

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !"—Goethe.

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

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NOTES BY THE WAY.

A communication from Willard J. Hull, in 'The Light of Truth,' has moral power and mental illumination in it. It was addressed to Spiritualists in view of their approaching Camp meetings, and had for its object an uplifting of spiritual emotion into the highest reaches of aspiration and good-will. The following, though obvious and simple, has health in it:—

Know you not that you are the light of the world? What are the signs of your discipleship? Are they not knowledge, breadth of sentiment, tolerance, charity and love? Can you, will you, dare you assert yourselves to be Spiritualists and deny these signs? Now what are you doing with them? What do you know? Can you heal the sick, talk in tongues, give messages from the departed, write an essay or make a speech? Have you broadened out by virtue of your contact with the multifarious ideas and the complex character of the men you meet? Do you give respectful audience to him who disagrees with you? Have you that charity which perceives the weaknesses of other people and makes allowances for them? Do you love your neighbour as you do yourself? or, to put it milder, do you love yourself last? Having explored the forest of humanity for nearly twenty-five years of a life of acute activity in search of the panacea for social, industrial and religious ills, the above signs of spiritual life are the best I can find; and I am convinced that the exercise of a majority of them, all of them, if possible, constitutes the true Spiritualist and the true humanitarian.

'Consult the Oracle' (London: C. A. Pearson) is a good book of its kind. Its rather Cheap Jack sub-title is 'How to read the future. A guide to the interpretation of dreams and to other matters magical and mysterious. Being the wisdom of past times and present times as to what will surely come to pass.' The man on the cart calls himself 'Gabriel Nostradamus.'

The writer covers an immense deal of ground, and has much to say of Dreams, Omens, Charms, Spells, Plants, Days, Numbers, Palmistry, Cards, Birds, Planets, Precious Stones, The Evil Eye, Table Turning, Talismans and Amulets, Mesmerism, Fairy Folk, The Divining Rod, and Spiritualism. On all of these subjects, and many others, tradition has handed down a great deal, and most of it is here decanted in a convenient form. The chapters on Table Turning and Spiritualism are thoroughly well done.

'Suggestive Therapeutics' (Chicago: Psychic Research Co.) is a thought-provoking Magazine, blazing with originality: but, as such, of course, it wants watching and, at times, discounting. The July number is all alive with Somnambulism, Telepathy, Muscle-Reading, Medicine, The Sixth Sense (a bright little story of a blind horse), Hypnotism, Prayer, Spirit-Control, Suggestion,

The following, from a rousing article on 'The Philosophy of Zoism,' starts a useful train of thought. It is not perfectly clear, but there is a vital truth in it:—

The day has come when we must for ever throw overboard the vain idea of any full salvation which is not *perfect health*.

Strange to say, and yet not strange, the very Greek word which denotes 'restoration to health' in the New Testament really means 'salvation.' For instance, the woman who touched the hem of Christ's garment said, 'If I may but touch his garment I shall be *saved*,' and the response of Jesus to the touch of faith was, 'Daughter, be of good comfort; thy faith hath *saved* thee.' Thus salvation essentially is health of spirit, soul, and body; and deep breathing and physical development are just as essential to salvation as faith.

I take it that development is all round, and only as it is all round can it become ideally perfect. It may strike you just now as a strange saying that deep breathing is an essential part of salvation, but from personal experience I can say that nothing energises the moral and spiritual nature so much as deep breathing; and if asked for the cause thereof I can only repeat the assertion that the outer breath is the vehicle of the inner, essential breath of God which is as necessary to the true life of the soul as the outer air to the body; and by filling the lungs with the one you not only drink into the physical system God's pure ether, but also into the spiritual system the breath of life.

Shakespeare, in a high mood of inspiration, talks of the 'God within us, breeding wings.' These wings can only grow as the wings of the birds grow, by deep breathing.

Are you troubled with that mental and physical condition called 'a fit of the blues'? Breathe plenty of good, fresh air, bathed with sunshine, into every cell of your lungs, and it shall invade every drop of blood and nerve centre, and storm even the citadel of thy gloomy soul, and cast out thy demons as the sand before the whirlwind!

We have received a valuable historical Paper by Professor Knyper, Member of the States-General of Holland, on 'The South African Crisis.' It first appeared in the 'Revue des Deux Mondes,' and is now translated and prefaced by Mr. A. E. Fletcher. Dr. Knyper is a scholar and statesman of the first order, and, as a Professor in the Free University of Amsterdam, his fame as a historian is well known. He is also President of 'The Dutch Press Association,' and a great lover of England and her Institutions. His Study has been printed in Dutch, French, German, Swedish, and now in English. The price is sixpence, and it can be had from Mr. Harold Rylett, 4, Clock House, Arundel-street, London, W.C.

A truly captivating little booklet is Mr. Aylmer Maudes' 'The Teaching of Tolstoy.' We are sorry it has no London publisher: but it is to be had by post from Mr. A. Broadbent, 19, Oxford-street, Manchester, at the nominal price of 1½d., or 12 for 1s. 3d., post free. It is a pamphlet of 32 pages, with pleasant stiff cover:—for the most part, a sketch of Tolstoy's Life, but also a bright and thoughtful summary of his teaching. Many will find it difficult to go all the way with this strenuous guide, but none will deny that he is a guide, and a good one too.

'The Christian Register' criticises M. Camille Flammarion's book; and we note its criticism because it represents a large and not unintelligent class. The line 'As to

the facts recorded (if they be facts) will sufficiently indicate its bias. The following extravagance (as to coincidences) will measure its sense of proportion:—

For instance, that a Frenchman should have tasted plum-pudding but three times in his life, and each of those three times in the presence of M. de Fortgibu, whom he never saw at any other time, presents a combination of events as incredible as the wildest ghost story that he tells.

We have long asked for seriousness instead of frivolity. We may have to ask for sincerity as well as seriousness.

Children are often very sharp: and they can be also very pertinacious. When the two are combined, mothers beware! Here is a case:—

The four-year-old daughter of a popular New Hampshire clergyman was ailing one night, and was put to bed early. She said, 'Mamma, I want to see my papa.' Her mother replied, 'No, dear; your papa must not be disturbed.' Pretty soon she said again, 'I want to see my papa.' The mother replied as before, 'No; your papa must not be disturbed.' It was not long before she uttered this clincher, 'Mamma, I am a sick woman, and I want to see my minister!'

We came across a story, the other day, which we commend to some of our over industrious critics. It is as follows:—

Almost the last time—I do not know but the very last time—that Daniel Webster appeared in court, he was counsel in a great patent case—a dispute between the inventors of two car wheels. Mr. Webster's client claimed that the other man had borrowed his invention, was manufacturing his wheel. Rufus Choate was on the other side; and that great and wonderful advocate exhausted his ingenuity for half a day in pointing out the differences, distinctions, and want of resemblance between those two wheels. And, when he got through, Mr. Webster got up, and, putting his hands in his pockets, he said: 'Gentlemen of the jury, there they are. Just look at 'em!' And Mr. Choate's four hours' argument was answered.

This is precisely what we keep on saying to our laborious Choates. We know it is not as easy to examine our evidence as to look at two wheels, but it is a hundred times more satisfactory and to the point than ignorant denunciation and inexperienced scorn.

ASTROLOGICAL.

The July number of 'Modern Astrology' contains the first of a series of articles entitled 'Descriptions from the Rising Signs.' The sign Aries is taken and its characteristics are illustrated by the publication of the photographic portrait and the horoscope of a certain Indian gentleman, a keen student of astrology. Bessie Leo has a suggestive and helpful paper upon the planet Mercury as symbolical of mind in a nativity. Another interesting article deals with 'Occultism in Astrologic Study.' Mr. H. E. Bailey is responsible for the first instalment of 'The Student's Ephemeris for 1901.' Of the other articles 'Notes on the Zodiacal Signs from a Psychic Standpoint,' 'A Solar Subject, and 'Observations,' are deserving of notice.

We have also received the June number of 'The Sphinx,' published in Boston, U.S.A. (sole agent in this country, J. M. Watkins, 53, St. Martin's-lane, W.C.) It is an attractive and ably edited magazine. The article dealing with 'The Horoscope of the French Republic' is of considerable interest, as the horoscope has never before been published. We note that France should 'beware of provoking any great sea power,' and that the aspects are not favourable to the success of the Exhibition. In 'The Star of Bethlehem' we have some thoughtful speculations concerning the identification and symbolism of that remarkable star. 'The Character and Fortunes of Capricorn' are strikingly set forth by the well-known astrologer, Ely Star, and Heinrich Diath contributes from the Spanish, 'A Chapter in Chaldean History and Philosophy.' There is a continuation of 'The American Grammar of Astrology,' together with the usual birthday information, and daily advice for the month.

A. B.

THE COMPOUND LAW OF LIFE.

BY JOHN E. PURDON, M.D.

There is an old saying that a question well put is half answered. The question recently asked in 'LIGHT,'—'What causes the disintegration of a dead body?'—may have its essence presented in another form: 'What is the difference between a living and a dead body?'

This question can be better answered for broad-minded Spiritualists with enlarged experience than for professed scientists who are hide-bound by the traditions of the past, and who are but now opening their eyes to the possibilities of the future. The scientific Spiritualist is the man to whose judgment I would like to appeal for a broad and just consideration of the answer I propose to give to the above vital question.

The body of a living man is the common property of the race, inasmuch as it is the medium of communication, actual or possible, between the soul of the individual possessor and all the other souls of living men who are confined within the limits of flesh and blood. We have a sense-knowledge of each other's bodies and an inferential knowledge of one another's souls, and we have each a mixed knowledge of his own nature. We know our bodies, in part, as the external thing in space—objective knowledge, so-called; and we subjectively recognise the presence of a spiritual unity, but only through its partial realisation as the Empirical Ego. Our full knowledge of the True Ego is what Spiritualists expect in the eternal progress of the members of the race individually and collectively—the progressive development of the God consciousness in and through each of us.

