, and his words were applauded to the echo.

A gratifying feature of American Spiritualism was the way in which mediumship was being developed along normal lines. Trance mediumship was diminishing, and mediums were urged to try and consciously exercise their psychical powers. Many of the mediums who gave clairvoyance could put themselves into the sensitive state (or 'superior condition,' as Andrew Jackson Davis called it) without having to be thrown into that condition by entrancement or control; that was a distinct gain.

Theosophy, which was all the rage some time ago, was now a diminishing quantity, so far as he could observe. It had had its 'run' and passed out. Much the same applied to Christian Science. But something of good had been left from each, and as A. J. Davis had said, Spiritualism in

America was passing through a transitional state, but it was 'all right.' Out of chaos order would be evolved.

This was perhaps why the Americans had tolerated fraud so long. They believed it was 'all right'; that truth would win in the end. There was something to be said, too, for their open, non-critical attitude of mind. Where there was too much of the critical state of mind, the best conditions for spiritual manifestations were not provided. Where people investigated in a free, receptive, and unsuspecting manner, no doubt the spirit friends found it easier to manifest. This probably, had something to do with the great success of Americans in obtaining phenomena. Of American mediums Mr. Wallis remarked that they were not so negative nor so easily daunted by difficulties as our own mediums. They were more self-assertive, which helped them to be positive to conditions which in this country would often overpower the sensitive, and render him or her too susceptible.

To sum up, American Spiritualism was to-day in a healthier state than it had been for a long period of time.

There was a general disposition amongst Americans at large to seek for truth on these matters. As Mr. Hepworth (the writer of the fine sermons published in the 'New York Herald') had said, they could fill the largest halls in New York or other American cities by speaking to the people on the subject of the next world, and telling them something definite about it. In conclusion, Mr. Wallis said: 'I think Spiritualism is advancing so rapidly that we have no idea of the extent to which it is permeating the thought of the age and influencing for good the spirit of the times, and the period in which we live.' (Applause.)

By the invitation of the President, Mrs. Wallis added a few remarks supplemental to her husband's address. There were strong indications in some of the places they visited of the necessity for building up and establishing the movement on a sounder basis. This was impressed upon her very strongly, when she found that in some towns where the movement had once flourished, it was dead or dormant, and the spiritualistic meeting-place was empty or was being used by some other body. The sensational element was mostly responsible for this by prompting the more earnest and thoughtful Spiritualists to withdraw from the public presentation of the movement, and direct their thoughts into other channels, so that while remaining Spiritualists they had ceased any longer to identify themselves with the public side of the cause.

MR. J. J. MORSE, in moving the usual vote of thanks, gave some interesting reminiscences of his own experiences in America, as supplementing and confirming Mr. Wallis's statements. He expressed the pleasure and appreciation with which they had heard the observations and conclusions which Mr. Wallis had presented to them. In regard to the question of fraud, he was reminded of the scriptural allusion to the danger of attempting to root up the tares, by reason of the possibility of rooting up the wheat with them. By cultivating the best gifts, determining to have the best results, by desiring and labouring all they could to keep mediumship safeguarded, and by sturdily and sternly denouncing all that was bad, wrong and injurious, the tares would die out, the wheat would ripen, and they would have a satisfactory harvest.

After some further remarks from Mr. Wallis, in acknowledgment of the resolution of thanks, the proceedings terminated.

REV. J. PAGE HOPPS.

Our good friend, Mr. J. Page Hopps, is taking a much-needed tonic in the form of a Mediterranean cruise. A brief note from him, written on board the steam-yacht 'Argonaut,' reached us a few days since with the information that he had just left Naples, and was then off to Athens, Patmos, Jerusalem, Alexandria, and Malta, and so back to Naples again, whence he purposed making his way to Milan, where he had arranged to preach in the Episcopal Methodist Church, for 'Our Father's Church.' It will be some weeks before we shall see him again in London. When he does come back we hope it will be plain beyond a doubt that he has been greatly refreshed and strengthened.

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

SPIRITUALISM AT FELIXSTOWE.

People are saying on all sides that this place is now 'on fire with Spiritualism,' and, indeed, a light has been kindled during the past week which we firmly believe will never be put out. In spite of Church opposition, and the hooting rowdiness of a few small boys (who, perhaps, thought that they were currying favour with the clergy), we have held our meetings, and the good seed has been scattered far and wide.

Before Mr. and Mrs. Brenchley came, we distributed handbills from house to house both here and in the neighbouring parish of Walton; and so alarmed were some of the Christian (!) leaders, that on Thursday, March 30th, there appeared in the 'East Anglian Daily Times' the following letter:—

SPIRITUALISTIC MEETINGS AT FELIXSTOWE.

SIR,—It has just come to our knowledge that spiritualistic meetings (so-called) are to be held here on Good Friday and Easter Day. We cannot allow such meetings to take place without an emphatic protest, and we earnestly beg all Christian people to abstain from attending these meetings, even out of curiosity.—We are, &c.,

W. SEAVER,

Felixstowe Church.

F. G. MUNDAY,

St. John Baptist Church.

Felixstowe, March 29th, 1899.

This, in their ignorance, was the best advertisement which they could give us. In addition to this, on Good Friday morning they gave away handbills all over the place, calling upon Christian people to 'beware of the (so-called) spiritual meetings' and adding, 'Don't trifle with God.'

Our first meeting was held on Good Friday afternoon in the Victoria Hall, and in spite of many difficulties and drawbacks we mustered about one hundred and fifty; but the evening meeting warmed our hearts, for the audience was an attentive, intelligent one, numbering about four hundred persons. Mr. Brenchley gave an address at each meeting, the subject in the evening being his own experience, as 'Christian, Materialist, Spiritualist.' Mrs. Brenchley also gave most successful clairvoyance. The following Sunday morning Mr. Brenchley carried 'war into the enemy's camp' by distributing bills and papers outside the church at Walton, and speaking to many bystanders. Our meeting in the evening was again a success, the audience numbering about three hundred and fifty attentive listeners. Mr. Brenchley's address was a very stirring one on 'The Rise of Modern Spiritualism.' Mrs. Brenchley's clairvoyance was very convincing, and her short address must have touched all hearts.

We believe the outcome of this will be the formation of circles in many homes, and that in three months' time, when we hope to have our next public meetings, the hearts of the people will be fully opened to understand and receive the blessed truth which will make their lives better and brighter and take away the sting of death.

We hear that last Wednesday a 'District Visitor' was employed in going round the neighbouring parish of Walton, inducing the women to sign a protest against Spiritualism, and that meetings were to be held (in the afternoon for women, in the evening for men), to consult as to what measures could be taken to *put a stop* to it. Surely they have forgotten that England is a free country, and that the days are past and gone for such tyranny. In conclusion, I most cordially thank Mr. and Mrs. Brenchley for their brave, noble help, in being the first who have publicly worked in the cause of Spiritualism in this place.

