

# Light:

A Journal devoted to the Highest Interests of Humanity both Here and Hereafter.

"LIGHT! MORE LIGHT!"—Goethe.

No. 99.—VOL. II.

SATURDAY, NOVEMBER 25, 1882.

PRICE THREEPENCE.

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## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

A remarkable and now scarce book has lately fallen into my hands. Its full title is "The Unseen World: Communications with it, real or imaginary; including, Apparitions, Warnings, Haunted Places, Prophecies, Aerial Visions, Astrology, &c."\* Though no author's name appears on the title page, it was written by a well-known and highly-esteemed Anglo-Catholic Churchman, Dr. James Mason Neale, late Warden of Sackville College, East Grinstead. It is needless to say that a man of such beliefs as his would approach these subjects from the point of view of a strict Churchman, to whom it is no strange thing that the supernatural should lie all around us, nor that angelic visitations and demoniacal interferences should be manifest in man's daily life. The plan of the book is that of "Friends in Council." A number of imaginary persons, Sophron, Eusebia, Eupeithes, Theodora, Scepticus, and the like, meet together to tell authentic stories and to discuss their bearings. Some of these stories are well-known; many more are new to me; and of all the author says that he "has related none which he has not good ground for believing; and he has endeavoured to state, in each particular account, the degree of evidence by which it is supported."

The book is pervaded by a deep piety eminently characteristic of the saintly author of "Hymns of the Eastern Church," a branch of the Church Catholic, I may say from personal knowledge of him, that he had an abiding sympathy with. To him it is final to declare the mind of the Church: to that touchstone all is brought, and hence many difficulties, which to us appear great, are wiped away by the importation of Satanic influence or Providential interference. In days when the devil (as an article of faith) has a limited following, and the reign of law commands assent more than special Providences, it is not unwholesome to read the comments of a man who verily believed in a superintending Providence, in a tempting devil with supernatural power, craft, and opportunity for evil, in a fallen race, and in a regenerating Church in whose power are placed the keys of heaven and hell. I cannot attempt to reproduce the various arguments by which Dr. Neale shews how natural it is to a man whose spirit is not dead within him to feel the nearness of spirit in the external world, and especially in silence and seclusion when that world is shut out. To our author all Nature tells of God, and of the saints in whose communion he finds the legitimate companionship of spirit with spirit. All stories of the supernatural, though he sifts them well, are evidently *as primâ facie* probable to him as they are *primâ facie* impossible to the wittlings of the *Saturday Review*, for is not the Bible full of them, and does not the Church lend them her holy sanction?

There is a wealth of true philosophy too in this little book. The stories are good enough in their way; but we have as a matter of fact no authentication of them beyond the few words I have quoted. They are ingeniously grouped and made to bear on the point of the conversation, and many are very striking. But it is the dialogues that impress me; the curious fact so brought out that one whose mind I thought I knew had in him a whole wealth of philosophical thought on a subject which I did not dream that he had ever touched. Yet these conversations shew that he must have thought long and

deeply on the philosophy of Spiritualism, as, for instance, when he moralises over the appearance of unhappy Spirits, how "they change their colour. At each successive visitation, in several cases, they have been seen to be perceptibly darker . . . at the same time some become brighter, as if their progressively good or bad condition were symbolised in a way intelligible to earthly ideas. . . . We might expect that spiritual things would be so represented to our eyes. If Spirits are to be visible to us, they must, so to speak, be represented as we understand them. This is a sufficient answer to all the objections against the clothes they seem to wear. We probably see a Spirit under that form in which it is used to consider itself. . . . Most remarkable is the reported answer of a Spirit to the inquiry whether it could choose its own shape. 'No; if I lived like a beast, I should appear like a beast.'"

I inquired recently of the publisher whether any copies of Dr. Neale's book were to be had. "No," he said; "we are constantly being asked for it, but it has long been out of print, and is now very scarce." I could wish it reprinted; for, although I cannot agree with all the author says, nor view things from his mental standpoint, I verily believe that it contains, as he might have said, "godly doctrine suitable for these times," when it is to be feared that there is rife among us a Spiritualism neither reasonable nor pure, as well as one that shews notes of both these great qualities.

One knows quite well what Dr. Beard would have to say about "The Psychology of the Salem Witchcraft Excitement in 1692." He attempts to apply what he has learned in studying the Salem records to Guiteau's case. He considers that egotistical and vain-glorious person to be the "successor of the victims of witchcraft," and that "the scenes of Salem have been in a degree repeated at Washington." No other nation, he thinks, would have brought him to trial or have convicted him. However this may be, the world is well rid of him—if it be rid—and it needs something much more cogent than Dr. Beard's lax reasoning to convince even one so averse from the death punishment as I am that Guiteau should have had any punishment short of what he got. If Dr. Beard had his way I have no doubt that the class of criminal lunatics would grow apace.

Some of Dr. Beard's definitions are curious. "Science is organised knowledge." That is good. "A delusion is a belief that can be proved to be false." That is just what Dr. Beard signally fails to do respecting what he considers the arch-delusion of Spiritualism. "A superstition is a belief that is felt to be false." It depends by whom. Many people feel anything to be false that they do not like. Witness the *Pall Mall* on Psychical Research. Witness half the scientific folk. Witness Dr. Beard himself. There is, almost of course, a substratum of truth in Dr. Beard's statements, otherwise they would be more harmless than they are. Alchemy has been the parent of chemistry; astrology the handmaid of astronomy; but we do not know, and we should not go to the Beards of science to tell us, what amount of truth latent in the earlier speculations has been ignored by the later developments.