Matter has a particular aspect which never yields itself to a complete physical and chemical investigation; that is, in its condition of protoplasm, the physical basis of life, which must cease to be living matter in the test tube or balance of the chemist. The knowledge we have of this matter, independent of its proportional parts of carbon, hydrogen, nitrogen, oxygen, and fractions of other elements, is that it is a flowing stream of life in which spirit is embodied, and which manifests its specialisations through variation in its complexities of form.

Now we, as spiritual beings, are within this matter, the living elements of our own bodies, just as we are outside those of our neighbours, and partly outside our own, *i.e.*, those parts of our bodies with which we no longer maintain the continuity of subjective consciousness. Now, if Spiritualism has taught us anything, it has taught us that this breach of continuity is not absolute, but that a subjective realisation of the whole organism can be opened up, which permits what appears to the observer to be an apparent contradiction of all physical experience. The medium who 'materialises' a figure from his own life-stuff, or the medium who suddenly appears three miles away from her own home *in propria persona* of flesh and blood, furnishes the certificate of the truth of this statement.

Take two contrasted states of the body as furnishing indirect evidence of the value of the principle of reversibility here applied. A man will lie in a trance for days, with all the indications of the blood circulation absent, and then recover his mental and physical vigour without apparent loss. But if a string be tied round the leg of that man while in the full exercise of his bodily functions, the advent of gangrene is as certain as the rising of the sun, under ordinary circumstances. I add the restriction advisedly, for we have the light of analogy to guide us in believing that a power which, by establishing abnormal physiological conditions, can prevent a red-hot lamp chimney from burning the flesh of a medium, might very well prevent mortification from taking place by inducing something corresponding to the trance state, when the pressure of a tight ligature would not be followed by its usual bad effect. The simple fact is, that the law of life operates under different conditions, or different conditions determine different aspects of a compound law of life.

As the treatment of the subject by the light of mathematical analogy is both safe and suggestive, and, I will add, necessary—a fact to be soon acknowledged—I take the liberty of going rather fully into some matters relating to

the theory of attractions, which I believe point unerringly in the direction of a true solution of the problems of life and matter, and afford a safe and logical application of the method of analogy to their inscrutable secrets.

The relation of thought to extension is a plain practical matter of fact, and yet it is the difficulty which must be reconciled with the subjective experience that we recognise ourselves as beings the essence of whose permanence is identity in a time succession—sameness of form in a series of changing events. This is the most general class under which we can include that which, objectively regarded, is believed to be the physical basis of the entire range of nature. And yet we freely acknowledge the necessity of an extended organism for the expression of the internal soul life and the maintenance of its relation to similar units, the independence of which has to be acknowledged and preserved equally with that of the being that thinks them. This involves the necessity of the existence, for each, of a physically exclusive material form; and hence arises the reality of matter and space and the part they play in the development of a communal unitary system, all the elements of which are equally entitled to consideration as separate realities, and yet all of which are included in the mental field of each, determined to order and subjection, as passive elements of consciousness, so long as the distinction between the external and internal orders of existence is vitally sustained by the integrity of the conditions that maintain the radical difference between time and space. This is the law of individual life, of the permanence of the Ego.

But it is now as well known to the man in the street as to the psychological specialist—in fact better—that the Ego can be invaded and overcome, and that those existents, which should naturally have a passive and secondary and merely inferential position, become dominant on occasion, and as active agents use the organism so invaded to the exclusion of the normal owner, whose certificate of ownership to the rest of the world is the fact of undisturbed possession. This vital disturbance must be accounted for, not in words and metaphysical quiddities, but by the recognition of the meaning of the Law of Life, which is no longer an unrealisable abstraction but a matter of natural science, thanks to the variations which are presented in abundance by mediumism, animal magnetism, hypnotism, &c. The law of the body will give us the law of the mind, and, therefore, the most general theories for the consideration of material influences are the most valuable for suggesting new thoughts about mind and soul.

The law of the force of attraction between masses of matter, that between electrified bodies and that between magnetic poles being that of the inverse square of the distance, which is also that of the difference of light and radiant influence in general, is a formal law of space, of externality, and it can be therefore used as the basis of a formal theory of life-action, normal and abnormal. Since all the forces of nature are concerned with the changes of a living organism, it will be understood that the sketch given in this paper will apply *mutatis mutandis* to other forces as well as that of gravitation. Indeed, I may state with truth that it was ideas connecting the conception of potential with physiological adjustment of energy for the consummation of design, within and without the living organism, that first led me to these general thoughts on the physical basis of life and mind.

One thing is clear, that Spiritualism requires some general formal principle to hold its wonderful assortment of facts together; facts which, to the eye of the untrained man of orthodox science, appear to be nothing but a chaotic mass of rubbish and contradiction. Take, for instance, 'There is No Death,' by Florence Marryat; what would not a general physiological principle do for the human mind that would at once hitch on the entire contents of that book to the greatest physical and mathematical generalisations of the age? And yet I see no difficulty in doing this, if people will first open their eyes and then see into the facts presented the most obvious interpretation that presents itself. I have been through it all, and I know whereof I speak. Take, for instance, the materialisation of figures out of the white cloud-like material extruded from the medium's body.

What can there be simpler than to suppose that stuff a form of the bioplasm of the medium's body, subject to a potential or design thought, whose physical side is a force function from which energy is differentiated for the purpose of doing something independent of the ordinary? And further, that when that material is moulded into the form of a living being, the life standard of reference, the mathematical significance of the Ego, has undergone what we call in the higher algebra a transformation, the vital continuity being still maintained between the thinker and the thought, although considerably modified? Surely it is not too much to allow to the higher animal that which is an essential property of the living material out of which it is constructed—physiological reversibility of form. Energy is quantitative, but spiritual, under whatever form.

In considering life as manifested in terms of a symbolic law, external and internal, physical and spiritual, I wish to show that the cosmical forces, with which we are most familiar in their gross and massive results, are those which also in their minuter form minister to the needs of mental expression and impression. At best we can get but a fragmentary view of life, for the continuity of consciousness is not the dynamic continuity of cause and effect where the changes that take place have an intimate point to point relationship. Consciousness, on the other hand, is a mosaic of effects, written in large and comprehensive symbols, which analysis shows us to have its own minuter principles of relation as we gain power of interpretation. We find our thought mosaics in all forms, from that of a bad dream to the inspirations of a genius, who dashes down on the background of his scientific imagination conceptions in the rough, which in after ages may direct the world changes. But each thought with a meaning to it is complete in itself and represents an integration of elements of feeling that separately have a meaning, in terms of the lower life, but which in their conjoint meaning are the instruments of the growth of mind. All disordered mind is capable of analysis and separation into disjointed real elements, so long as the instrument of elaboration and expression is not completely disorganised. Then comes, of course, the living chaos which is completed by death, of which it is the emblem.

The human intellect is not intended to answer the question—how many separated forces or physical causes enter into the production of this or that result? Completely neutralising systems of forces, with a zero resultant, may lie at the back of every phenomenon perceivable by the mind, in addition to those which, by actually operating on the living matter of the body, produce a result in consciousness. This, of course, means the living body with appropriate means of response to stimulation, so as to transform the same into definite terms of conscious sensibility. Hence, man may possess a soul or spiritual principle, extending back through his earthly to his Eternal Father, that is hid from him until furnished with the special agency of manifestation, whether that depend upon the removal of inhibitions in his own particular case or his sensitive response to impulses hitherto unperceived. For this reason it was advisable to choose such a method of symbolisation as would include an indefinite train of zero systems, which might gradually, as occasion arose, show themselves as actual though latent forces of the total chain of life. This interpretation put upon the internal aspect of the law of attractions will not, I hope, be considered too strained. At any rate it attempts to connect two radical facts, one physical and the other spiritual, through mutual interpretation. If any man should think that this paper is just a mere play upon the words external and internal, attraction and vibration, energy and life, &c., I would ask him to go over his points of objection once more, for I think my analogical concept is sound as well as wide.

Spiritualism presents us with the eternal problem of God, Nature, and Man in a new guise. It enables us to study man and natural objects in a state of perturbation and to apply the powers of our reason to questions that have hitherto led the student into the mazes of contradiction and antinomy. Man's thinking and doing powers are found not to be tied down to the rigid boundaries imposed by muscles on the one side and consciousness on the other. Modern geometrical speculation points to the

conclusion that muscular activity, space consciousness, and force expression, or energy differentiation, are all intimately bound together, and that a change in the one necessarily carries with it a correlative change in all the rest. We know that mediums can act independently of their muscles and that their dissociation carries with it an entire revolution in the manifestation of the powers of life.

De Morgan says in his great work on the Calculus :—

‘The aim of the science of mechanics is the discovery of the relations which exist between motions and their producing causes. These causes of motion might never have been considered separately from the motions themselves, except in a purely mathematical point of view, if it had not happened that any cause of motion, prevented from producing its effects by direct human agency, gives to the individual agent the notion of pressure or resistance. Hence in pressure we have a certain antecedent of motion, which will begin to take place the moment the opposition to the pressure is removed : and the pressure being one thing, and motion another and a distinct thing, the investigation of the manner in which the former produces or affects the latter is one science under the name of *dynamics* ; and the investigation of the method in which pressures may act upon a material system so as to counterbalance each other and produce no motion is another under the name of *statics*. There is a real distinction between the two ; for in the second it is not necessary to consider any laws of connection between pressure and motion ; whereas in the first, such connection must be made, and its laws either laid down hypothetically for future verification, or deduced from actual experiments.’