Many a heart will bless the day which brought to Felixstowe the good news 'There is no Death!' M.S.

PALMISTRY NOT ILLEGAL.

On Friday, the 7th inst., at the West Riding Quarter Sessions, Emily and Thomas Livesey appealed against a conviction under the Vagrancy Act by the Huddersfield Justices. The couple lived at Birkby, and Mrs. Livesey was advertised as 'Madame Emily, the Lady Palmist.' It was stated that she made appointments for consultations, and the fees were named. Evidence having been given as to these consultations, counsel for the appellants urged, on the authority of the Home Secretary, that palmistry itself, apart from deception, was not illegal, and the appeal was allowed.

WE are never without help. We have no right to say of any good work, 'It is too hard for me to do'; or of any sorrow, 'It is too hard for me to bear'; or of any sinful habit, 'It is too hard for me to overcome.'—ELIZABETH CHARLES.

OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,
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SATURDAY, APRIL 15th, 1899.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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THE CHRISTIAN CREED THEOSOPHISED.

A little book by Mr. C. W. Leadbeater, on 'The Christian Creed: its origin and signification' (London: Theosophical Publishing Society), is distinctly worth attention. We cannot profess to agree with its exceedingly subtle version and exposition of the creeds, but, in reading it, we found ourselves continually wishing that we could. There is a certain breadth, depth and richness here which we find decidedly arresting; and, merely as giving a procession of inviting ideas, whether well or ill founded, the work has value. But we draw the line at reincarnation, which is rather dragged in at the end of the book and which, here as elsewhere, seems so intrusive, so grotesque, and so unnecessary.

Mr. Leadbeater, in common with all competent modern critics, places the three great creeds in their proper order. The Nicene Creed belongs to the year 325. The so-called 'Apostles' Creed' is 'a mere conglomerate' which came into its present form four centuries after. The Athanasian Creed, which, of course, 'is not in any way connected with Athanasius,' was not known in the eighth century. But all agree upon certain main points; and, upon those points, Mr. Leadbeater thinks their compilers went mournfully astray. Even the story of the Gospels he regards as a corruption. Ignorant Christians took a lovely 'allegorical illustration of the descent of the Second Logos into matter, contained in the symbolic ritual of the Egyptian initiation,' and turned it into 'the life-story of a physical human being.' So says Mr. Leadbeater, who adds, 'The gospel account as it stands now is so extraordinary a conglomerate, so inextricable an entanglement of the solar myth, the Christ allegory of initiation common to all religions, and a tradition of the real story of part of the earth-life of Jesus, that it would be a task of no ordinary difficulty accurately to apportion its various incidents to their respective sources.' And, of course, this involvement and misunderstanding are reflected in the creeds. Quoting a certain part of one of the creeds, Mr. Leadbeater says: 'As a matter of fact, the part of the Creed which we are now considering is simply quoted from the rubric of the old Egyptian initiation, which is in turn intended to illustrate the later stages of the descent of the monadic essence into matter.'

Here is the key to Mr. Leadbeater's exposition of the creeds, which, in his opinion, embody statements derived from three quite separate sources:—

- (a) An ancient formula of cosmogenesis, resting on very high authority indeed.
- (b) The rubric for the guidance of the hierophant in the Egyptian form of the Sohan or Sotâpatti initiation.
- (c) The materialising tendency which mistakenly sought to interpret documents (a) and (b) as relating the biography of an individual.

The original conception 'refers exclusively to the Second Logos as manifesting Himself at different levels of the great descent into matter.' 'The monadic essence which He pours forth is the ensouling and energising principle at the back of all organic life of which we know anything.' 'He is the greatest of all the æons or emanations from the eternal Father,' without whom the gap between spirit and matter could never be bridged over, and individuality could not be; but this great conception is dwarfed, in fact lost, when we let a world-process sink down to the story of one life.

We have already said that we find it very difficult to follow Mr. Leadbeater in his most ingenious treatment of the creeds, but he certainly makes out a plausible, almost a fascinating, case for tracing them back to Egyptian sources. Step by step he follows the principal clauses of the creeds, and every step seems to take us away from 'the biography of an individual' to the outpouring of an ocean of spiritual life, and man's response to it. The Incarnation, in Mr. Leadbeater's hands, becomes the descent of this spiritual life to matter, that it might be uplifted to the spiritual. This is the explanation of the clause of the Creed which says that he is one Christ, 'not by the conversion of the Godhead into flesh, but by taking of the Manhood into God,'—a thought which ought to be very precious to every Spiritualist, for the essence of our Spiritualism, after all, apart from phenomena and experiment, is the union of the earthly and the heavenly, and the ceaseless uplifting of the earthly to the heavenly, the human to the divine. And if Mr. Leadbeater or anyone else can help us to correlate this with ancient religions and old-world creeds, let us be grateful.

A deeply interesting section of this book deals with the significance of the cross, which is mistakenly regarded by most people as a purely Christian emblem. It is very much more ancient than Christianity, and the roots of its meanings run far beyond the bounds of Christendom. It is a very ancient Egyptian symbol, for instance, and its use symbolised the passage of the initiate from the physical to the astral plane, his descent into the underworld, and his preaching to earth-bound spirits there; just as the resurrection on the third day was a recollection of the initiate's return to the physical plane in the morning light of the rising sun. But, tracing back the cross far enough, says Mr. Leadbeater, we get the important result that the cross disappears, leaving only the figure with uplifted arms:—

'No longer is there any thought of pain or sorrow connected with that figure, though still it tells of sacrifice; rather is it now the symbol of the purest joy the world can hold—the joy of freely giving—for it typifies the Divine Man standing in space with arms upraised in blessing, casting abroad His gifts to all humanity, pouring forth freely of Himself in all directions, descending into that 'dense sea' of matter, to be cribbed, cabined and confined therein, in order that through that descent *we* may come into being. A sacrifice, truly (at least from our point of view), yet with no thought of suffering, but only of transcendent joy.'

'We see, then, that the cross has been used from very early periods as the symbol of matter and manifestation—of the material world. It was therefore by no means unnatural that the further descent of the Divine Man into matter should be symbolised by the binding of the body to the cross, which also signified accurately enough the extreme limitation of the action of the Logos by such descent—the extent to which His expression of Himself was curtailed on this physical plane. Of course the nails, the blood, the wounds, and all the ghastly horrors of the modern representation, are simply accretions due to the diseased imagination of the materialising monk, who had neither the intellect nor the education which could enable him to appreciate the beautiful meaning conveyed by the original allegory.'

We are tempted to go farther into this attractive subject, but the book is easily accessible. We have only to add that Mr. Leadbeater claims to be on original lines of research. He tells us that his information has been gathered, not from the comparison of ancient manuscripts

nor from the study of the voluminous works of theological writers, but is 'the result of an investigation into the *Ākāshic* records made by a few students of occultism.' We suppose this means for Theosophy what we should mean by 'spirit-communion,' or something not far from it. But, however the little work came into being, it is most thought-provoking: and, though one might regard it as purely arbitrary or speculative, no good judge could fail to note its profound soundings, its broad generalisations, its subtle discriminations and distinctions, and the nice music of its phrasing. But, as we have said, we admire; we do not surrender. It is as absurd to damn because we don't agree, as it is to agree because we admire.