"Whispers and Echoes," by Dr. C. C. Peel, published by the author at Boston, U.S.A., is a very difficult book to notice in any way that can be acceptable to the author. His ideas of rhythm are elementary in the extreme.

"We write what's here to please ourself,  
Without strict regard to measure;  
So read, or do the other thing,  
For either'll suit our pleasure."

On the whole I will "do the other thing," for in truth space cannot fairly be given to a notice of any length, of a book that, but for a fond parent's partiality, would never have seen the light.

M. A. (Oxon.)

\* "The Unseen World: Communications with it, real or imaginary." Masters, New Bond-street, 1853.



**THE**  
**"SPIRITUAL EGO" AND THE "ELEMENTARY."**

Mr. Noel's candour is so indisputable that I am surprised he does not see the unfairness of the construction he insists on putting on the proposition, "Thought, memory, and will are the energies of the brain." For surely this may be said either in the sense of a Moleschott or a Maudsley, that consciousness is an attribute and product of matter, or in the sense in which every one but the most explicit materialist *must* mean it, viz., that brain is an organ necessary to the manifestation of consciousness in our world. That, of course, was the "physiological truism" of which I spoke. Mr. Noel does not reply to my very obvious argument that his construction proves too much for his purpose, since in that sense the words would be a direct declaration of Materialism, and must have been so intended.

I come now to a passage in the "Fragments," containing a proposition which must be understood, if we are to make any way with these teachings. It has been quoted by Mr. Noel. "The spiritual Ego . . . is the result of the action of spirit on matter. . . . The sense of individuality cannot exist without combination with matter." As I have to shew that these teachings are consistent with idealism, let us see what would be the meaning of the above proposition if put in the mouth of an idealist speaking with tacit reference to his own system of thought, but in language familiar to the general public. By "matter," of course he understands not merely phenomena of sense in this world, but the whole sphere of objectivity, all that in consciousness we oppose to subject. The idealist, he it remarked, can make no logical distinction, at least no essential distinction, between matter, and thought as object or representation of the mind, since to him matter is nothing than just such a representation "given" to consciousness by another thought-process, and becoming an object by the synthesis which makes unity possible in the forms of space and time. The energy of thought must be clearly distinguished from its product, the thought-object. We call our thoughts subjective, but upon idealist principles this is only relatively true. In so speaking, we only oppose our internal objectivity to a sense, or external objectivity.

Now, bearing in mind this definition of "matter," that it is that element in object or phenomenon, internal or external, which is "given" to consciousness—let us see whether it is not strictly and philosophically true that the Ego, "the sense of individuality," is the result of the action of spirit on matter. First, I must observe that the Ego as noumenon, out of relation to all objective consciousness, is for us as empty an abstraction as that Being with a big B which Mr. Noel finds so unsatisfying. All our consciousness is the synthesis which is also the opposition of subject and object. Of myself, conceived as subject, I am not directly conscious. The *Ich denke* is itself a thought, a representation of consciousness. But more than this, it is only in experience, by contact with a *given* material, that the *Ich denke* arises. And that is true not merely of our present life; it is the universal and necessary condition of *individual* consciousness. The absolute subjectivity of the Ego is a contradiction in terms.\* The Ego, as "sense of individuality," only arises in the consciousness which distinguishes subject and object. The antecedent energy of thought must have a material to work upon, through which it can evolve the modes and phenomena of personal consciousness. But though I call this energy "antecedent" to the sense of individuality, it must be understood that at every moment of the process a product is evolved whereby this sense is given. What is asserted is that the product is not a pure evolution from a transcendental source or content (for such content would itself be objective to the Ego), but is a form imposed by spiritual energy upon a given material. Now this material, which has not yet become object or phenomenon, can only be described as Mr. J. S. Mill described matter, as "the permanent possibility" of sensation (or of thought). It can only *positively* be so described; but *theoretically* we may say that it is other conscious energy combining with that of the Ego which converts it into phenomenon. Generally, however, we mean by matter that which is already phenomenon for similarly constituted Egos. It presents no greater difficulty in the genesis of individual consciousness than it does in the explanation of common perception whenever we open our eyes.

\* This is not inconsistent with what I said last week, that "the complete arrest of our spontaneous life would be return to a state of absolute subjectivity," as, owing to the activity of spirit in constructing new modes of individual consciousness, that would only be a logical moment.