The distinction here drawn by De Morgan between dynamics and statics is an artificial one when the forces of life are considered. It is all very well when rigid beams and bars produce a condition of relative rest ; but when the tension of muscles is a cause of relative rest a vital expenditure of energy takes place which is only quantitatively different from that which is transformed when work is done in the movement of a mass of matter. Here the pressure is experienced as before, but the phenomenal resultant of the force exerted is not apparent, for, in place of overcoming the resistance offered by the inertia of a mass of matter or the elasticity of a spring, it is employed in making the molecules of body vibrate as heat, to be radiated off in ether disturbance. Experience, therefore, shows us that when pressure is felt and known to be exerted it is either the sign of actual work done or of heat-wasting energy. But, again, Spiritualism shows us that work is done, and other forms of molecular energy manifested independent of the knowledge of the agent, so that pressure, muscular activity, space-integrated energy, and mass moved are connected together in the chain of experiences that furnishes us with the data of the external world and our relation to it, their supersession leaving open an unlimited field. Where, on the other hand, new objective experiences are offered, with doubtful or unanalysable subjective accompaniments, we may apply the general physical and mathematical principles for their interpretation, extending them when necessary to include the novel subject matter.

As the whole external world is given to us, we estimate all our physical relations to it in terms of the pressure consciousness, and this, aided by the visual consciousness, with which it is closely correlated, is the basis of the system of signs by which the Author of Nature has presented nature to us in terms of ourselves. Consciousness is the subjective state corresponding to the external aspect of nature, with its sense laws corresponding to the great law of nature. But as there is an internal aspect of the physical cosmos which has, corresponding to it, the basis of sense and feeling in the law of isochronous vibrations, we are justified in inferring that there exists, masked and overshadowed by consciousness, which is a general state limiting all living men to the same constants of space and time, an unlimited, individual state not so determined in time and space, a state in which each holds his appropriate place in the life of God and His universe as a dynamical unit or operative cause.

And yet these contrasted aspects of force, of state, and of life must be recognised as the same in difference, the difference being due to formal conditions of adjustment. This will, I think, enable us to consider the facts and indications of Spiritualism with the hope of a rational solution of its apparent contradictions. It is not necessary to make

reference to physiological experiments, by which my thoughts on this subject were first suggested, further than to say that I found both motor and visual functional disturbances that, like mediumistic manifestations all round, had to be accounted for in a general theory.

The law of the mutual influence of all the matter in the world or in the heavens above us is that of the inverse square. An attraction or pull exists between any two portions of matter which is measured by the product of their masses divided by the square of the distance between them. Up to the present time no man has been able to prove that this law is more than a law of appearances—a generalisation from the evidence of the senses representing the changes taking place in the external order of Nature. It is so far, at any rate, a law of mind.

The acceptance of this truth as a matter of fact enables the astronomer to tabulate and predict the future places of the planets and comets from present observations. This formula of attraction as applied to the motions of the heavenly bodies, was first discovered by Kepler from direct observations, under the form of the law which states that ‘the squares of the periodic times are proportional to the cubes of the mean distances’ ; and Newton systematically developed the theory of attractions into the stable foundations of modern astronomy, but he never claimed action at a distance across void space as an essential property of matter. Newton, in the ‘*Principia*,’ gave many demonstrations of useful and suggestive applications of different forces. Among them he proved that a sphere of matter, all whose elements attracted according to the law of gravitation, could be condensed into the centre for the calculation of its effect on other matter. He also proved that a material point inside a homogeneous shell of attracting matter had no resultant force, acting upon it at any point within the surface, different from zero. This principle is unique, no other law of force possessing this property of neutrality, brought about by equal and opposite effects all over the surface.

A curious consequence of the above two applications of Newton’s law is the fact that inside a homogeneous sphere of attracting matter the law of attraction seems to change from the law of the inverse square to the law of the direct distance. As outside an attracting sphere of matter the whole attraction may be supposed concentrated at the centre ; and as, if such were the case, any shorter distance than the radius of the sphere would show an attraction or pressure to the centre inversely proportional to the square of such fraction of the radius, a great increase as the centre is approached would result, until just before the centre is reached the force becomes infinitely great, to change instantly to zero or an infinitely small amount at the actual centre. But in the case of an actual sphere of matter not so concentrated at the centre, a material particle, as it advances towards that point, is constantly leaving a neutral shell of matter behind, so that at each advance the quantity of matter in the sphere of diminished radius (since it may be supposed for the instant to be concentrated at the centre), makes the quantitative pull appear as if it depended upon a force varying directly as the distance from the centre.

(To be continued.)

ROUNDEL.

Though you are far away, and I am here,
Though now my skies are blue, while yours are grey,
I think the flight of time we need not fear,
Though you are far away.
With me, ’tis true, the summer shines to-day,
With you is winter, dreary and severe,
With you the world is dull, with me ’tis gay.
Still you across the sea my message hear,
And I know well all that you wish to say,
So we can bridge the seasons of the year,
Though you are far away.

E. FANSHAWE HOLDEN.

‘LIGHT’ SUSTENTATION FUND.—We gratefully acknowledge the receipt of the following additional contribution to this fund : ‘A Friend,’ £1 ls. Remittances by other friends may be sent to the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, London, S.E.

SOME RECENT EPISODES.

BY 'AN OLD CORRESPONDENT.'

I.

More than once I have been asked to furnish inquirers after spirit identity with the record of a 'complete case' of spirit return on the lines of the remarkable one of Abraham Florentine, which came under the experiences of my late lamented friend, Mr. Stainton Moses; but my reply has always been that 'I can furnish scores of cases where (to me) identity was proved "up to the hilt,"' the details were, though absolutely convincing to myself, such as could not carry conviction to an outsider. And all such details and tests, though often very mundane and commonplace in their character, conveyed to me a clear conviction regarding spirit identity, personality, and power in spiritual entities to enter into communication with persons specially gifted on this side of the veil, and also to control material objects here. It is chiefly for this reason, and possibly from a large experience of automatic writing, that I value that particular mode of communication between the two worlds as being the most reliable. Time and again have I found familiar expressions, unknown to the medium but familiar to me, reproduced in the automatically written messages received through her hand during the past twelve or thirteen years. Take, again, the matter of handwriting or signature. How seldom can the earthly script be reproduced. I believe this occurs just because it is generally 'physically' impossible (I speak entirely from a mundane point of view) for a 'spirit entity' controlling the 'fleshy hand' of an 'earthly medium' to be 'able' to write the script so easily penned by the spiritual communicator, when incarnate. And yet out of several hundred messages automatically written, now in my possession, I am able to identify without the least hesitation at least nine signatures, and in about five of these instances the earthly script has been reproduced. I therefore think I am entitled to contend that automatic writing is one of the most convincing forms of manifestation of spirit return.

I have been led to make these preliminary observations because of their distinct bearing upon the few episodes now to be dealt with; as, although the details to be given are quite prosaic, the evidential value of reproduction of handwriting, of earthly traits, observations or tendencies, appears to me to be of paramount importance in judging whether the communication does or does not emanate from the person purporting to make it.

In my last article published in 'LIGHT' in June last, detailing certain sances with Mrs. Treadwell and Mrs. Titford, I referred to the sudden transition of an old and esteemed friend, Mr. R., who was taken away ere I knew he was ill. As previously explained, my clairvoyante relative knew R. well by sight, but not personally, and as our intercourse was entirely 'outside' she knew nothing whatever of his proclivities or characteristics, and on the first occasion of his return, in May last, as formerly detailed, she was only able to give me a correct reproduction of his very peculiar way of speaking, partly through his nose and partly through his throat. As I knew he would be very anxious to write me a message regarding an iniquitous act of repudiation of a just debt perpetrated towards his executrix after his demise, and which was expected both by him and by me would occur on that event, I asked the medium if he would be able to write me, but unfortunately at that particular period she had been seized with a tedious illness of some weeks' duration and her power in that direction had become greatly enfeebled, so that the expected message has yet to be written. It is, however, satisfactory to me to record the fact that about three weeks ago, viz., the third week in June, Mr. R. again paid the clairvoyante a visit. On this occasion he was much more powerful and communicative than formerly, and among other tests of identity he gave the following: (1) He again asked for me by my Christian name, as he always addressed me when here. (2) He referred (but in general terms) to the wrong perpetrated on his executrix by one who was justly indebted to him in a large sum of

money. (3.) He referred with great emphasis to the disturbed state of a large and prosperous commercial company in which he and I were deeply interested, and whose fortunes and prospects were for the time greatly clouded, owing to the divisive courses pursued by one of the shareholders named G. This last was a matter of daily discussion between us every morning when we met for some months before his demise. Mr. R. then wound up his remarks with an emphatic slap of his fist, crying out in a loud voice, 'Confound G!' This was so like what he used to do when here that this test of identity was to me overwhelming. The medium then asked me if Mr. R. had had a daughter who had passed on before his transition, and on my reply in the affirmative stated that a lady who appeared to be his daughter stood near to him and listened to the conversation. Now, all these details were to me most interesting and convincing, just because 'the man,' as I 'knew him' in his strong and vivid personality, 'came back to me,' and the whole scene demonstrated that, through a medium who only knew him by sight, he was able to give me clear and undoubted proofs of his identity and personality.

Mr. R.'s religion when here was of a very simple kind; like that, I suspect, of a great lot of people. He went to church once a day and heard the orthodox service and sermon, put on his hat and walked home, and thought no more of the subject till next Sunday. A well-read man, a man of affairs, deeply immersed in commercial business, he was simply a child in spiritual ideas; and I have no doubt the orthodox Heaven had no particular attractions for him, although he felt bound to believe in 'the house not made with hands eternal in the heavens,' the kind of paradise portrayed in the 'Revelations of St. John.' He must, therefore, have been surprised on reaching the other side at the condition of things he found existent there, for he said to the medium that he was astonished to find 'that there was no city with golden gates,' and 'no houses that were not made with hands,' but lovely plains, valleys, and dells with lovely streams, and he informed her that he had just had a beautiful stroll in a valley which had a strong resemblance to a place called C., near which at one period of his life he had resided; and, in short, he found a complete *bouleversement* had taken place in his religious condition and surroundings. Just before he left her the medium discovered, standing close to him, a venerable old man of my acquaintance named C., who passed on three years ago, and who said to her, 'Our friend here, Mr. R., had a large interest at one time in the shares of a certain company' (being the company above referred to), 'and so has Mr. —' (my name), 'and do you know, I had a little "flutter" at 'them once myself.' Now this was quite accurate. The medium knew of my shares but not of Mr. R.'s interest in the concern, but as to Mr. C. or his 'flutter,' she could have not the slightest information, as it was only about ten years ago, when Mr. C. accidentally met me in the street, and when the fortunes of the company were at a very low ebb, he bewailed to me having done a little speculation in them and which looked very disastrous, but he took the advice I gave him (owing to my better knowledge of the company), and by holding on came out 'all right' several years before his transition.