OBSESSION AND NECROMANCY IN BENGAL.

As cases of obsession by undeveloped or evil-minded spirits are rather too frequent in India, will you be so kind as to invite your contributors to say something on the subject, for the help and edification of your readers in this part of the world? All who know anything about the inner life of Indian society will bear testimony to the fact that young girls, and, at times, boys of tender years, even those who have a charming face, become obsessed by low and cruel spirits and suffer most miserably until and unless the said spirits are cast out of them by *ojahs*, or necromancers, who are generally men of the lowest class, and have no reputation either for good education or superior morals. Only the other day, a young girl of Dacca, in East Bengal, became obsessed while sitting under a *nim* tree about an hour after nightfall, and remained in a state of unconsciousness for nearly a night. If she regained consciousness at daybreak, it was to mortify her relations and friends by showing that she had become a raving maniac. She could neither leave her bed nor move her limbs for nearly a month, during which time allopaths and homœopaths and medical practitioners of the old Ayurvedic system tried their different sorts of medicines, but did not succeed in rendering her the least service. At last, an *ojah*, or necromancer, living in the neighbourhood, was sent for, and he brought her to a state of perfect recovery in the course of an hour.

These *ojahs* generally enter the room of their patients with a divining rod or a magic stick or some other curious-looking article, draw figures on the ground with red or black powder, and seem to strike terror into the hearts of obsessing spirits by plunging a dagger or a knife into those figures. But in this particular case the *ojah* had neither a stick nor a dagger, nor anything else of a magical character, in his hand. He entered the room of the patient, who was lying unconscious, and though he seemed but a quiet-looking gentleman, his character as a necromancer or a conjurer was immediately recognised, and the patient began to bawl out, saying: 'Why art thou here? Why here to disturb me?' The *ojah* gave his usual reply, and a conversation ensued between the patient—that is to say, the evil spirit who had taken possession of her—and the *ojah*, regarding the cause of this obsession. The details of the conversation, though of great importance to people who know all about the patient and the *ojah*, as a severe test of spirit identity, would not prove of any interest to the general readers of 'LIGHT.' But the fact that the patient was perfectly cured in her body and mind by a few drops of mustard oil, over which a few magical words were muttered by the *ojah*, cannot but be of very particular interest to Spiritualists, who would like to know how evil spirits can be driven away at the latter end of the nineteenth century by people who have no idea whatever of the science and philosophy of Spiritualism.

Now, we understand very well what obsession means. The girl had a little of the mediumistic element in her system, and either the levity of her manners or the low level of her thoughts helped a poor soul, who was hovering near the earth-sphere, to take possession of her person. The question is, how that little quantity of oil which the *ojah* poured into a cup, procured by him from that very house, could be converted into a charm to terrify the spirit out of her, simply by a few unintelligible words uttered over it. I shall feel deeply thankful if some of your readers will try to account for the power which these *ojahs*, or necromancers, in India generally exercise.

Dacca, Bengal, India.

K. P. G.

METAPHYSICAL HEALING.

Another of the leaders in this new field of psychism is Dr. Whipple, head of the American School of Metaphysics, 272, Madison-avenue, New York. Dr. Whipple has made a study of this mode of treatment for many years, gradually working out a system based upon experimentation, that includes 12,000 cases per annum, but he is far from considering the position now attained as final. The system is, he averred, too complex to possibly receive fair treatment by means of such a cursory presentation as permitted in a single conversation. Some insight may however, be obtained by means of his work: 'The Philosophy of Mental Healing,'* in which a comprehensive presentation is made.

Dr. Whipple has instituted a course of instruction by correspondence, in which an exhaustive presentation is imparted. He kindly gave me the occasion to go through the first course of lectures, from which I submit some extracts below with regard to the basic foundation of the system, without, however, entering into the actual process of treatment, the course being one of private instruction.

Dr. Whipple pointed out that in the psycho-therapeutics effected by hypnotic suggestion, the action by the operator is set in motion from the level of his outer or lower mind; the mind that deals with eternal experimentation, phenomena in the plane effects, of appearances; and the realisation of the suggestion is induced through the same plane in the subject, his sense-related mind. The subject surrenders his personality to the will of the operator, and ceases to exercise his own faculties; his intelligence is suppressed. The effect induced is temporary. In metaphysical treatment, however, the patient is left in possession of his mental faculties; no wilful control of the patient occurs. The treatment is exerted from the higher plane of spiritual intelligence, instead of will, and appeal is made to the same principle in the patient, where the finest and best of human faculties are exercised, where fundamental truths are recognised on presentation. This action from a higher plane permits the operator permanently to efface the troublesome element of fear or mental emotion which produced the disease, by causing the mental image impressed in the subject's sub-consciousness to disintegrate, fade and vanish, and the disease entailed by its action to be eradicated.

The impression caused by a shock, by fear, &c., is received by the nervous system pertaining to man's sensuous experience, but is transmitted to his sub-consciousness, where it is registered as an image. The body is a physical copy of the mind. Each function of thought has an exact correspondence in some function of the physical body. Every thought-picture formed in the mind is accurately registered in the corresponding part of the body. The sympathetic nervous system corresponds more nearly than any other to the structure of the mental mechanism. It definitely registers every intelligent thought-activity, and faithfully reproduces every thought-picture formed in the mind.

The effects of such a shock only begin to emerge in sub-conscious action some time afterwards, but by acting on the higher plane of the patient's spiritual intelligence, this impression is effaced and the sub-conscious functioning entailed by it vanishes. The spiritual essence of the idea becomes a part of the individual, it becomes incorporated in his understanding, resulting in permanent development for that individual, which can never be overthrown.

The volume above referred to comprises many illustrations of sub-conscious obsession by fixed ideas, originating in impressions caused by shocks, in which the emotions had been acted on as well as the intelligence. Dr. Whipple traces chills, colds, rheumatism, as effects due to these causes operating sub-consciously, and shows how they were cured by mental action. These cases resemble those dealt with by Professor Janet through hypnotic suggestion, but are treated by Dr. Whipple without hypnosis being induced, and even treated from a distance, by acting from the level of spiritual intelligence, in which space is transcended.

Dealing with planes of consciousness, Dr. Whipple says that on the lowest plane the imaging faculty enables man to recognise form and objects of sense. On the next higher and inward plane, through the same faculty, the soul recog-

* The Metaphysical Publishing Company, 465, Fifth-avenue, N.Y.

nises laws of action and their accompanying results. On the highest plane, Divine intelligence, shining through the spiritual nature of the individual, illumines every faculty, making possible the recognition of principles through pure imaging of real idea.