But the "matter" of which we have here to speak is no formless phenomenal possibility, but a highly organised animal, man, *minus* the "spiritual Ego." He is, therefore, not without the common consciousness, or synesthesia, which every animal has, and which is derived from a synthetic principle to be indicated further on. But having also intelligence, that new combination is possible, out of which is to be evolved the "spiritual Ego." A higher principle descends upon him. He is the material for Divine Spirit, for what in fact is the true spiritual noumenon. I have already pointed out that this noumenon, abstracted from all object or phenomenon, is *necessarily* impersonal, inasmuch as *individual* consciousness is the opposition of subject and object. The spiritual Ego is thus *not* the noumenon, but the individuality resulting from the energy of the true noumenon—the Spirit—upon the animal or "matter" presented to it. The Buddhist and Christian word "Regeneration" expresses what is meant. The spiritual Ego is the "new man," even though in the germ stage. It is implanted in the old astral and elementary man by the Spirit, and becomes the "Anima divina." Individuality does not begin with the spiritual Ego. Nor is it by any means, as Mr. Noel would have it, an ultimate fact. It is explained in strict analogy and accordance with the principle on which the spiritual Ego is explained. As that is the action of Divine Spirit on a lower form of life—a lower individuality—so this latter must be conceived as resulting from the action of a Kosmic spirit on "matter" yet lower in the scale of organism. That is the "astral spirit" of which we hear so much in Occult and mystic literature. Böhme derived intelligence, arts, sciences, from this principle. The seventh principle of the Eastern Occultists is what we, by personification, call Christ, the Divine Humanity which is personal *in us* by the conversion and reconstruction of our astral personality. But the *being* of the individual, whether of Divine or astral quality, is not the individual difference but the generic identity. We moderns make the individual, or the infinitely differentiated, to be the beginning and essence of all. I hope Mr. Noel is not so little of a Platonist as to do the same, though some of his language looks very like it. Spiritual atomism is only the obverse of physical, and will be found to present as many insuperable difficulties.\* The "noumenon" is indeed the true self, but it is not the individual self.†

The spiritual Ego looks to it as to a generic source, and thus its deepest being. But while the ordinary devotee conceives it as a personal God outside himself, the mystic, on the other hand, whether of East or West, invariably seeks identification with it by the *negation* of his proper individuality. The unity of consciousness, whether of the old astral or the new spiritual Ego, is the synthetic grasp of the noumenon—spiritual or astral—on the modes it has established in the material presented to it. This is the common consciousness in and of these modes, and has thus led to the materialistic notion that unity can be got out of the manifold. The idealist perceives that this is impossible, but he is apt to fall into the opposite error of supposing that the individuality, which is just the synthesis of modes, is the power which effects this synthesis. That is to contradict the fact admitted in every philosophy, that individual consciousness requires an object, and cannot exist as pure subjectivity. So that the subject—the noumenon—is not individual, is at least not *our* individuality, though we may perhaps be said to be *its* individuality. There are, however, higher unities which, as Plato says, "occultly include" the lower. And it is thus that the problem of the Many and the One is solved.

To come now to the "elementary." The mission of the Spirit is to "atone" to itself the personality of the astral individual. By this atonement the personal consciousness becomes spiritual, and is immortalised, that is, becomes independent of the combination out of which it arose. The Spirit seeks to make us free, therefore immortal. For the freedom of the spiritual Ego would be just this, that the Spirit, out of the old modes given to it to work upon, has constructed new ones, wherein the individual can survive and be sustained out of all connection with its matrix. And, herein, also, the impersonal character of the Spirit is evident. It immortalises the personality by giving it impersonal tendencies. The new modes of individuality are all unselfish. While the Spirit can keep open a single mode of

\* See on this Stallo's "Concepts of Modern Physics." Kegan Paul, 1882.

† The individual Atman, or self, was with the Brahmins a phase or phenomenal modification only of the Highest Self, and that Highest Self was to them the last point which could be reached by philosophical speculation. It was to them what in other systems of philosophy has been called by various names, "To ōn, the Divine, the Absolute."—Max Müller's Preface to the Upanishads, p. xxx.



unselfishness, the Ego will not perish, will not lapse into the mere evil animal which the "elementary" is. But the habits of the old modes are powerful. It is a question of opposing forces. The astral Spirit strives to retain and strengthen its grasp. The Divine Spirit seeks to keep open the modes by which it has brought to life a moral consciousness in the astral intelligence. Till these are closed—and in how few of us do they ever quite become so!—the spiritual Ego survives and may grow to mastery. I am surprised to find Mr. Noel, in common with others who are less careful to inform themselves, speaking of these teachings as dooming a vast majority to extinction. It has been again and again declared in them that comparatively few become "elementaries." Those who have "lost their Spirit" are those in whom the Spirit has lost every vestige of its organism, when it must needs return to that pure subjectivity in which there can be no personal or individual consciousness.\* What, then, is left of the man? Mr. Noel is astonished at the statement that "it is possible for elementaries to have a perfect intellectual knowledge and appreciation of virtue." "Appreciation," of course, must be understood of that merely abstract apprehension of, and professed preference for, virtue which the worst men can have without the least attraction towards it, and without the ideal being at all motive in them. Is it so difficult to conceive an intelligent being with a memory stored with all he has learned about virtue, yet without a vestige of a moral consciousness? Mr. Noel supposes the elementary to be represented as "a separate entity divorced from its Spirit, and, therefore, from its true self, yet capable of pretending to be its true self." But it is its true self. The Spirit, the seventh principle, never was the true individual self of any one. The spiritual Ego is the consciousness of the modes established by "the Spirit" in an animal with faculties which made their construction possible. The elementary is that animal self. The modes of Spirit are gone, and with them the spiritual Ego, which is just the possibility of struggling free from the animal altogether, and escaping its mortality. The spiritual Ego was to be a new self, constructed out of the old one by a Divine action on the latter. On that and similar actions through all the kingdoms of Nature, depends the possibility of the successive elevations of lower to higher forms of life. It is by this process that the inorganic is assimilated to the vegetable, and that the vegetable which the animal takes into its body is converted into animal tissue. All the analogies of Nature point to it. And the failures of Nature are not less significant in this respect. If there is no assimilation, there is decomposition of the old matter. It is a comparatively rare case, but it happens.