Very mundane all this, 'very prosaic,' some may say, to come from the spirit world; but to me at least, how real, how tangible, how convincing! Better far that the discarnates should refer to the world they had so lately left, than either give no tests at all, or write or say vaguely, 'I am very happy,' 'God bless you,' 'Love to mother and sisters,' 'Don't mourn for me,' &c., as I have heard so often at mixed sances from many controls of very doubtful identity, and certainly of no spirituality.

(To be continued.)

COMFORT AND HELP NEEDED.—The great mass of people in this hard, work-a-day world need all the comfort and encouragement which religion can afford. Their burdens are heavy, and too often their eyes are red with weeping. There are cares and anxieties which gall the shoulders, and bereavements which break the heart. Tell it how you will, the story has a line of tragedy running through it, and one goes but a little way before he stumbles on a disappointment or a grave. In other words, men and women must have help.—REV. G. H. HEFORTH.

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Assisted by a Staff of able Contributors.

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THE CHURCH AWAKING.

We offer our respectful congratulations to 'The Church Times.' Its Article on 'Spiritualism,' on July 6th, is almost perfect in tone. For gravity, fairness, knowledge and good taste, we hardly remember anything better, if as good, from what, we hope without offence, we may call an outsider, though, before long, there will be no real outsiders. Our case is becoming too well known, and inquiry is becoming too serious, for that.

The Article, indeed, commences with the statement that we are mistaken as to the physical and psychical truth on which we rely: but, in the end, that vanishes and we get all we want. In fact, almost the next sentence after this statement begins with what we regard as a full admission of the facts upon which we rely. Referring to the reports of spiritualist experiences, 'The Church Times' says:—

We, however, have no wish to impugn the *bona fides* of the narrators; we are prepared to believe that tables do spell out names and messages, that articles of furniture really move in obedience to a 'control,' that entranced mediums speak and write of things which could not have reached their minds by the ordinary recognised channels of knowledge, and that forms are seen, and voices heard, by certain members of the 'circle.' Whether these things are so or not is purely a matter of evidence; it is utterly unscientific to say they cannot happen, and as clearly against the truth of Holy Writ, to affirm their non-occurrence in the course of human history. Those who doubt the facts are at liberty to suspend judgment, but that is all; if they wish to speak with certainty let them investigate, otherwise they have no claim to be heard for or against the alleged facts.

This remarkable statement is followed by an administration of rebuke to three classes of opponents:—those who will not touch the subject because the supernatural or supernormal is due to direct Divine action, and tampering with it may mean irreverence; those who think it is all traceable to Satan and therefore highly perilous; and those who assume 'that all men seeing or hearing unusual things are either liars or lunatics, or have made of a physical fact a psychical delusion, and become victims of an ill-regulated imagination.' All these, 'The Church Times' rebukes to this extent, that it frankly says: 'The inquiry cannot be productive of good until these hypotheses are dismissed as insufficiently explanatory in all cases.' So far good. It then proceeds to set forth what, in its opinion, is 'probably true in the phenomena of which so much is made by "Spiritualists."' First, of course, it cites 'Telepathy'—a blessed word! as good in its way as 'that blessed word "Mesopotamia."' Second, it lays emphasis on Sympathy. Third, it admits Seership.

All through, it makes anxious efforts to shut out 'discarnate spirits.' In discussing Telepathy, it gives in entirely to the modern view that thoughts are forces or 'things.' It says:—

Reasoning from the facts of telepathy, there is warrant for supposing that a thought once concreted or incarnated becomes a centre of energy, radiating in all directions, and affecting a number of minds, many, perhaps most, of whom are unaware that the radiations have reached them, and others, although aware of the entrance, not recognising the source of the message.

It supposes, then, that the medium is 'little else than a living mental mirror or reflector,' and that what comes to the medium's mind is transmitted from 'some mind on earth.' Of course, if we admit that, and stop there, we could hardly ever prove spirit-communication, through trance speaking or writing mediumship, for it could almost always be assumed that someone on the face of the earth knew what was spoken or written.

But, really now, is not this a rather desperate remedy for keeping out 'discarnate spirits'? If a spirit in the body in India can unconsciously mirror something into a stranger medium's mind in London, why might not a spirit out of the body consciously mirror its thought or picture into that mind? One would think that a spirit, unhampered by the body, could more easily influence the mind or spirit of the medium, mind acting directly upon mind. But 'The Church Times,' in its nervous anxiety to shut out 'discarnate spirits,' actually suggests that they, being 'without the apparatus of thought-transmission,' are unable to communicate. This is almost too much for our gravity, and we really want to be grave. What 'The Church Times' calls 'the apparatus' is only needed because the fleshly hindrances have to be overcome. Once shuffle off 'this muddy vesture of decay,' we shall do splendidly without 'the apparatus'!

But, really now, is not this Telepathy being stretched well-nigh to splitting? Perhaps 'The Church Times' has heard the story of a good Roman Catholic who was taken to a very High Church in London, and who, on being asked afterwards what he thought of it, said: 'I prefer the simpler service of the Church of Rome.' So say we, in the presence of these stupendous performances of Telepathy: 'We prefer the simpler, the very much simpler, explanation of Spiritualism.'

But Telepathy does not cover the field, stretch it as we will. If the writer of the article in 'The Church Times' will carefully read Professor Hyslop's narrative in 'Harper's Monthly' for June, he will find several instances which absolutely shut out Telepathy. But, beyond this, how comes it that the communicator (or the medium), if he relies upon reading the thoughts of the experimenter or the thoughts of others, never (according to Dr. Hyslop) tells anything but what he himself has known? How comes it that, out of millions of possible incidents or thoughts at his command, he (or the medium) selects only those that were common both to the experimenter and to the professed spirit? The incident was known to 'some mind on earth,' says 'The Church Times,' and Telepathy got at it. Upon this, Professor Hyslop remarks: 'To obtain such incidents, Telepathy would first have to hunt up the right person among all living consciousness, this person being absolutely unknown to the medium, and, from this person's memory select the right fact to personate the communicator. The reader can imagine for himself the character of such a hypothesis, and must determine also whether he chooses to accept it. Any man who can believe it ought not to find it difficult to believe in spirits.'

A concluding reference to Seership is as important as anything in this remarkable Article, especially as it cuts right away the sole reliance upon Telepathy and admits

'the appearance of Samuel to the medium of Endor' (that phrase, 'the medium of Endor,' being of itself significant). This is followed by a practically full surrender, in these words:—

The incident easily falls into line with much that is known of mediumistic operations. If Samuel was permitted to re-incarnate, to revisit the earth, to 'materialise,' there is no reason why the instance should stand nearly solitary in all human experience; but as more recent and exact knowledge of psychic power throws a new light on Saul's interview, it may be that the 'vision' was not so much supernatural as supernormal, and within the limits of mundane life.

It is true that this writer goes on to select 'the operation of the seer quality common to all mankind' as the explanation of 'the appearance of Samuel,' the apparition being classed with 'the projected image of a mental apprehension,' as in the case of one who is 'warned off a dangerous path by the apparition of a departed friend.' There are refinements here which we do not care to follow up. They only seem to indicate indecision or want of strong grasp.

We do not say that 'The Church Times' is with us. In fact, in parting (as in its introductory Article), it gives us the usual slap in the face for safety, but we do say that its admissions lead straight to our conclusion, and we are quite content to wait, in the assurance that the right inference will assert itself.

'To this complexion thou must come at last.'

THE MEDIUMSHIP OF MRS. THOMPSON.

On Monday evening, July 16th, at a meeting of the Society for Psychical Research, in the Westminster Town Hall, Mr. F. W. H. Myers read an interesting paper on 'Trance-tutance and other Phenomena observed with Mrs. Thompson.'

After expressing his indebtedness to Mr. and Mrs. Thompson, he said that he thanked with his whole heart the beings, much higher than ourselves, who from the other side had directed their efforts to secure successful results through Mrs. Thompson's instrumentality. He also acknowledged his indebtedness to Mr. Thurstan, who, by his 'classes' some years ago, had mainly developed Mrs. Thompson's psychical powers, and had afterwards introduced him (Mr. Myers) to her. For two years Mrs. Thompson had given much of her time for the purposes of Mr. Myers' investigation, and she had benefited by her trances and the cultivation of her psychical powers, both physically and spiritually. This was as it should be, as psychic susceptibility, said Mr. Myers, is a perfectly normal function that does good when judiciously exercised. He recommended those who wished to help the work to follow Mr. Thurstan's example, and sit, either by themselves or with a few like-minded people, and endeavour to develop their psychical faculties. He affirmed that Mrs. Thompson's trances were real and facilitated communion, but in her waking states also she sees visions, hears voices, and is conscious of guidance and impulses from the spirits who associate with her. During the past two years her chief control had been a child of her own, 'Nellie,' who in this way had been leading a kind of earth-life in conjunction with her mother. Passing to spirit-life when but a baby, 'Nellie' was, she says, taken care of and educated for the purpose of the intercourse which has been carried on, by a Mrs. Cartwright, who had been when in earth-life a teacher to Mrs. Thompson.