Questioned with regard to the common ground subsisting between this system and Christian Science, Dr. Whipple replied that Mrs. Eddy, like himself, had been a pupil of Dr. Quimby of Portland, the originator of the system. Mr. Evans of Boston and the two Dressers had been his pupils at the same time. It was only after Dr. Quimby's death that Mrs. Eddy came forward before the public as a teacher. The first editions of her book presented the system as metaphysical science. It was only later on that she changed the title to 'Christian Science.' A pamphlet giving the history of the movement can be obtained from the publishing office—above referred to.

I subjoin some extracts from the course by private correspondence. Q.V.

The subject pursued in the study of metaphysical healing is represented in the term 'Being,' as referring to the All Living Reality. Its principal phase is Life, which includes activity and intelligence.

Health is the harmonious activity of Being. Sickness is an inharmonious condition. Health may be restored by re-establishing the natural activities of harmonious life.

Intelligence belongs to the spiritual side of Being. In its ultimate it is pure Spirit.

An organic function is the operative action of organic tissue in response to sub-conscious mental action, physical reproduction of mental movement. A mental action has three stages of operation: conscious, sub-conscious, and super-conscious.

The right remedy for disturbed and inharmonious conditions will be found in the restoration of natural mental conditions sufficient to re-establish the harmony of universal life. Where such natural harmonious action is re-established in the mental processes, both conscious and sub-conscious, its modes will be imitated and reproduced in the physical mechanism of the organic structure, and health will be restored. The study of the subject of Being for the purpose of establishing a science of mental healing, necessitates an examination of all real laws of human life. In order to understand these laws correctly there must be some knowledge of the principles of the *spiritual side* of man's Being. Study of these laws brings us at once into the metaphysical field, where the work becomes a science of healing through knowledge of the principles of metaphysics.

The principles of metaphysics are the true laws of action in the universe; they are absolutely essential to every mode of life. All right mental action takes place in accordance with these laws. Physical action is reflected from mental action and corresponds to it in every detail. As in the thought, so must be its physical expression. Results prove the character of every mode of action. Theory and result must always coincide. Hence perfect purity of thought and of purpose becomes of the utmost importance.

The study of metaphysical healing is based upon examination of the ideas involved in the existence of generic man. Truth is always discovered within the idea; never entirely within the thing or object. The object only imperfectly expresses the *action* of a truth. The truth is the ultimate Reality of the thing. Truth is *subjective*, while the thing is always objective or external in nature, substance and action. The objective thing may be examined materially, but the subjective *truth* yields itself only to spiritual manifestation.

The healing act involves an application of the natural laws of existence to each man's experience in life. Knowledge of these laws is acquired through a correct understanding of the principles of reality in the universe. These principles are discovered only while analysing real ideas by pure reason.

Reason is a faculty of the soul, spiritual in its nature and aspiring in action. Its tendency is to build and sustain truth. It is the true external instrument of pure spiritual intelligence, and when rightly exercised, leads inevitably upward to higher ground of understanding. In this study we base our action upon reason, working through that to the higher perceptive faculties. The truths of the science are reached and understood through dealing with ideas which are spiritually real; thereby knowledge of forces and power of action, unknown to material reasoners, is developed, which can only be reached through metaphysical investigations.

THE RESURRECTION OF JESUS.

In your interesting article in 'LIGHT,' of April 1st, you say, in reference to the resurrection of Jesus, 'What happened to His physical body we do not know, and it really does not matter.' Perhaps you are right, and that question is not one of *intrinsic* importance, and yet it has relative importance in its bearing upon the attitude of mind of the many who are more or less chained to a belief in the resurrection of material atoms, by religious traditions associated with the Gospel narrative—not by the narrative itself, but by the interpretation which centuries have given to it. When this interpretation can be supplanted by a more satisfactory one, a heavy fetter will have been lifted from many devout minds, who would gladly rise to the more spiritual view of the resurrection if they could see it to be entirely compatible with the record of Christ's resurrection as given in the Gospels; therefore, any contribution, however small, which can be made towards the end of liberating thought on this subject, is worth making. Some of your readers may be glad to be reminded of the answers which were given to Mr. Theobald whilst Mrs. Everitt was entranced. The passage may be found on p. 50 of his book, 'Spirit Workers in the Home Circle':—

'Was it true that Christ died?'

'His body died.'

'Then I suppose the body He rose with was a different one? It could do as you do, and come through material substances.'

'Matter is nothing to us.'

'What became of the body?'

'Part of His material body, the grosser parts, evaporated on the Cross; the remnant, when the linen clothes were left in the sepulchre. The body He rose with was entirely spiritual.'

'Then during those three days a change went on which in our case will take many years to accomplish?'

'Yes, it was an acceleration of chemical power.'

When considering this as a possible explanation of the disappearance of the atomic body of Jesus, one naturally turns again to the Gospel record to see whether the statements there made not only do not contradict, but whether they, in any way, lend support to this theory. As we review the account given in the Gospels in the light of this explanation, one fact emphatically recorded, both by St. Luke and St. John, gains in interest and importance. We are told that when the two Apostles examined critically the condition of the tomb, they were impressed particularly by the position of the grave clothes. 'The napkin that was upon His head was not lying with the linen clothes, but rolled up in a place by itself.' Their interpretation of the fact is not given; possibly they had none, but the fact itself is recorded by St. John with the accuracy and detail of an observant eyewitness, and the effect it produced on his mind he also records. 'He saw and believed.' Any one who is aware of the working of his own mind, and knows how it is often some apparently small point in evidence which really effectually produces conviction, will feel that this statement carries with it inherent testimony to the truthfulness of the record.

Now, if the atomic body was decomposed and restored to earth and air by rapid chemical action, in what position should we expect the linen clothes to have been found? We should expect the disposition of the grave clothes to be just as the Evangelists describe it to have been. They would naturally fall together in the place where they had been deposited when they were wound round the body; the cloth which swathed the head would not be with the other linen clothes, as it would very probably have been had it been taken off and cast aside, but it would lie a little apart 'rolled up in a place by itself,' just where the head had rested. As one stands, in imagination, gazing into that open tomb with the two astonished disciples, noting the position of the collapsed wrappings, bearing no trace of handling or disarrangement, 'lying by themselves,' empty, the impression this scene must have produced is almost as vividly present as if one actually stood upon the spot and shared the 'wondering' attitude of St. Peter's mind. But problems alter their aspect as one age passes into another, and what is a perplexity to one may be an illumination to another; what puzzled St. Peter convinced St. John, and whilst these details about the disposition of the linen clothes, which

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

puzzled the Apostles, have probably seemed insignificant to many, to us they become both interesting and valuable when we see in them a slight incidental and unpremeditated corroboration of the theory which most satisfactorily accounts for the disappearance of the atomic body of the Lord Jesus.