According to these teachings, the doctrine of human immortality is true as a rule, because as a rule there is no failure to raise humanity to an immortal condition. But the fact is recognised that all the individual productions of Nature have an appointed term of life. Man is not a spiritual entity unless he has a spiritual consciousness. Mere intelligence is not a guarantee of an immortal soul. But intelligence does enable the Divine life, which alone immortalises, to be introduced into him. That this life is the being of all that exists is true. But it is a question of consciousness. In rational man it becomes self-conscious, and it is the self of this consciousness with which man must identify himself if he would rise out of the elementary and astral regions and escape their laws.

I fear I must inflict, with your permission, one more article on your readers, which I will entitle "The Astral Light, and the Objectivity of Thought."

C.C.M.

#### THE "SPIRITUALIST" NEWSPAPER.

To the Editor of "LIGHT."

SIR,—The Literary Committee of the Society for Psychical Research are anxious to obtain two complete files of the *Spiritualist* newspaper from its commencement in 1869. If any of your readers possess such files, or any considerable portion, which they are willing to sell, I shall be glad if they will be good enough to communicate with me on the subject. It is not necessary that the numbers be bound, as they are chiefly required for the purpose of cutting extracts from them.—I am, sir, &c.,

FRANK PODMORE.

16, Southampton-street, Fitzroy-square, W.

November 18th, 1882.

#### PHYSICAL MANIFESTATIONS BEFORE PUBLIC AUDIENCES.

To the Editor of "LIGHT."

SIR,—The difficulty which the Rochdale Spiritualists' Society has for a long time laboured under, in not being able to supply the platform regularly with competent speakers, led them to announce for Sunday, the 12th inst., that Mr. John Taylor would attend for physical manifestations. The committee thought that if this did not serve any other purpose it would at least afford investigators an opportunity of witnessing some of the remarkable phenomena which form the alphabet of Spiritualism. Mr. Taylor's phase of mediumship is that of table elevation *without contact*, and also of the lifting of heavy weights upon the table, himself only in contact. In the early part of my own investigations I was privileged to witness the elevation of the table with two heavy men standing upon the medium's bare hands on the table, and I have it on the authority of credible witnesses that the table has risen with as many as three men upon it. The manifestation, however, in the promiscuous audience here did not reach this extraordinary magnitude.

My object in writing is briefly to warn other societies against attempting a similar experiment, not because of total, but because of the partial failure, which I am satisfied now, must, under similar circumstances, result. The mere movement of the table was of the most satisfactory character, but many who had heard of Mr. Taylor's extraordinary manifestations were doubtless disappointed because they did not realise what others had declared. I must here state that this is the first time Mr. Taylor has sat for physical manifestations in a public audience. The best results have always been obtained in select assemblies of about twelve to twenty persons. Too great care cannot be exercised in presenting phenomenal Spiritualism to the public. Success excites a spirit of inquiry, whereas failure tends to disgust, and the *truth* remains buried to outsiders because the proper means have not been taken properly to present it. Doubtless this communication will meet the eye of some of the members of the Society for Psychical Research and it may form a subject for determination why the same results cannot be obtained in a mixed audience as in a select circle. For the information of those who desire to secure Mr. Taylor's services, I may say that he will attend at any reasonable distance from Manchester for his railway expenses. But "the labourer is worthy of his hire" and I do not see any solid reason why, in such a case, a suitable recognition may not be made voluntarily.

I will furnish further particulars should they be required.—  
Yours truly,

PETER LEE.

38, Church-street, Rochdale,  
November 14th, 1882.

#### MR. HOWELL IN AMERICA.

To the Editor of "LIGHT."

SIR,—Having had to come over here on a short visit for business purposes, I was glad to take the opportunity to go to Brooklyn last Sunday and see how Mr. Howell was getting on in his new field of labour.

No doubt a number of your readers will be pleased to hear that he has been most successful, and that his work has resulted in a decided addition to the strength of the society for which he has been speaking at Everett Hall. His first engagement was for a month, and since then he promised to speak during the following month at another Brooklyn society's rooms, to the great chagrin of the Everett Hall people, who would fain have kept him. He is, however, to return to them next month. He has also been engaged by another society, who have just purchased a church, and who have arranged to meet in the afternoon instead of in the morning, in order to obtain his services.

I was present at the last service held at Everett Hall prior to his provisional absence, and listened to a vote expressing the appreciative thanks of the congregation in the warmest terms. The motion, which welcomed him as a powerful addition to the ranks of inspirational speakers like Mrs. Richmond, Mrs. Hardinge-Britten, and others, will appear in the *Banner of Light*, &c. I enclose my card, but prefer to sign as—Yours faithfully,  
New York, 3rd November, 1882. A<sup>s</sup> SUBSCRIBER.

MRS. HARDINGE-BRITTEN'S LECTURE APPOINTMENTS.—  
SOWERBY BRIDGE: November 26th and 27th. ROCHDALE: December 3rd. BELPER: December 10th and 31st. HALIFAX: December 17th.—Address, The Limes, Humphrey-street, Cheetham Hill, Manchester.