Mr. Myers expressed his confident belief that 'Nellie' was not a mere secondary personality of her mother but a distinct individuality. From the testimony of Mr. Thompson, which Mr. Myers read, we learned that Mrs. Thompson used to go into trances shortly after their marriage, from which he tried to wake her by shaking her. In his perplexity, knowing nothing of Spiritualism, Mr. Thompson wrote to her father asking his advice, and was told to 'take no notice—her mother was just the same'; so that once more the fact that the peculiar powers which are necessary for mediumship appear to be hereditary comes before us.

In studying the phenomena presented through Mrs.

Thompson's mediumship, Mr. Myers had benefited largely by the experiences of Dr. Hodgson with Mrs. Piper, and, although at first there was a lack of definiteness and a good deal of what appeared like fishing, that had almost entirely disappeared. He had requested 'Nellie' never to put a question or say anything dubious. She had been told not to mind making any number of mistakes, her remarks would be recorded and taken for what they were worth, and she gradually got to know what was wanted and got into touch with higher spirits. It had been predicted that 'Nellie' would have to go higher and that her mother would be taken charge of by other and more capable spirits. That prediction was being realised. Mr. Myers pointed out, what is a very common experience with mediums, that Mrs. Thompson does not often get facts from those people on the other side from whom she most desires to hear nor about those in whom she is most interested. Thus, although she was naturally anxious to succeed with Sir William Crookes, she could only get a very trivial incident with him. 'Nellie,' however, volunteered information which at first seemed of very little moment, but, upon being followed up, it was found to be a good illustration of 'Nellie's' independent vision. Briefly, it was this. 'Nellie' said that her mother had been to a large draper's shop and that the man who served her was a thief. Her mother had bought some towelling which came to 3s. 2d. She paid the man with two florins. He went through a passage into another shop and wrote out a bill for 1s. 2d. He put 2s. into his pocket and brought 10d. change to her mother but did not give her any bill. 'Nellie' emphatically declared that she had seen this. On regaining her normal state Mrs. Thompson, upon being informed what 'Nellie' had said, sent for the parcel, which had not been opened, and when it was undone no bill could be found. Mrs. Thompson, urged by 'Nellie,' went to the draper's and obtained an interview with the proprietor. She told him what had occurred, and admitted that she was unable to affirm that she *saw* it, but she was sure that a theft had been committed. The manager of the cash department was sent for, the vouchers for the day's takings by that particular man were examined, and one for 1s. 2d. was found, but none for 3s. 2d. The man was called and questioned; he at first denied all knowledge, but ultimately admitted his guilt and was dismissed. Mrs. Thompson could not have seen in the ordinary way what the man had done, and Mr. Myers said: 'I believe myself that "Nellie" did see, and that her power of independent vision is proved.' Mr. Myers had himself seen the proprietor, and had documentary evidence in support of what he had stated. He related other interesting experiences and read a lengthy statement from Professor Moutonnier regarding his interview with Mrs. Thompson at Monte Carlo. The communication from the Professor concluded with the affirmation of his belief that the phenomena which transpired were due to spirit influence and were not explicable on the theory of the activity of the sub-conscious personality of Mrs. Thompson, or of telepathy.

Dr. Richard Hodgson expressed the great delight he had felt in reading some of the records by Mr. Myers of his experiences with Mrs. Thompson, and he had been struck by the many points of curious resemblance between Mrs. Thompson and Mrs. Piper. He said he was, if anything, more interested in finding out the causes of the obscurity which so frequently marks the efforts to communicate with people on the other side or their efforts to reach us, and he endeavoured to discover the conditions that govern these things, and learn how to remove obstacles and eliminate confusion, and prevent interlopers.

Mr. St. George Lane Fox Pitt felt that there were good reasons why the spiritist hypothesis should not be adopted. He did not dispute the phenomena, they were, he believed, absolutely genuine; but he deprecated the use of the word spirit and thought that the use of terms which had become familiarly associated with Spiritualism was detrimental to the proper investigation of the phenomena, which were, he thought, associated with and due to the subliminal self.

In reply to a question Dr. Hodgson stated that he did not think Mrs. Piper's secondary self had evolved Dr. Phinuit. He believed Dr. Phinuit to be a real personality; beyond that he could not go, but he had been receiving com-

munications from friends of his own during recent years, and he was completely satisfied of their independent existence and identity.

Mr. Myers will continue the subject at subsequent meetings of the society.

LIFE AFTER THE INCIDENT OF DEATH.

The value of Spiritualism consists primarily in the fact that it supplements and confirms the hopes and intuitions of the human heart and gives certitude in place of conjecture, knowledge instead of belief. This result, this all-important result, of the strenuous efforts of spirit people, of the noble fidelity of mediums, of the persistent devotion of the pioneer advocates of the facts of spirit intercourse, is now being recognised by advanced thinkers in all realms. The splendid services of the heroic but despised sensitives who bore the brunt of the world's scorn and contumely half a century ago, are at last winning recognition, and the world's desire—its 'longing after immortality'—is to-day established as a conviction based upon demonstration—no longer a dream but a scientific assurance. The 'lips of Love' need no longer 'kiss the lips of Death' with bitter pain and sense of utter desolation and loss, but with the consoling consciousness that life triumphs over change and sweet reunion in the homes of the land immortal awaits those whose affection is unfailing. The Rev. H. R. Haweis recently bore his testimony in ringing tones to the service that Spiritualism has rendered to science, philosophy, and religion by disproving materialism, explaining man, and revealing the divine possibilities of the soul; and the Rev. G. H. Hepworth makes effective use of the present-day knowledge of spirit existence when he affirms: 'We have attained to something like a certainty concerning the continuance of life after the incident of death.' He boldly claims that the 'time for argument has passed,' and says:—

It seems to me, therefore, that the trend of the age is in the direction of a larger, a wider and firmer belief in immortality. The more we know of this world the more we feel the need of another. We have not done with God when we have done with our earthly life. A quiet conviction has stolen into the universal consciousness that there are other rooms in the Father's mansion which we shall some time occupy, and that they who are gone are simply a day's march ahead of us in the soul's journey.

This thought is so prevalent that we can feel its presence everywhere. It has changed our mental attitude toward sorrow and bereavement. The desolate churchyard of other days, with its moss-covered stones and its atmosphere of loneliness and hopelessness, has no place in the spiritual economy of these days. A brighter outlook has forced us to change all that. Our cemeteries are no longer neglected, but their broad acres are covered with flowers, as with a sad kind of good cheer.

This change in the outward is proof of a change in the inward. The heart of man is not as the heart of our fathers, and the faith of man is deeper. The other world is no longer a dream, but a mist-covered reality. In time to come the mists will roll away, because the sun will grow brighter, and the future will be as clear to us as the present. Possibility has given way to probability, and probability is slowly surrendering to demonstration.

A light fills the eyes, a joy fills the heart, and separation is no longer the equivalent of despair. God has spoken often, but we are just now learning to hear what He has been saying ever since death first brought its shadows into the household. Religion has a larger element of rejoicing in it. We have heretofore stood at the door of the tomb and tearfully wondered who had taken the body of Christ away, but now we have heard angel voices say, 'He is risen as He said!' and our graves have become resting places, a mere bivouac on the road to heaven.

During the last half century the whole complexion of

human experience has been altered. The fear of an arbitrary judge has given way to love of a just, a merciful, a sympathetic and loving Father. For the first time we take a positive pleasure, unalloyed by timidity, in repeating the Lord's Prayer. When we gaze through our tears at the sky we feel as though we were looking into the windows of our future home. When we bear the ills of life God's goodness drives away the old thought of His wrath, and patience and resignation bring a smile to weary lips. When the stars come out at night they seem to be lights in the house not made with hands, and the dear ones who have gone are there awaiting our coming and the glad reunion which will follow.

'A SCIENTIFIC BASIS.'

Nearly ten years ago the Rev. John Page Hopps printed a series of articles in his 'Coming Day' magazine, entitled 'A Scientific Basis of Belief in a Future Life.' Since then several editions have been exhausted and a new one is required. Mr. Hopps has, therefore, revised his articles and brought them up to date, and is republishing them in the current issues of the 'Coming Day.' The first appeared in the issue for June last. The remarkable revolution in scientific thought which is now transpiring, and the splendid services which the advance guard of philosophical and scientific thinkers have rendered to the world, make the present a most opportune time for the publication of these articles. The subject of the possibility of a future life is ever an extremely interesting one—for are we not all personally concerned? The probability of such a life carries us a stage further, and the scientific demonstration of the perpetuation of force and consciousness will, indeed, give a sure and certain basis to faith. As Mr. Hopps truly says, a Future Life can only mean 'the actual going on of the human being in spite of this incident called "death."'

We commend these articles to the attention of the readers of 'LIGHT,' who, when they have read the following extract, will in all probability desire to read more:—

'We have too long been accustomed to talk of the dead in a vague, dreamy, unreal way; and I fear that already many of our phrases have been emptied of definite meaning, and that if we relentlessly examined them they would be found to be as desolate as a forsaken grave. We have talked of the dead as though, if they really existed at all, they existed in a sacred, solemn, and stately way, in a condition of being so unlike ours that we should feel it would be almost shocking to talk of them, for instance, as laughing. I put that as a test; and I think it will reveal the fact that we have been making up for a want of reality by an exuberance of solemnity, and that underneath all our poetry and many-sided expressions of sentiment, there lies the very thinnest vein of solid reality and clear thought.

'Now I want to help to alter that. I want to get myself and others accustomed to the thought that if people exist in another world they exist there as "people," not as fantastic, stately, solemn, or dreamy spectres:—that if a man exists beyond the change called death, he is still a man, unchanged except that he has put off his body, and glided behind the veil: for a Future Life can only mean one thing, if it is to be a reality, and not a mere sentiment and solemn self-delusion,—it can only mean the actual going-on of the human being in spite of the incident called "death." If it is not that it is nothing: if it is not that, we are only indulging in vain fancies: if it is not that, we may be pleasant poets singing of a fairy land, but we are not actual pilgrims going to "a better country, that is a heavenly."