If we accept this hypothesis in the main, it still remains open to us to consider whether it is not more in accordance, both with the Gospel narrative, and with the glimpse into psychic law which we have gained by communications through mediums, to think that *something* was raised by Christ out of Joseph's tomb on the third day. We learn from various sources that there is a substance or force residing in our bodies which more or less participates in the properties of matter, and which ordinarily accompanies the spirit when it first quits the atomic body, but from which it gets free as it progresses. This is called by various names, none of them very significant. In Allan Kardec's writings it is called 'the perispit'; by the Secress of Provorst, and in the writings of Werner, pastor of Beckelsberg, it is called 'nerve-spirit.*' In the former we are told that its density varies, being more subtle among the morally advanced, and that among the inferior it approximates more to matter, which is the reason why these spirits preserve so long the illusions of terrestrial life. The Secress states that, if quite pure, a spirit passes over altogether without it; she also says that it is the *medium by which spirits operate to earth* on the physical plane, and by which physical phenomena are produced. In accordance with these statements is the communication from G. P. to Dr. Hodgson, which implies that it becomes more difficult to communicate through a medium as the spirit advances in the other state, probably because the 'perispit' is being left behind. When a discarnate spirit thus seeks to operate to earth by means of this 'perispit,' it is apparently obliged to draw additional force from some physical body, and for this reason the presence of an incarnate medium is necessary in order to obtain phenomena. If the conclusions to which these considerations seem to lead are correct, it is more in harmony with the ordinary course of psychic law to believe that since the pure spirit of the Lord Jesus passed into the spirit plane, free from all connecting links with earthly matter, if He desired to prove His survival to His friends by manifesting to their physical senses, He would, for that purpose, temporarily reassume the semi-physical force, or 'nerve-spirit,' which He had left behind in His atomic covering. This would explain why on the third day, and not till the third day, He became phenomenally visible to the bodily senses of His disciples; possibly also the entire withdrawal of this force from the physical body may have been the immediate cause of its sudden dissolution. These thoughts may appear too speculative to commend themselves to many, but they at least suggest an hypothesis which harmonises the events of Easter with present psychic phenomena, and connect the great event which Easter celebrates more closely with our present condition and our future prospects. Anything which does this has a certain modicum of value; and it is for this reason that I venture, tentatively, to express these ideas, although perhaps further thought and more light may prove them to be erroneous.

H. A. D.

[Our readers will note that the thoughts expressed by 'H.A.D.'—especially those on the question of the 'grave clothes'—run very much on the same lines as the suggestions of Dr. Berridge in last week's 'LIGHT.' It may be well, therefore, to state that the communication of 'H.A.D.' reached our hands *before* that of Dr. Berridge appeared in print.—ED. 'LIGHT.')

'THE LYCEUM BANNER,' started in 1890, reaches its hundredth issue with the current number for April. From very humble beginnings, it has, under the able direction of Mr. J. J. Morse and Miss Florence Morse, steadily grown in worth and influence, and is now an important power in our movement. No greater benefit can be conferred on the cause of Spiritualism than the wise guidance of our young people—and this the 'Lyceum Banner' achieves with conspicuous success. We heartily congratulate Mr. and Miss Morse on the zeal and ability with which they are carrying on their good work.

* See 'From Matter to Spirit,' by Mrs. De Morgan, p. 132.

DO ANIMALS SURVIVE AFTER DEATH?

This question, which has been raised from time to time in the pages of 'LIGHT,' is, to my mind, one of surpassing interest. The German paper 'Psyche' of March, contains the conclusion of an essay on the subject by the Countess Bülow von Dennewitz, who says all she can in support of the theory that animals have immortal souls. The essay, which is pleasantly written, adduces a number of quotations from the Old and New Testaments showing the affinity and sympathy of animals with man, as a proof that they will be his companions in the spirit world; as well as extracts from more modern authors in favour of the same theory. The two longest and most convincing quotations are from works by Schopenhauer and Theodore Parker, but these are but expressions of opinion, in which the wish is probably father to the thought, and have no evidential value.

I have read at various times many spirit communications bearing on the subject, and quite recently Dr. Peebles' book entitled, 'Immortality and our Employments hereafter, with what a hundred spirits say of their dwelling places.' These are messages received at séances through a number of mediums, and many of them are extremely graphic and enlightening. Naturally the question of the survival of animals frequently crops up, and I propose to quote some of the answers given by the communicating intelligences, as they seem to agree in essentials and to throw some degree of light upon the subject.

First, however, I think it will not be out of place to recount some of my own mediumistic experiences on the question, though in general I never mention my communications because they are mainly of a purely personal and private character, and I consider them sacred. My spirit guide, who has written through my hand for more than twelve years, has, however, given me permission to repeat what he has told me about animals in the spirit world, and I am the more inclined to do this as his information is not in accordance with my own preconceived ideas or wishes, for I am so fond of animals that I would gladly believe that they *all* enjoy a happy future life in the hereafter.

A few weeks since, on my questioning my 'guide,' he wrote as follows:—

'You know that I have always told you that my horse and my dog are with me, and that your little Fanny [a very dear little dog of mine, long since dead] will meet you when you come to the spirit land; but all animals do not survive death, only such as have been in affinity with man. Although it may seem to you unjust, this is the result of my observation.'

My spirit child, one day when I asked her if she had any pet animal in her home, wrote that she had not, *because* she had had none in earth life, which was true, for she was but six years old when taken from me.

Some ten years ago I lost a very dear friend. A few months before her death, when she knew that the painful malady from which she suffered must shortly prove fatal, we met for the last time, as our homes were far apart, and had some conversation about Spiritualism, in which she was strongly inclined to believe. She asked me if I thought she should meet her dog 'Lady' when she passed to the spirit world. This was her faithful companion through ten years of a very sad life, whose recent death had left her very lonely. I told her I quite believed she would, and she seemed comforted by my assertion. Some months after her death my guide told me that my friend much wished to give me a message through him, as she was not able to write herself, and I was asked to sit for it on the following Sunday. I did so, and the letter commenced very abruptly with these words; 'Lady is with me.' Other very characteristic messages followed, but this seemed to be given as a mark of my friend's identity, which she felt I could not mistake.

I will now proceed to quote half a dozen passages from Dr. Peebles' work, 'Immortality,' which bear upon the question as to whether animals survive death. The first is among the answers from the spirit 'Aaron Knight,' one of the controls of Dr. Dunn, who accompanied Dr. Peebles in his voyage round the world. He says:—

'There are birds, beasts and insects in the spirit life, but they do not possess the souls of those that existed in earth life. There are rocks, trees and flowers in spirit-land, but

they are not the spirits of their concrete correspondence on earth, but are productions resulting from the action of laws pertaining to the spirit life. In consequence of imperfect organisations, animals do not survive the dissolution of their material bodies.' (P. 94.)

The next one I come across is an answer from a spirit named 'Mr. Rush,' through the mediumship of Mr. J. W. Colville.

'Animals and insects of earth sometimes retain individuality for a brief period after leaving their bodies, but soon become merged into the vast realm of elemental spirit. Man alone, of all the beings on earth, possesses permanent and eternal entity, which persists by reason of his possession of a divine soul.' (P. 129.)