\* We may, indeed, suppose a higher sphere of objectivity. But that would of course not make the personality of the Spirit *our* personality.



## THE TEACHINGS OF THE "PERFECT WAY."

To the Editor of "LIGHT."

SIR,—Will you allow a word from one of the unsophisticated? Unable to meet the writers in their transcendental flight I am glad to come across them on something more like *terra firma*.

In their letter of defence against the stricture of their critics they assert that Jesus was a vegetarian, as also His near disciples—that they did not eat the flesh of killed animals. Against this positive assertion on their part I set the plain, clear, unmistakable Scripture record of the institution of the Feast of the Passover, and the actual celebration of that feast by Jesus and all His disciples, and consequent eating of the flesh of the lamb slain on that day. Further, this feast being part of the law, and Jesus having according to His own declaration come to fulfil the law, I maintain that not only was He not a vegetarian, but that in accordance with His mission it was impossible for Him to be one!

So, in like manner with the fellow assertion of the writers of "The Perfect Way," concerning His abstention from wine. Wine was drunk at the same feast: "After supper He took the cup, and said, Drink ye all of it."

And at other times, and in other ways, as at the Cana marriage feast and in the parable of the return of the prodigal son, He manifested sympathy with the conventional habits of the people, of eating flesh and drinking wine.

Amongst a multitude of assertions, many of which are mainly in the nature of speculations, it is well to find a few to which something like a sufficient test can be applied.

For myself, these just quoted are enough (though they may be added to), and I judge the book accordingly—viz., that, like so many others produced at different times, it contains much truth mingled with much error, and that the light shining through it shines through many clouds and is anything but the clear light of the Perfect Day, and therefore also of the "Perfect Way."—I am, sir, yours faithfully,

November 14th, 1882. AN OLD-FASHIONED SIMPLETON.

To the Editor of "LIGHT."

SIR,—Although I have no wish to discuss the questions raised in connection with this work, preferring to leave that in more competent hands, I trust you will allow me a short space in your columns, in order to set myself right with regard to certain statements contained in my previous letter.

With reference to the charge of mis-quotation in the passage, "Few shall be saved from that fate," I placed the inverted commas in my MS. at the end of the word "saved," but the compositor placed them at the end of the sentence, thus making the conclusion of the sentence a mis-quotation, for which I am not responsible. The concluding words followed as a matter of course, the fate of annihilation being the question under consideration.

The doctrine of annihilation is broadly taught in "The Perfect Way;" see pp. 46, 47, 52, 68, 71, and many others, and the writers, in their recent letter to "LIGHT," admit that they adopt the teaching of The Great Master, that "the way is straight, and the gate narrow, that leadeth unto life, and few they are who find it;" and I had thought, in my simplicity, that this was equivalent to the expression "few shall be saved," and that, consequently, the majority, according to the teachings of "The Perfect Way," would be lost or annihilated; but it now seems there are some esoteric or hidden meanings involved in the sentence, as the writers declare that "they indeed are few who in any single generation attain to Nirvana. Only a small number of our race, in any given epoch, achieve the perfection necessary to final beatitude. But the fate of no human soul is pronounced after a single life-time. They who fail—and who fail again and again, even as the Scripture tells us, until seventy times seven—may be purified by successive re-births, and may thus surely fulfil at last the conditions of salvation. . . . We have distinctly and repeatedly insisted that only the persistently evil, those who all their 'seventy times seven' of existences habitually rebel against the Divine Will, and so lose the human spirit within them, sink at last into 'outer darkness,' and extinction."

Thus it appears that "few are saved" in this stage of their existence, and that the majority will have to undergo a series of probationations or re-incarnations, amounting in some cases to seventy times seven, until they are either made fit for the heavenly kingdom, or blotted out of existence altogether.

Now, when we consider that even the most hardened crimi-

nal, in this stage of existence, has in the innermost recesses of his nature some latent chord which will occasionally respond to the recollection of some tender emotion or incident in connection with a mother's love, when his soul was as yet untainted by crime, and that the same response is frequently made when an act or expression of sympathy on the part of his fellow man calls it forth, can we suppose that the repeated opportunities implied in the foregoing theory, presented as they are by a God of Love, will utterly fail, in many cases, to awaken in the breast of the sinner such a sense of contrition and gratitude as may suffice, be it ever so slow a process, to call forth allegiance to his Maker, and induce him, like the prodigal son, to return to his Heavenly Father, and thus become fitted for a place among the redeemed of earth-life? The contrary conclusion appears so opposed to all the attributes associated in our minds with the character of the Deity, that few, I think, will be disposed to entertain it.

In conclusion, I must apologise for having unintentionally helped, in any degree, to test so severely the "patience" of the writers, although possibly this may be, after all, only a part of that discipline and suffering which constitute so essential an element in their preparation for the Nirvana.

Bristol, November 13th, 1882.

GEORGE TOMMY.

To the Editor of "LIGHT."