'The mournful superstition of the resurrection of the body is not only, as I have said, an indication of the low earthly condition of the average believer, so far as the Future Life is concerned, but is in itself a hindrance to a more spiritual conception of the real nature of the unseen world. For want of the most elementary ideas about the glorious realities of that world, and of human life in it, the belief in the resurrection of the body is clung to, as in sheer desperation. The "Church Times," writing about cremation and the effect of it upon belief in the resurrection, gravely suggested that "if the few particles of dust, which in process of time are all that remain of the corpse that has been lowered into the grave with Christian burial, will rise again with the germ of the same body as it possessed in life, so also will the ashes in the urn representing the corpse which has undergone burning."

'Is it not pitiful,—this earthly pottering about an old "grave," or an old "urn," in order to keep some hold upon

existence? O, ye poor children of the dust, lift up your eyes and see! This earth-life is only the dusty road on which ye travel to the glorious city. When your journey is done, and you have shaken off the dust from your souls, graves and urns will be no more to you than the dust that the king's son brushes from his feet, as he passes from the streets into the palace of the king.

The word "Death" has its association in *cessation of being*, in the *extinction* of faculties, in the *failure* of life; but the extent to which those associations prevail measures in any case the misapprehension which exists as to the real nature of the Universe. We are the inhabitants of one of the humblest of the infinity of worlds. Above us shine the points of light that have now, by science, been resolved into glorious worlds. It is a great thought, but a thought based upon severest scientific deductions, that infinitude everywhere surrounds us. An end is everywhere absolutely unthinkable: in every direction we find ourselves always compelled to go on. We cannot, to ourselves, limit either time or space; for there is always the possibility of something beyond the farthest reach of space to which discovery or imagination can go. We cannot conceive of boundless time, of time unbeginning, or of boundless space, of space unending, and yet we are absolutely bound to infer both: so it is with life. Boundless, infinite, and full everywhere, is the universe of space and time; and boundless, infinite, and full everywhere, we may conclude, is the universe of *life*—no round of the ladder unoccupied, no link missing, no ocean of force without its freight of conscious existence:—the infinite Power that has flooded the universe with numberless manifestations of beauty and power and harmony, the Creator also of forms of life as varied and as wonderful.

'It is that view of the universe,—strictly in harmony with the very loftiest and grandest reaches of modern science,—that makes the possibilities of life boundless, that connects man with forms of force and modes of existence which are practically infinite, and that, as I shall hope to show, makes it possible to conceive of a real and higher kind of life beyond the incident called "death."'

A VISION OF MRS. HARDINGE BRITTEN.

It has seldom been my privilege to witness clairvoyantly a more pleasing scene than was presented to me at St. John's Hall, Cardiff, on Sunday evening last, when dear Mrs. Green was conducting the meeting.

Among numerous other bright spirit visitants, my attention was drawn principally to the beautiful form of our beloved and noble arisen sister, Mrs. Emma Hardinge Britten, who stood on our platform close to and on the left of Mrs. Green. She presented the appearance of the graceful maturity of early womanhood. Her face wore a somewhat inquiring look, but full of a delighted and loving expression, as she gazed upon our crowded audience and gave signs of glad recognition of those amongst us whom she had known before her transition. We were fortunate in having some accomplished singers and musicians whose voices added a great charm to the singing, which was hearty and soulful, and when Mr. Adams played the opening bars of our lovely hymn 'Lead! spirits bright,' on the organ, Mrs. Britten's loving features wore a radiant expression as she kept time with the singing, and I was very deeply impressed with the evident joyful emotion with which our beloved sister-spirit so fully entered into the beautiful and inspiring service.

I wish, however, that I could adequately describe the glorious robe which clothed her majestic form and fell in exquisite folds from neck to foot. I was much attracted by the pattern around the bottom edge of the robe, which was in the form of open squares, with a kind of scroll-like pattern above it in which was formed a floral design similar to the sunflower or iris. Around the waist was a girdle, the ends of which fell down the centre to the feet, and the groundwork of this appeared to be some kind of beautiful filigree, studded all over with what seemed like sapphires of marvellous lustre and throwing out wonderful points of light; the pattern on the robe was also formed in sapphires, quite prominently raised out beyond the texture of the robe. I felt strongly impressed by the beloved spirit that each gem had a deep meaning and was truly symbolic. The whole garment seemed to emit a wondrous mellow light which surrounded her person. She breathed out a wealth of love towards Mrs. Green and her inspirers, and at times held her hands over her as in the act of benediction. The whole was so clear, real and radiant a sight that it will live in my memory amongst the many golden glimpses of spiritual verities which it has been my privilege to witness.

Cardiff.

J. A. ADAMS.

AUTOMATIC WRITING.—INTERESTING EXPERIENCES.

I read in 'LIGHT' of May 26th, p. 251, in the article, 'Man Fashions the Spirit World,' the paragraph as follows: 'That spirits actively move, consciously sensate, love, and have their being in a similar but freer manner than in life when upon earth.' Would you sanction the discussion of statements of what I may call apparently *diverse testimony* on the subject?

Doubtless you are over-supplied with automatic writing, and it would only be matter of special general interest you would care to make the subject of a letter inviting the criticism of others. But this is what I now want, and write to you hoping 'LIGHT' may lighten some of my perplexities. As I am in the rather unfortunate position of standing absolutely alone, as regards my friends, in this interest and experiment with automatic writing, I have no one with whom to compare notes in the intricacies of the matter. I have been writing for nearly two years, and have read but very little of the creed or science of Spiritualism. This has been a disadvantage from one point of view, but a gain from another; the question of sub-conscious activity, in my own case can the less be turned to account as an explanation of the thought presented. Having received certain statements automatically, and *subsequently* in stray reading found them to tally with received opinion, I made a plan of dating all such notes taken, feeling glad for once of my personal ignorance. I am now much wishing for criticism—adverse, or the contrary. For the first year, the matter received was entirely from unknown people, who mostly, but not always, supplied names and gave a consistent identity. They were of various nationalities and of different periods, the very first being the scrawled symbolic drawing of a Greek of the Middle Ages. I was so ignorant at that time I destroyed those scrawlings as valueless, much to my after regret, since the eventual purport of the writing distinctly explained them. I, however, possess a portrait-sketch of the writer, which, having been referred to a friend who was an authority on dress of the period (which I personally am *not*), was discovered to be accurate enough—the British Museum supplying a tolerable *fac-simile*. The value of this as a point of suggested drawing lies in the fact that the profile outline of the face was given looking from *left to right*, and as I was watching for the one continuous line to represent a face looking from *right to left*, I could at first make nothing at all out of it. This writing extended over about three months. Other communications were of shorter duration, in some instances lasting only for one time of sitting, and included the very easily recognised style of a German thinker—involved and rather wearisome. The German language was only attempted once. Not knowing it I could not render the words satisfactorily *by the sound*, although the matter on that one occasion was deduced for me by a friend who could deal with the subject of the language.* A French legal professional was a fairly long control—in which instance the writing *began in English*, but upon my rendering the name *in French*, great satisfaction was expressed at the discovery and the suggestion was continued in that language. The amount of attention, in that writing of the signature in French, bestowed upon my putting precisely the correct accent was rather amusing. Personally, I did not know, or care, whether the 'grave' or acute' was attached to Caraduc Le Mésurer—but I was not let off the consideration.

It is only within the present year that communication has reached me from one known to me. Surely if that theory of sub-conscious activity was the *whole raison d'être* rather than the mechanical portion of the Ego by which the suggestion is registered, friends would invariably be the first to appear on the mental horizon.

In the mass of this writing now continuing, and already of six months' duration, I am classifying the subjects touched on. 'Conditions' being one of them of general interest, I venture to enclose certain quotations exemplifying what I call diverse testimony to the 'freer state of

*An incidental reference to Leibnitz—scholar and philosopher.

existence.' I should, however, at once state that I believe the condition of incapacity, referred to so constantly, to be one existing temporarily—in a comparative sense, and that further, the variation of character and conditions of 'death' itself, or rather, the separation of soul and body, determine the condition of the soul; that some are more easily able to adapt themselves to new conditions than others.

As the writer was a young man in the full swing of life, passing very suddenly from this world owing to ruptured blood vessels of the brain, is it not possible that the superior eventual capacities of the soul-life are retarded by temporary limitations?

The life here had necessitated considerable use of brain-power, and this discovery of incapacity was as great a surprise to me as much else received from the same source touching on personal matters.

As the testimony of one so obviously in difficulties, in some respects, may rather prejudice the value of that testimony if given alone, I have also made a small selection of a few passages of interest touching on what I class rather roughly as doctrine. For they are given as statements, and the corroboration of which, by others, would be very welcome.

In writing to you I have only one purpose to serve—the wish to convince myself that the writing emanates from the friend as stated, and that the soul-conditions correspond with the knowledge in possession of others more competent to judge than myself.

'MINIMUM.'

The extracts from the 'writings' to which our correspondent refers are too numerous to accompany this article, but we give a few specimens which sufficiently indicate the nature of the points raised above.

With reference to 'conditions,' the troubled state of mind of the communicator was thus set forth:—

'What can I tell you to make you understand what soul-trouble is? It is like worry. It is like care. It is like tempest and storm. It is like calm between and yet no calm, really, for it begins again presently. You hear the winds blow, as it were, and see the clouds blacken, and then there is just no power to fight, but the eternal heaviness* creeps up again. I am trying to make you see the powers round me; it means evil, and I am not strong enough to fight it out.'

'Do try and account for the difference it means between fighting sin and letting yourself go with it. That is my difference of soul from theirs. I told you I was fighting it out—but you cannot understand.'

The following message bears upon loss of personality:—

'I am not different from what I was, as a man you knew for good and evil, just the same in thought, only cut off from you by circumstances called death. We are never afraid of losing ourselves unless we contrive to free the power of thought from sin in the making of it real, and so pass out into another body, as it were,† for, foolish as we were, it was the law of it to correct itself; in this way we are made just again by God's will through our will, at purpose if at variance with His. So far I have seen nothing to dread like extinction; it was always to me the worst thought—worse than punishment, or care, or grievous pain of mind—for there was hope left with yourself.'