Then we have an answer from a Swedenborgian spirit:—

'Animals possess the two outer degrees of spiritual substance, but not the interior, not the divine soul germ. Hence, at their death, they do not retain their individualities, but pass into other essences and forms. The animals and birds of our spheres are indigenous to and adapted to them.' (P. 151.)

The next is given through the mediumship of S. T. Marchant, Cape Town, South Africa. The spirit's name is not mentioned:—

'As to the existence of birds, animals and noisome insects, I feel it difficult to express realities upon this subject as I find them. I have never seen stinging insects and loathsome serpents in our state of existence. I think they subserved their uses in the material world you now inhabit. Of course there is no annihilation; the universe knows no absolute loss. Accordingly the animals and insects of your plane, having no aspirations for immortality, die; the grosser portions of them going to enrich the soil, while the spiritual part enters into and is absorbed in the great vortex of spirit essences. And yet we have often seen subjective appearances of animal and bird life attendant upon immortal spirits. Nevertheless, those who have dwelt much longer and occupy higher positions in spirit life, teach that all types and germs are immortal; and from them I gather that the graceful animals that tread, and the beautiful plumaged birds that make music in the ever-green groves, are indigenous to and the outbirths of the higher spheres in which they appear.' (P. 129.)

This, with the exception of the word 'subjective,' seems to me to be very clearly put.

Then, among answers to questions through the mediumship of Mrs. Maria M. King, of Hammerton, New York, is this:—

'Briefly, animals of the highest order only have an existence in this sphere, the life essences of such only gravitating to this plane. Animals regain a brief existence on the spirit plane, after having lost it on the passage thither, in the current of magnetic life, whose attractions and repulsions are too strong for imperfect organisations to resist and retain their individuality. The re-awakening of an animal to conscious life on the higher plane is the reorganisation of the elements of the being, which have been severed, but which gravitate together naturally when no superior force intervenes to hinder.' (P. 183.)

And lastly occurs this short passage given through Mrs. L. B. Murdock, of Rockbottom, Mass.:—

'The lives of animals, insects, plants, flowers, are all in a sense immortal. Nothing passes into annihilation. Spirits have animals of the higher orders so long as they desire them. But as spirits progress they get beyond them—animals themselves never getting beyond the spheres nearest the earth.' (P. 259.)

There seems to be a general consensus or agreement of opinion in these answers, as well as in many other spirit messages I have read but cannot now recall, which agrees with that expressed by my own spirit guide: namely, that the souls of animals in general do not survive the death of their bodies, except—and for a short time only—those of such as have been in close connection with human beings. What is the origin of the many beautiful animals, birds, &c., so often mentioned as embellishing the landscapes of the spirit spheres is not very distinctly explained.

But the most important question from a human, and perhaps selfish, point of view, as to whether our faithful animal friends and pets will be with us in our next stage of spirit existence, may be, I think, considered as answered in the affirmative; and as animals have no knowledge of, and therefore no desire for, a future life, it is perhaps not to be regretted that they should have no permanent individual existence hereafter. That their soul or spirit should go down

with their bodies into the dust cannot for a moment be imagined, and as Tennyson says: 'We trust that somehow good will be the final goal of ill'— . . .

'That nothing walks with aimless feet,
That not one life will be destroyed
Or cast as rubbish to the void
When God hath made the pile complete.'

M.T.

SO-CALLED EXPOSURES.

BY JAMES COATES (ROTHESAY).

(Continued from page 168.)

Last autumn I had the experience of a so-called exposure of a medium, Mr. David Duguid, the well-known trance painting medium of Glasgow. To meet Mr. Duguid a few persons were invited, mostly because of an expressed desire to witness spiritualistic phenomena, concerning which they had heard so much. Among those invited were two medical men, whose father, when alive, took an interest in Spiritualism, and they, having expressed a wish to be present, were notified of the sittings, and of the usual conditions. Another visitor was a gentleman farmer. These three gentlemen, the doctors and the farmer, Mr. N., had never been at a séance before, and were in absolute ignorance of even the literature of the movement. But as all have to make a beginning, they were welcomed. Of the other sitters I have no remark to make. The first sitting with Mr. Duguid was held on Saturday, October 23rd, 1898, when the usual paintings were done. Mr. Duguid, in trance, and with gas lowered—not so low as usual, however, as some of the ladies present were nervous—painted a landscape in nineteen minutes. Then the medium produced a small photo-mount, prepared for painting on, and having shown it to the medical men on either side of him, and to the rest of us, tore a corner off the card and handed it to Dr. A. D., who sat on the medium's right, and close to the paint-box. The gas was put out, there were some knocks, a few table movements, some feeble 'spirit lights' of a genuine character, and then came directions to light up. The gas had been out just three minutes. Upon the hitherto blank card a small, freshly-painted picture could be seen, something in character of design like the larger one done previously in the light, only that it was finer in lines, and much better in general effect. Dr. A. D. declared that he had been touched by some one in the dark; it was also noticed that he had a daub of white paint on his coat. From what he said he almost suggested that Mrs. Duguid had done it, but as that lady was on the other side of the table, and at least six feet away, that was impossible, but as Mrs. Coates was nearer at hand, he thought that she might have been the party. From these and other remarks we soon realised the 'spirit' of these investigators, and kept quiet so as to watch how far the 'spirit' manifested would lead them. Nothing of further importance occurred during this sitting, and after a short time the meeting broke up.

The mental atmosphere at this sitting was bad, and the whole proceedings were very much inferior to those of Mr. Duguid's usual sittings. Although not expressed that night, the opinions of these gentlemen, after they had compared notes, and as subsequently expressed to me, were that Mr. Duguid was a fraud; that he was not in trance, only pretended to be so; that his eyes were only apparently shut, and that he had done nothing which could not have been done with a little practice. With regard to the small 'direct painting,' their judgment was more reserved. The tests of the torn corner, and the medium's hands being tied, were not satisfactorily disposed of. To these gentlemen one thing was clear, 'no one could paint in the dark, and, therefore, these paintings were not done in the dark.' The explanation of spirit influence and painting was rank nonsense, and the only way that this small painting could be accounted for was trickery; it might have been slipped on the table in the dark, suggesting collusion on the part of some one present, and so on. These gentlemen, as is usual with those who are so ready to accuse others of trickery and fraud, were not above indulging in the same themselves, as the next sitting demonstrated.

The next sitting was held on Sunday evening, at 8.30 p.m.,

being delayed for thirty minutes for these three gentlemen. Three sitters remained away, including the lady who felt so nervous ; and the only persons present this night were, Mr. and Mrs. Duguid, Drs. A. D. and B. D., the farmer N., his nephew, and Mr. and Mrs. Coates. The sitting was so arranged that Mr. Duguid sat between Mrs. Coates and Dr. B. D., and I sat between Mr. N. and his nephew, and, as in all sittings here, furthest away from the medium. Mrs. Duguid was between Dr. B. D. and the farmer's nephew. And thus it was happily arranged, if there was any trickery at this particular sitting, that neither the medium nor Spiritualists present could have anything to do with it. The visitors at the time did not realise that if they made a trap, they themselves would be the first to fall into it, and they did, as subsequent events proved. The sitting proceeded somewhat as before, only the ill-concealed merriment of the two medical gentlemen and of their cat's paw, the farmer, was less disguised than in the previous sitting.