SIR—I am very much afraid that your readers are beginning to think that the controversy between "Cantab" and me is becoming tiresome and futile; for he and I appear to have scarcely any ideas or even language in common. When he terms my "guardian angel a function of my own system," I am inclined to fancy that my experience, my senses, and my dictionary have been systematically deceiving me for a period of over half a century. "The Perfect Way" may "declare" that my guardian angel is a "function"; but it is precisely to this style of "declaration" that I so much object—a method of reasoning which renders the book in question so misleading and unsatisfactory. "Cantab" is certainly an efficient disciple of the writers of "The Perfect Way," if not one of them. He and they have the same authoritative mode of expression; and their "unanimity is wonderful"; they call positive assertion "absolute demonstration," and mistake declarations of opinion for lucidity of argument. "Cantab" has somewhat shifted his ground. He says that I have failed to gather his meaning in "regard to the attainment of knowledge through the operation of a past self." I never said a word about "the attainment of knowledge"; I spoke only of "inspiration," which is a very different thing. This confusion of ideas is characteristic of "Cantab" and also of the writers of "The Perfect Way." I am glad to find that "Cantab" no longer attributes "inspiration" to the "magnetic action of the phantom of a past self; he now traces it more properly to 'the central spirit or God of the man.'" This is certainly a step in the right direction, but what in the names of truth and logic does he mean by the phrase the "God of the man"? Is not God the God of all men—the great Creator of all things—the Almighty Guide, Guardian, and Ruler of the universe? Why should we drag this majestic name down to express the notion of a "function"? Further on, "Cantab" gives us the following marvellous sentence:—

"Since all that is done by what is called *Influx*, is to illuminate—not to inform—the soul of the recipient, the knowledge obtained under such illumination depends upon the quantity and quality of the experiences already possessed by such soul. Where this is young and inexperienced, the lamp of the Spirit can but light up a comparatively empty chamber. Hence the absolute necessity of experience. . . . and hence also the absolute necessity of a multiplicity of re-births," &c.

What a mass of bewilderment have we in this passage! I utterly fail to see any connection whatever between the necessity of gaining experience and the necessity for a multiplicity of re-births.

If illumination is what we require, then we get a better light in an empty room than in a room crowded with furniture. This metaphor may serve to illustrate the fact that the inspiration of innocent, youthful, ignorant persons is generally more reliable than the inspiration of those whose minds are crowded with knowledge-lumber. Again, knowledge succeeds, or rather accompanies, experience, and is not generally dependent on inspiration. I always imagined that knowledge was a mode of "informing" the soul; but now I am told that inspiration, which generates knowledge, does not inform the soul.



I should like to know how experience can exist in any sane soul without knowledge, and yet it would appear from "Cantab's" exposition that knowledge is the result of inspiration and experience; or that it is possible that experience may exist without knowledge.

Allow me to refer to one more point, and I must then bring this discussion to a close. "Cantab" tells us that our "celestial part alone it is which undergoes re-incarnation," and the "Writers of 'The Perfect Way'" inform us that this celestial part of our nature is associated with truth and holiness; but with characteristic confusion, they also assert that it is "only the persistently evil" who fail "to be purified by successive rebirths." So that, according to this compound explanation, that part of our nature which is celestially pure, and which alone is re-incarnated, may be so "persistently evil" as to deserve final annihilation.

In spite of the astonishment which "The Writers of 'The Perfect Way'" express at the charge alleged against them of teaching "the annihilation of the greater portion of the human race," I contend that their doctrine is susceptible of the interpretation attributed to it. If, as they admit, they maintain that one human soul may deserve and receive final extinction for "persistent evil," what is there to prevent myriads of human souls reaping the same fate for a similar fault?

"The Writers of 'The Perfect Way,'" attach no value to the facts of a historical religion and a historical Christ. I, on the other hand, consider them as only second in importance to the everlasting Christ and the spiritual religion. All effective reformatory teaching must be more or less external and historical. Certainly we should never have heard of our Lord's transcendent Gospel if He had not suffered and died to establish and consecrate His holy and immortal method of redemption.

"Cantab" tells us that "the proofs" of the verity of his tenets are to be found in his "personal memories." This "declaration" at once accounts for the unsatisfactory and unacceptable character of his doctrines. He who can seek his religion in "memory," may well rely upon "a phantom" for his inspiration.

I have not space at my disposal to follow "The Writers of 'The Perfect Way,'" into their vegetarian theories and discipline. My belief is that nothing deserving the name of a religion was ever ordained to inculcate any special mode of diet for mankind.

"The Writers of 'The Perfect Way'" must not complain if we do not read their book through attentively. When a surveyor discovers at a glance that a ship has a weak stern-post and rickety masts, he may be excused if he takes a very hurried and superficial view of the rest of the vessel.

Yours, &c.,  
TRIDENT.

London, November 11th, 1882.

#### To the Editor of "LIGHT."

SIR,—“One hopes that at least these two Egos, when divorced, will keep within calling distance of one another, or it will be very inconvenient for both.” This remark made by Roden Noel in "LIGHT" (November 11th) recalls to mind the Egyptian teaching upon the same subject. On the libation vase of User-Ur in the Museum of the Louvre the deceased is portrayed on either side of the Tree of Life, the Sycamore of Nut, from which he receives the Divine drink. In one shape he is his body or mummy, and in the other his soul. The body represents that mundane mummy of his which reposes on earth in its perfect state of preservation; the soul is that other self which has gone far ahead in the future existence. The goddess who gives User life says to the deceased: "I re-unite thee to thy soul, which will separate itself no more from thee—never."

And here it may be observed that "these two" reminds one irresistibly of the title of the Samoan chief who is addressed as "you two," and who is asked "Have you two come?" "Are you two going?" And, however remote they may seem from each other, there was but one natural genesis for both.