The strange feelings of limitation and incapacity which the spirit experienced were again and again referred to, as will be seen by the following quotations from writings given on different occasions:—

'It would seem as if the current of thought were double, for there is one that continues in a direct line towards me, and one that diverges towards others, and I cannot stop that one from interfering . . . try what you can do!'

'It is so difficult to learn the way out here. I can only dream it out somehow, and yet you are real now; I can touch you a little.'

'If I touched you, you would not know it. If I spoke you would not hear me. Consider how great a difficulty there is always to reach those who dispute our existence.'

'It is the greatest farce living—to give and take in this fashion—but you do not believe I mean really to live out the rest of my time as an idiot? I am horribly afraid of it sometimes; because, you see, there is nothing to do in the way of employment other than mental.' . . .

* Some sense of powerlessness.

† The power of thought often used, as different from thought resultant.

'It is like walking in one's sleep, rather—feeling the furniture in the dark. I am groping towards you, but you do not show up a bit to me, only I feel you thinking of me. It is being blindfolded and dumb, and yet you are there just the same.'

'I am too blind to see, and too deaf to hear, and too dumb to talk, but you hear somehow, don't you? so I cannot be as dull as I feel. It is a puzzle for me, because I am quite sure I am myself all through it—come what may in the end.'

'A.† never taught anything to help me to believe one would be as much alive here as when you were swallowing down his sermons. I should like to tell him a thing or two.'

'First of all, there is no means of calling it day or night, for it is always the same to me. There is nothing moving exactly, only the whispers of others sometimes when they are near me—at least I cannot hear them if they do speak somehow.‡'

'I am not used to it [prayer]. You see I am no longer a man of power to act any way in things not habit to me. I can influence you because you will to meet me. I cannot do this with myself, so it dies down. I can only think of texts. I cannot frame anything.'

'What would you feel if you were shut up most of your time in a dark room, unable to get out? The tether is limited if the space is not.'

'It is like the old foolish way of dreading the night when I was a baby. I do fear this eternal groping round for a thought to come to me from you—Yes—I do feel ashamed of myself when I think of what I used to be able to get through in a day's work sometimes—there was nothing to hinder but the amount of it, never the work itself; and now I feel an awful ass,§ and that's the truth.'

'I am only left here for so long—as I may be able to get on at the first effort of my own towards another place; but then I do not feel able to set about doing what is wanted . . . for you are never sure of yourself in this way.'

'Life in the sense of action, and life as it goes on here—it is not an atom the same thing, and you see I am at a loss to describe any of it, because I am so baffled by my enfeebled mind, or power of brain, or what you call it. It is very serious, for you cannot get on much, and no one sees better than I do that you cannot distinguish the good from the evil at first sight, when you are like this.'

'What do you call the lines of a figure first, when you draw it? A sketch || Well, I am just sketching out the possibilities of action when I am strong enough to go at it again.'

'This way of learning is very slow, though, in comparison with acting; only the power to think what is to be round you, as a change and help from what is.'

'I am all alone and in pain now, for it is useless to disguise the fact that I am crippled in my head. I am quite helpless, and you are helping me to write what lies on my mind, so do not let slip the chance to do good to a soul in prison, as it were.'

'I am just the same, I tell you, and it would hurt you terribly to be continually ignored as alive if you were me, when everything fails you but the power to think. It is like dreaming, yet not so blank and uncertain in its power of showing you pictures of things.'

'I'm getting excited over this, and you do not know what that means to anyone crippled as I am. You are sound, and can get out of the way of evil in the way you look at things, but I cannot in one sense; it clouds round me, when I crush the thoughts down by sheer force of will, and then they cannot rise between me and you. Where are you when I miss you?'

'I do not see the end yet—it is one thing to die and another to live as if you were dead.'

'I am so fearful of losing the only power I have, that it is the best thing for me to fulfil the conditions imposed here—to be reconciled to the inevitable. . . . It is curious I never believed in such a state really.'

'Nothing but effort and failure. . . . Can it be possible that I am in ¶ hell now?'

* The receiving of the writing is more like hearing mentally.

† A clerical friend.

‡ But this all eventually strengthened.

§ One of the surprises to conventional ideas—that a modern man thinks as he did when here, and not in the language of the Psalms.

|| Quite the last term I, personally, should be likely to forget, as drawing is my constant occupation. The illustrations are usually chosen for me on my own ground, so to speak.

¶ The whole tenor of the writing (on this point of great surprise to me) is in accordance with the teaching of both the Eastern and Western Churches, that 'Hell' is the punishment 'partly of pain of loss' and 'partly of pain of sense.'—PEARSON.

'Make it clear to yourself that the effort of trying to collect yourself from surrounding influence is abnormal to begin with, as it is the first time life has played me utterly false, as it were, in the connection of voluntary and involuntary motive* of action.'

'I will try and tell you, but it is difficult. You are no longer possessed of senses. You are dumb, but there is light for some of us. It is like the wandering of will when you cannot settle to anything—you drift. You are guided by consciousness, but it escapes from you. There seem visions. You cannot destroy them; they are as strong as yourself.'

'Build up again the thought of unity between us—I am so helpless to stir up—wishing to pray—for ever there comes disturbance for me.†

'You cannot see why *I am blind*; mercifully you are spared that sight. It was when I was dying—it cannot be helped now—it was the old habit.'

'*We are in the dark*, we gather out of it all that constructs the meaning of life.'

'It was fortunate for me to be given your thought at a time when I was so helpless; now it has grown quite strong—through you—to drive off the creeping distrust of everything I see. It was so cruel to learn by degrees that you are quite helpless to move a step from the isolation of thought. You can try yourself how this would be in sleep. You feel you cannot move sometimes, and it is dreadful, and then you escape it by waking.‡

'I'm desperately handicapped. Surely you know me well enough to believe the thought I give you is my own. Well, then, transpose the case for me. Put yourself in my place purposely, and read it all in the light of reason.'

[Referring to his death.] 'As a man broken up and done for . . . I am free of all that. . . proved a blessing in this. I feared blindness for ever, but light came in pain and terror; there were others watching for me to go.'

It would appear, if we may draw conclusions from the foregoing quotations, that the spirit who communicates is one who has not broken away from the earthly ties and is a dweller on the threshold. Many spirits bear testimony to being 'in the dark,' and, failing to understand their true state, they are perplexed and the prey to fear and introspective thoughts of a pessimistic character. It may possibly be that these conditions and feelings of weakness and incapacity are only experienced when the spirit establishes the *rapport* between himself and his amanuensis. It is a matter of very common experience that when spirits control a medium for the first time they cause the medium to impersonate their death scenes, and to the beholder the sensitive appears in great pain and distress. The spirits themselves, by becoming associated with the instrument, sympathetically 'take on' their old conditions and sufferings—which, however, they declare do not affect them when they regain their normal state in the spirit realm. While these experiences are instructive they do not affect the claim that the advanced and enlightened spirits live, move, and have their being in a freer and fuller state of life than when here.

NEW PUBLICATIONS RECEIVED.

'Fate Mastered, Destiny Fulfilled.' By W. J. COLVILLE. London: Geo. Bell & Sons, York-street, Covent Garden, W.C. Price 1s.

'The Esoteric Art of Living.' By JOSEPH STEWART, LL.M. New York: Alliance Publishing Company, 'Life' Building.

'Revue Scientifique et Morale du Spiritisme,' for July. Paris: 40, Boulevard Exelmans. Single copy 1fr.

'La Revue Spirite; Journal d'Etudes Psychologiques et Spiritualisme Experimental,' for July. Paris: 42, Rue Saint Jacques. Price 1fr.

'Aus meinem Leben.' Ein Spiegelbild meines Lebens, meines Thuns und Lassen's, Erinnerungen, Mediumistisches, Humoristisches, &c., in 365 Tagen. By ADELMA VAY. 2 Vols. Berlin: Karl Siegmund, 13, Dessauerstrasse.

'The Living Universe. A Synthetic Realisation of the Significance of recent Scientific Discoveries regarding the Ether, Matter, and Evolution and the Oneness of Life.' By HENRY WOOD. Lee & Shepard, 202, Devonshire-street, Boston, U.S.A. Price 10 cents.

* It was not until copying original pencil writing long after that I was struck with the word 'motive.'

† Interference of others, or of objective thought; involuntary.

‡ Not hearing more than a word or two at a time, the illustration, when given, struck me as very forcible. There could be no escape from the situation when not possessed of a physical machinery capable of 'waking.'

HAVE DOGS SOULS?

M. P. G. Leymarie, the editor of the 'Revue Spirite,' makes the following striking statement:—

'In January, 1877, Madame Bosc, wife of the eminent architect, was seated by our fireside at No. 7, Rue de Lille, when Count de Lvoff, President of the High Court in Moscow, arriving from Russia, paid us his first visit, and we introduced him to Madame Bosc. They conversed while I wrote. All of a sudden, the lady said: "Monsieur, near you I see a dog who is very fond of you. It is a huge white Newfoundland with four black paws. His ears are of the same colour, and he has a black star on his forehead. Around his neck I see a silver collar, closed by a chain, with these words on it, "Serge Lvoff" and the name of the dog, which I (M. Leymarie) do not remember. "He has a long beautiful tail; and caresses you, fixing his eyes upon you."

'M. de Lvoff replied with tears in his eyes: "When very young, I was agile and wild, and they confided me to the charge of my dog, whom you have so exactly described, Madame. He saved my life many times by fishing me out of our river, in which I should otherwise have been drowned. I was twelve years old when I lost that faithful friend, whom I mourned for like a brother. How happy it makes me to meet with him again, with the certainty that those dear companions have an intelligent soul which survives their body, and a perispirit with which they fabricate a body and a collar with its inscription. Moreover, it has enabled me to discern in you a clairvoyant medium of the highest power, who has brought back to me recollections of forty years. Thanks, Madame, and may God bless you."