In the first part Duguid painted away calmly, and in a very low light, Dr. A. D. frequently interposing his head between the painting and the medium's face, to see if the latter was not looking under his eyelids at the painting. But, being defeated in that direction, he had to smile and look pleasant, in order to develop his pre-arranged attack later on. When the first painting was done, Mr. Duguid, under control, took out his case and from it selected a card. Dr. B. D. wanted to know what was in the case, and securing it found another blank card inside. The card taken to be painted on was shown to all present. Dr. B. D. wished to handle it and write upon the back of it. This was disallowed, but the medium, again in the sight of all present, tore a corner off, and handed the same to Dr. A. D. The card was laid in front of the medium, the gas turned out, and in the space of two minutes the painting was done and 'raps' given to light up. I lit up quickly and saw certain movements which told me that Dr. A. D. had been doing what he could to frustrate the painting, but to the complete astonishment and confusion of the plotters, the painting was there, fresh and wet, and retains, if the doctor has not destroyed it, the mark of his fingers. He also fitted the corner of the card to it, and found that it was the identical corner which had been torn off.

There had been some conversation, at the previous sitting, about 'spirit lights, cool breezes, independent movements, direct voice, and perfumes,' &c. ; usual to Mr. Duguid's sittings. It was suggested that we should sit in the dark, under test conditions, and see what would come. I think the suggestion to sit in the dark came from Dr. B. D. I proposed the test conditions, and then asked Mr. Duguid, who was apparently under control: 'Shall we sit in the dark?' and obtained the curious answer, 'As you like.' 'Shall we sit under test conditions?' 'As you like.'

We then decided to sit for a short time in the dark, with hands joined. My hands were accounted for by the farmer and his nephew, and the rest carefully held. After a little time, 'spirit lights' (?) of a smoky phosphoric nature appeared to the right of the medium, and then to the left, and as the farmer pretended not to see them, they came more frequently. These called forth frequent remarks from Mrs. Coates and myself, as to their position, size, and *character*. Both Mrs. Coates and myself frequently asked Dr. A. D. if he had not something to do with them. He denied this, while farmer N. carefully assured me that he was holding one of the doctor's hands *all the time*, and Mrs. Coates the other, so that he had nothing to do with them. Needless to say, both the doctor and his friend the farmer must have been prevaricating ; but that is nothing unusual for exposers of mediums. Mrs. Duguid then said, 'Mr. Coates, I wish to withdraw from the circle ; this gentleman (Dr. B. D.) next me, has been making these lights all the evening.' This charge Dr. B. D. denied. Mrs. Duguid withdrew from the circle ; we sat a little longer but the 'spirit lights' (?) took fright, and ceased to appear, and high time too, for the the farmer's nephew, an intelligent Londoner, said : 'Uncle, don't you smell the phosphorus?' We lit up. Mr. Duguid was sitting, awake, at the end of the table ; he had not been under control during the whole of these proceedings, his unseen friends having released him immediately the gas was extinguished. The lights were clearly manufactured by Drs. A. D. and B. D., the farmer letting go Dr. A. D.'s hand for the purpose, while Dr. B. D.

got Mrs. Duguid, under several pretexts, to let go his hand, to get his handkerchief, &c. This lady noticed that just before he returned his hand, a shower of lights appeared, leaving their tell-tale of smoke behind them.

The séance terminated. Mr. and Mrs. Duguid and Mrs. Coates left the room, and I was left to deal with the investigators, who appeared highly pleased with their proceedings, and left delighted that they had so successfully deluded us. It was with great difficulty I restrained myself from giving these gentlemen a lecture on their lack of 'good taste.' It was Sunday night, there were ladies present, and so I reserved my say till writing to them to come for the paintings. I met Dr. B. D. two days afterwards, and expressed to him my views of his conduct, and even then he denied that he had done anything, or acted otherwise than as a gentleman in my house. It was principally by his expressed wish that his brother and he were invited. To Dr. A. D. and the farmer, Mr. N., I wrote, but these gentlemen were cautious enough not to reply in writing. They, however, called to get the paintings, and to thrash the matter of the letters out. When I got a few of their opinions as recorded, the only excuse offered about the manufactured lights was that they had waited such a time the night before, and got nothing, and had done this, not only for amusement, but to expose the medium, because, if they could make the lights, the medium could easily trick with the paintings. Farmer N. said that he could easily get a person who could do a better painting under similar conditions. 'But how about the small painting?' 'Well, he could not make that out just now, but, of course, it was a trick, no one could paint in the dark. Duguid was a fraud, and a very poor one at that.'

The childish prank of producing 'spirit lights,' with moistened finger tips and match heads, is the feeblest attempt at the so-called exposure of mediums that has ever come under my notice, and it has been left to two medical lights to inaugurate the practice. Their conduct neither exposes the medium nor Spiritualism, but themselves, their own ignorance, lack of courtesy, of what was due to host and hostess, and of fair play, as far as the medium was concerned. But their conduct was more frivolous than malicious, and more characteristic of overgrown mischievous school boys than that of sensible medical men investigating psychological problems, and certainly not the conduct of gentlemen, who had reputations to sustain.

The foregoing are some of the grounds on which mediums are accused of fraud ; and the enlightened methods of the exposers are noted for future reference. The lesson to be learned is : Never invite to 'physical phenomena' (such as one witnesses at Mr. Duguid's séances, much less to materialisations) persons who are ignorant of the A.B.C. of the subject, no matter how otherwise respectable. It is the old story of 'casting pearls before swine.'

MEETING OF MANCHESTER SPIRITUALISTS.—The Spiritualists of Manchester and district held their annual reunion on Good Friday night in the Co-operative Hall, Downing-street. There was a large attendance, representatives being present from the Manchester, Pendleton, and Collyhurst societies. Mr. John Lamont, of Liverpool, occupied the chair, and the speakers included Mrs. M. H. Wallis, Mr. J. Smithson (Dewsbury), Mrs. E. Green, Mr. E. Marklew (Blackburn), Mrs. Hyde, and Mr. J. Taylor. A programme of songs and instrumental selections was also gone through. During the evening allusion was made to the serious illness of Mrs. Emma Hardinge Britten, and the following resolution was adopted, on the motion of Mr. A. W. Orr, seconded by Mr. J. B. Tetlow :—'That the heartfelt sympathy of the Spiritualists of Manchester and district, assembled on the fifty-first anniversary of the advent of Modern Spiritualism, be tendered to their honoured representative Mrs. Emma Hardinge Britten, who, during a considerable portion of her life, has consistently upheld the banner of Spiritualism, progress, and truth.'—*Manchester Guardian*.