It is also said of the Egyptian two that the "Resident of the West" that is, the God Tum, the setting sun, "giveth stability to thy body among those who repose"—as embalmed mummies,—and "causeth thy soul not to out-distance thee"—or "not to distance itself from thee." I wonder (or rather doubt) whether the Theosophists know anything of the Kamite and physical *origines* of the doctrines which they enunciate in the abstract phase! And yet these doctrines and dogmas have to be traced to their first origin, and the missing links must be

restored before their final value can be ascertained or their authority allowed. I still have hopes of being free, before long, to moot this matter of the *origines* and discuss the subject with those who will champion the wisdom of the Aryias against the Gnosis of Kam.

GERALD MASSEY.

P.S.—Whilst writing, may I ask the teachers of "The Perfect Way" what it is *they* mean by "the Fall"; the "Restoration of Paradise"; and the "Re-gaining of the Golden Age"? As I am writing on the mythology of these subjects I shall be greatly obliged by references to any data for the reality.

#### To the Editor of "LIGHT."

SIR,—I am at one with the authors of "The Perfect Way" as regards the self-differentiation of the Spirit, even in one personality. But what I deny is that the Spirit can ever withdraw from either of these self-differentiations, leaving it to self-support, and finally, to extinction. Moreover, since we cannot know the subjective experience of the order of Articulata, it seems quite misleading to affirm that our conscious life may be compared to theirs. They are only outsides—phenomena—to us. What I expressly maintained was that a man is *not* a hydra, or an articulate animal, or a colony on one stem, or sand grains in one bag. The *manifoldness* of our internal consciousness, of which of course I am well aware, does not, and cannot prejudice the fundamental fact of its *unity*. If the authors were right in their representation of the human constitution, if body, soul, and spirit each possessed a consciousness of its own, persisting when they are severed, then the *unity* of our consciousness, which *makes personal identity*, would be impossible, and the sense of individuality would, as Buddhism maintains, be a delusion, and deadly heresy. But to maintain this in the face of the fundamental deliverance of inner and outer experience is, as I have argued, absurd and suicidal. We may and must lose the *isolation* of personality, by attaining universal sympathy, but not the essence of individuality, which alone makes sympathy possible by affording it a basis, and differentiated substance. What is "love" without a lover, and a beloved, or many beloveds? When I cease to be conscious of distinction, I cease to be conscious at all. Out of discrimination, no consciousness.

I may take this opportunity, however, of saying how strong is my appreciation of large portions of "The Perfect Way," a book containing much fine insight and powerfully imaginative statement. Quite inestimable, too, are the services of Dr. Kingsford in denouncing the diabolical practice of vivisection. I am also fully at one with the writers as regards the doctrine that intuition belongs especially to the woman, and intuition is higher than understanding. But, on the whole, I am probably in more general agreement with Dr. Wyld in these controversies. —I am, sir, &c.,

RODEN NOEL.

#### LAYING ON OF HANDS.

The *Revue Spirite* returns this month to the healing mediumship of M. Hippolyte. It inserts a letter from Louise Lasserre detailing her case. She had an almost fatal attack of bronchitis six years ago, ever since which she has suffered from exhausting cough and difficult breathing. Hearing, as a Spiritualist, of the healing mediumship of M. Hippolyte, she sought treatment at his hands. Her letter concludes:—"The first laying on of hands produced a great amelioration. I went daily, experiencing progressive amendment, and now, at the end of six weeks, I find myself restored to my ability to work without fatigue, and I am thankful indeed that the oppression of breathing and cough of six years has gone; my health is restored, and I am already getting stout."

HOW TO INVESTIGATE SPIRITUALISM.—Mr. J. S. Farmer is about to issue a very valuable little book under this title. It will briefly tell the story of the rise and growth of Spiritualism. It will give in a succinct form the testimony to its truth, which has been offered by men distinguished in art, science, and literature, and in social position, and even by the most noted of professional conjurers; and having thus interested the reader, it will tell him the best way of testing the truth for himself. No better book could be put into the hands of inquirers, and it will be so cheap that we are not surprised to learn that the publishers (the Psychological Press Association) are arranging for an issue of a hundred thousand copies of the first edition. We believe that large orders have already been received for the work, and Spiritualists would do well to make free use of it in circulating it amongst such of their friends as shew a disposition to inquiry.



OFFICE OF "LIGHT,"  
4, NEW BRIDGE STREET,  
LUDGATE CIRCUS, E.C.

#### TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding, and enclose stamps for the return Postage.

#### SUBSCRIPTION RATES.

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#### NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also of E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

### CENTRAL ASSOCIATION OF SPIRITUALISTS.

In our last issue we said a few words about "the duty of supporting the C. A. S., and strengthening the hands of its Council." This remark has brought us some letters from correspondents who ask what they are likely to gain by supporting the C. A. S., as they are unable either to use its library or to attend its meetings. It is difficult to know what to say in reply to such a question. In our simplicity we had thought that a man should do good for the sake of others, rather than for the sake of any benefit that might come of it to himself. Spiritualists should be amongst the first to ask themselves—What good can I *do*? rather than—What good can I *get*? And yet Spiritualists—though they not infrequently congratulate themselves on having a higher creed than the more popular faith—are fairly put to shame by the abounding philanthropy and generosity of their brethren of the orthodox Churches. Fancy one of these, when appealed to for help to the Bible Society, asking what good he is likely to get from it, as he has no need for Bibles himself, having a sufficient number already! Or when asked to contribute to a City Mission, excusing himself on the ground that he can derive no benefit from the Society's operations, as he does not need to be rescued from the gutter!