'Madame Bosc saw the dog making great demonstrations of joy, and then it gradually disappeared. Now, we did not expect M. de Lvoff, and Madame Bosc saw him for the first time. They had been complete strangers previously, and I did not know that his name was Serge.'

'SPIRITS HELP STUDENTS.'

Under this heading the 'Daily Express' publishes the following from an Amsterdam correspondent:—

'A curious case of Spiritualism is now occupying the attention of the learned in Kampen, Holland.

'The extreme accuracy of the work of some of the candidates at the final examination held at the Gymnasium at that place aroused the suspicion of the examiners. Inquiries were instituted, which brought to light the following curious story:—

'At a whist party, where several of the students were present, the suggestion was made to hold a spiritualistic séance, and further to inquire through the medium of the table what work would be set at the examination. This was done, and the table responded somewhat ambiguously, giving first Thucydides, liber 7, caput 73, and later on, liber 5, caput 14.

'Some of the students present superstitiously prepared these portions of Thucydides, and when the examination took place they were gratefully surprised to find that the first-mentioned portion was actually given as part of their work.

'Strange to relate, the examination paper contained a mistake, namely, the omission of the word "eldor," but the students, who had learnt their parts by heart, not noticing the omission, translated the text in full, supplying in their translation the missing word. Comparison later on by the examiners led to the discovery of this fact, and hence their suspicions were aroused.

'The students were interrogated, they stated their case, and mentioned that they had prepared the two portions mentioned by the table among their other work, although they could not then remember what the second portion was, which had been so indicated to them. It was therefore decided to set them a fresh paper. But, stranger than ever, when they got their second paper, they found it was the portion from book 5, which the table had also given.'

WE are desired by Mr. J. A. White to announce that he will be out of town until August 11th.

DR. PEEBLES AND EMERSON.—'The Pilgrim,' a monthly home journal, published in Battle Creek, Michigan, U.S.A., contained, in its July issue, an interesting article from the pen of Dr. J. M. Peebles, on 'Ralph Waldo Emerson as I saw Him. It is appreciative and sympathetic, and written with the customary vigour and point of our old friend.

LETTERS TO THE EDITOR.

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

Science or Charlatanry?

SIR,—I think many of your readers will be surprised at the conclusions arrived at by Mr. Desmond G. FitzGerald in his article on 'Science or Charlatanry.' For a man who is a Spiritualist to deny that there is any truth in palmistry or astrology is indeed strange. The knowledge obtained in the séance-room has done little for him if it has not opened his mind to the occult side of Nature, and shown him a basis of truth in the various modes of reading the past or future during all ages and among all people.

It seems to me that the most important lesson to be learned from the investigation of the phenomena of Spiritualism—after that of the survival of the Ego—is this, that it is only by the study of a subject we can know whether there is any truth in it or not. During the twenty-two years which have elapsed since I became convinced of the genuineness of psychic phenomena, I have never known anyone who, having studied palmistry or astrology, denied a large share of truth to these old-world methods of divination.

But when your contributor asks, 'Can your correspondent mention any F.R.S. or F.C.S., any recognised discoverer or worker in science, any man of strong common-sense, who is a believer in astrology?' one cannot help smiling, for this is exactly the question the ordinary sceptic asks when he condescends to discuss the truth of Spiritualism! We do not owe our knowledge of the truths revealed to us by psychical research to the 'workers in science' or the 'man of strong common-sense,' though some of these have followed the lead of the less bigoted and less conceited of their fellowmen.

Now for a few remarks about magnetic scissors. I can assure Mr. D. G. FitzGerald that I also have a pair of scissors which, according to his showing, are a 'curiosity,' for they do attract 'the little appliances made of brass and tinned.' They also attract black japanned hairpins. *Why*, I do not pretend to know; the *fact* is all I state, and I should be glad to have an explanation of it. They are very ordinary scissors, and have never, so far as I know, been under any occult influence! I have had many pairs of scissors before, but they had not the same power of attraction.

Alice Gordon.

Is a Spiritualist Church Needed?

SIR,—I sincerely trust that 'Verax' will not be discouraged by the few responses to his question, there are so many who dislike writing to the papers. Let him steadily work to attain his object and I am quite sure that once a Spiritualist church is opened, in a fairly central district in London and easily reached, every seat therein could be filled on Sundays two or three times over, and it would be found necessary for the comfort of regular attendants to charge a small annual fee for a seat or pew, as in orthodox churches. The chief difficulty would be to arrange a form of religious service that would clash with *no* creed. Someone has said that England has fifty religions and only one sauce; the task, therefore, is one that might 'stagger humanity,' but is not insurmountable. The idea of 'Verax' as to what would constitute the best possible conditions for the proposed church is good, very good.

92, George-street,
Portman-square.

BASIL A. COCHRANE.

A Prophetic Utterance.

SIR,—In looking over an old copy of 'The Nineteenth Century,' for October, 1898, I came across a very interesting article by the late Mr. St. George Mivart, reviewing a criticism in a previous number, by Father Clarke, S.J., of Mrs. Humphrey Ward's 'Helbeck of Bannisdale.' In this article occur the following prophetic words:—

'I am . . . one known to be a liberal Catholic. Certainly, as a Catholic, I have always been on the liberal side, and, like the late Montalembert, I hope—however penitent I may be at the last for many errors and shortcomings—to, at least, die an "impenitent liberal" (pp. 649-50).'

How he died, recently, an 'impenitent liberal,' excommunicated by the Catholic Church for those broad-minded views which brought him into such close antagonism with the heads of that body, is well known to all,
Thursby, Carlisle, J. C.

Mediumship of Mrs. Manks.

SIR,—I think that some of your readers would be glad to know whether there is any better evidence for Mrs. Manks' powers than the vague and anonymous narrative published in 'LIGHT' for July 21st. Surely the statement that the séance 'fairly bristled with tests and proofs of all kinds' should have been supplemented by a definite account as to what some, at least, of these tests and proofs were. Compare this method with Dr. Hodgson's exposition of Mrs. Piper's phenomena.

I have myself been to Mrs. Manks—in a most friendly attitude of mind—and I got absolutely nothing but rubbish. If others have been more fortunate I hope that they will give their experience in a more satisfactory form.

'INQUIRER.'

[The writer of the narrative given in last week's 'LIGHT' has been well-known to us for many years as an intelligent and careful observer—and we are satisfied that when he said that the séance 'fairly bristled with tests and proofs' he spoke the simple truth, as he is a gentleman whose judgment and veracity are, we believe, beyond question, or we should not have published his report. That 'Inquirer' had no success with Mrs. Manks proves nothing more than that she is, as mediums often are, unsuccessful with some sitters though they may be eminently successful with others. There are some persons to whom even Mrs. Piper has been quite unable to afford any evidence whatever of her psychical powers. As regards Mrs. Manks' gifts it so happens that we can speak from personal experience. She had not been in London many hours when we had a brief interview with her, in the course of which she mentioned various spirit friends, long since departed, as being present, *giving their names*, of which she in her normal state could not possibly have had any knowledge, and conveying from them, in relation to private matters which occurred many years ago, messages so minutely accurate as to leave no possible doubt as to the identity of the communicators, but of too personal a character to be suitable for publication.—ED. 'LIGHT'.]

We have received a second letter from the gentleman whose narrative of his experiences with Mrs. Manks appeared in our last issue. He writes:—

'I have had another sitting with Mrs. Manks, which was even more remarkable than the first. It was another convincing and luminous revelation of the true inwardness of spiritual communion. I came into association with those who had known and watched my career since birth, and who could inform me of every incident in it and explain and amplify certain episodes which are only now coming to be understood and appreciated. It is, unfortunately (in one sense), all so personal that the meaning and significance will carry little weight beyond my own immediate sphere, but to me it is a source of supreme happiness—a sort of visit to the "Delectable Mountains," and a peep at the prospects beyond.'

SOCIETY WORK.

NORTH LONDON SPIRITUALISTS' SOCIETY.—Our meetings, though not reported of late, continue to be held regularly and are greatly appreciated, since they aid the spiritual unfoldment and upliftment of those attending. On Sunday evening last, Mr. Willis presiding, addresses were given by Messrs. Hewitt, Banyard, and T. Brooks, and two excellent trance addresses through Mrs. Jones. On Sunday, August 5th, the meeting will adjourn at 6.30 to Finsbury Park to support the open air speakers on Spiritualism.—J. B.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—Mr. Coles's address last Sunday evening was unmistakably the result of much study and careful thought. He said that it is only quite recently that any historical investigation of Christianity has taken place. He supplied his audience with plenty of matter for thought. Mrs. Bodington presided. Sunday, July 29th, at 3 p.m., Lyceum, Battersea Park and Clapham Common; at 7 p.m., Mr. Davis, of Canning Town. Tuesday, at 6.30, Band of Hope. Thursday, at 8.30 p.m., public circle. Saturday, at 8.30 p.m., social evening.—YULE.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mrs. M. H. Wallis's inspirers discoursed ably concerning 'Happiness and Salvation' at these rooms last Sunday. Salvation was shown to be to a great extent promoted by, and attendant upon, true spiritual happiness. In a spirited peroration the speaker eloquently pleaded that men and women should be more truly themselves. The six clairvoyant descriptions given by Mrs. Wallis at the close of the address were all quickly recognised, and the finished rendering of the great solo, 'O rest in the Lord,' by Miss Edith Brinkley, concluded an enjoyable evening's service. The welcome presence of Mr. W. T. Cooper, happily nearly recovered from his recent illness, was heartily acknowledged by the audience ere he left the platform. Next Sunday, at 7 p.m., Mr. A. Peters, clairvoyance; doors open at 6.30. Early attendance is earnestly requested.—L. H.