It is our privilege and our moral duty as well to achieve a constantly increasing quality of that purity and exaltation of spirit resulting from love. It has been asked if we *can* love our enemies? Most certainly. When one's own soul enters into intimate communion with God, man enters on a practical understanding of spiritual laws. To love our enemies is as practical as it is to pay our bills. It is a part of the integrity of one's own soul,—MISS LILIAN WHITING,

CLAIRVOYANCE IN TIME.

BY MR. C. W. LEADBEATER, IN THE 'THEOSOPHICAL REVIEW.'

Clairvoyance in time—that is to say, the power of reading the past and the future—is, like all the other varieties, possessed by different people in very varying degrees, ranging from the man who has both faculties fully at his command, down to one who only occasionally gets involuntary and very imperfect glimpses or reflections of these scenes of other days. A person of the latter type might have, let us say, a vision of some event in the past; but it would be liable to the most serious distortion, and even if it happened to be fairly accurate it would almost certainly be a mere isolated picture, and he would probably be quite unable to relate it to what had occurred before or after it, or to account for anything unusual which might appear in it. The trained man, on the other hand, could follow the drama connected with his picture backwards or forwards to any extent that might seem desirable, and trace out with equal ease the causes which had led up to it or the results which it in turn would produce.

We shall probably find it easier to grasp this somewhat difficult section of our subject if we consider it in the subdivisions which naturally suggest themselves, and deal first with the vision which looks backwards into the past, leaving for later examination that which pierces the veil of the future.

The Past.—In the case then of a detailed vision of the remote past, how is it obtained, and to what plane of nature does it really belong? . . . Briefly, such a vision must be either a direct glimpse or a reflection of that great memory of Nature which has been called in theosophical literature the âkâshic record: and the lowest plane upon which it can be clearly and accurately attained is the mental; although partial and more or less distorted reflections are very commonly to be had on the astral. As usual, we find examples of all degrees of the power to see these things, from the trained man who can consult the record for himself at will down to the person who gets nothing but occasional vague glimpses, or has even perhaps had only one such glimpse.

What splendid possibilities open up before the man who is in full possession of this power, may easily be imagined. He has before him a field of historical research of most entrancing interest. Not only can he review at his leisure all history with which we are acquainted, correcting as he examines it the many errors and misconceptions which have crept into the accounts handed down to us; he can also range at will over the whole story of the world from its very beginning, watching the slow development of intellect in man, the descent of the Lords of the Flame, and the growth of the mighty civilisations which they founded.

Nor is his study confined to the progress of humanity alone; he has before him, as in a museum, all the strange animal and vegetable forms which occupied the stage in days when the world was young; he can follow all the wonderful geological changes which have taken place, and watch the course of the great cataclysms which have altered the whole face of the earth again and again.

Even the man who possesses this faculty only partially and occasionally still finds it of the deepest interest. The psychometer, who needs an object physically connected with the past in order to bring it all into life again around him, and the crystal-gazer, who can sometimes direct his less certain astral telescope to some historic scene of long ago, may both derive the greatest enjoyment from the exercise of their respective gifts, even though they may not always understand exactly how their results are produced, and may not have them fully under control under all circumstances. In many cases of the lower manifestations of these powers we find that they are exercised unconsciously; many a crystal-gazer watches scenes from the past without being able to distinguish them from visions of the present, and many a vaguely-psychic person finds pictures constantly arising before his eyes without ever realising that he is in effect psychometrizing the various objects around him as he happens to touch them or stand near them.

An interesting variant of this class of psychics is the man who is able to psychometrize persons only, and not inanimate objects, as is more usual. In most cases this faculty shows itself erratically, so that such a psychic will, when introduced to a stranger, often see in a flash some prominent event in that stranger's earlier life, but on other similar occasions will receive no special impression. . . . Comparatively few accounts of persons possessing this faculty of looking back into the past are to be found in the literature of the subject, and it might therefore be supposed to be much less common than prevision. I suspect, however, that the truth is rather that it is much less commonly recognised. It may very easily happen that a person may see a picture of the past without recognising it as such, unless there happens to be in it something which attracts special attention, such as a figure in armour or in antique costume. A prevision also might not always be recognised as such at the time; but the occurrence of the event foreseen recalls it vividly at the same time that it manifests its nature, so that it is unlikely to be overlooked. It is probable, therefore, that occasional glimpses of these astral reflections of the âkâshic records are commoner than the published accounts would lead us to believe.

(To be continued.)

LETTER 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.

Immortality.

SIR,—The occasional contradictory testimony in spirit messages may well appear to opponents of Spiritualism as conclusive proof of the worthlessness of all alleged spirit communications, and is, even to the initiated, puzzling and discouraging. But we know the more or less disturbing and refracting nature of the mediumship through which spirits communicate; and notwithstanding this, we also know the wonderful agreement on the whole in their statements. We know, moreover, that removal to the next stage of being does not bestow omniscience, and that consequently there is still difference of opinion among those on the other side. Even on the question of reincarnation, our spirit friends take opposite views of the *to be* or *not to be*.

A short time ago there was a letter in 'LIGHT' headed as above, in which the writer quoted the following passage from the 'Spirit Teachings' of W. Stainton Moses, one of whose teachers says: 'Below that are the miserable, abandoned spirits who sink down deeper and deeper, who become unable to rise, and who gradually lose their personality; even as the purified when they near the presence of the Supreme. . . . In the end they die the final death, they never reach earth again.' And your correspondent remarked: 'Although I have seen in "LIGHT" allusion to the above paragraph, I have not seen any attempt there to explain it categorically.' He then proceeds to explain it according to his own ideas, making a nice metaphysical distinction between spirit and soul, which enabled him without rejecting the above statement to believe that finally 'not one life shall be destroyed.'

A little book lately reached me entitled 'As it is to Be,' consisting of spirit communications heard and recorded by one Cora Linn Daniels, and published by herself in Franklin, Mass., U.S.A. These communications state most emphatically that there is no reincarnation. They give an extremely cheerful and delightful description of the future state. All our more elevated desires are to be gratified. There is no wickedness there; our sins fall from us when we leave earth. No evil influence, we are told, affects us from spirits on the other side; only from ourselves and each other here. This latter statement, by the way, appears rather contrary to analogy and reason, as well as to other evidence of the kind. Moreover, these 'voices' declare that there is no punishment after death, except the negative punishment of unfitness for the higher life. Sympathy and help are extended even to the souls that were most depraved on earth. This we can well accept. Besides—and here comes the gist of my letter—the worst and lowest souls, losing their depravity at death, and having but little good to survive, but still some good or divine element, emerge on the other side as mere germs of existence, destined, however, to rise and progress, with increasing capacity for life or happiness, which, according to this book, seem synonymous in the next stage of being. 'May these things be!'

Dublin.

DEBORAH WEBB.