If our correspondents, instead of asking what they were likely to gain by supporting the C.A.S., had asked what useful purpose the Society serves, and what good it has done and is prepared to do, their questions would have been more to the point, for it is certainly not morally incumbent on any man to encourage an institution which does no beneficial work for the world. To such inquiries—had they been put to us—we would have replied that though the C.A.S. has not done all it would have done, had it been more generously supported, it has been, and is, the best institution of the kind which has yet been established in Great Britain. Besides having a valuable library and an excellent reading-room, it forms a suitable centre to which visitors from the country and from abroad are always welcome, where they can meet and confer on subjects in which they are specially interested, and where they can readily gain information in regard to other Spiritualists of whom they have heard, and whose personal acquaintance they may desire to make. It is a centre, too, from which information and advice are sought from all parts of the world; and from which such information and advice are always cheerfully given.

If the C.A.S. had served no other purposes than those we have indicated, it seems to us that it would have amply vindicated its claims to the generous support of all well-wishers to the cause of Spiritualism. But it has done much more than this. By its Fortnightly Discussion Meetings, at which perfect freedom is allowed to the expression of all opinions on matters appertaining to Spiritualism, and which are open to all visitors free of charge, it has awakened an interest in the subject in many minds, and carried conviction where, to all appearance, it would not otherwise have reached; and by the papers read at these meetings it has been the means of supplying a very valuable addition to the literature of Spiritualism and other subjects of a kindred character. It has endeavoured, moreover, to formulate and express the views of the general body of Spiritualists scattered all over the country, on various questions of interest and importance as they arose. Notably it has done so, recently, on the conditions to be observed in public sances for physical manifestations, its Circular in regard to which ought to be

scattered broadcast over the United Kingdom were the funds sufficient. It did so some time since when, after the Slade trial, it memorialised the Home Secretary on the iniquitous state of the law which assumes that the very profession of Spirit communion must of necessity be a false pretence. Of course this memorial was respectfully acknowledged—nothing more. Had the Spiritualists of Great Britain been solidly united and shewn a bold front, it would have received attention.

And there is work—important work—to be done in the future, and which the C.A.S. is prepared to do, if its hands are efficiently sustained. Many of our country friends have their local societies to support; and these have the first claim on their assistance. But there are many Spiritualists—thousands, we do not doubt—who afford no help to any association whatever, and whose first thought is what they can get, not what they can give. Some of these, perhaps, will excuse themselves on the ground that money contributed to the C.A.S. might not be productive of much solid good after all. Let them make the trial. The C.A.S. has never yet been in a position to shew how much good it really could accomplish if the means were placed at its disposal. There are men amongst us, we know, who could spare an occasional hundred pounds, or even five, without depriving themselves of a single comfort in life. We should like to see some of these put the C.A.S. to the test. They have the cause of Spiritualism at heart, we do not doubt; but they have not faith enough. If they would but make the trial we confidently believe they would find abundant cause to be delighted with the result, and to be grateful to us for our advice.

It is quite possible that some of our wealthy friends do not believe in what is popularly known as propagandism. There is a sense in which we do not believe it either. We have little sympathy with any men, Spiritualists or others, who would thrust their creeds "down other people's throats." But we would, nevertheless, scatter the seeds of truth abundantly, believing there are very many hearts into which it would be gladly welcomed, and from which we have no right to withhold that which we have felt to be so precious a boon to ourselves. This is the work in which we should like to see the C.A.S. more generally and more generously helped. All cannot help largely; but there are thousands who could—and, as we think, should—encourage it by membership, and by the small pecuniary assistance which membership implies.

#### PRESENTIMENT.

(From the "Revue Spirite.")

In the year 1848, I was at Dijon; I had been there three weeks and had to be there four weeks longer, when, on the morning of January 22nd, I was seized with an impulse to go to my home at Fontaine-Française. This impulse was strong, and I could assign no reason for it, for the day before I had received a letter which contained nothing but good news. The weather was very cold and the country covered with snow; but under the impulse I took the public conveyance timed to reach my home at 8.30 p.m. I found all the family well, and congratulated them on their good health. Presently, my father said, "I thought you would be with us this evening, and so strong was the impression that I ordered dinner to be delayed two hours beyond the usual time." In the course of the evening, my father said how glad he was that I had come, for I could act as his substitute at a meeting in the neighbouring town of Fontenelle, held on the occasion of the annual letting of the township pastures. My father was seventy-six, and I was glad to save him the journey, so, accompanied by a neighbour, M. Beugot, I went. At two o'clock, in the midst of the business, I was seized again with an impulse to be at home, which M. Beugot's entreaties could not quell. I was delayed on my way home by meeting a friend whom I had not seen for a long time, and again, in the square of the town, by another, whom I left abruptly. Entering the house, I sought my father; he was apparently lifeless on the floor of his study. I sent for his friend, Dr. Androuet, who pronounced him dead. The death may have coincided with my impulse to leave the meeting, for the body was still warm. Was this last impulse from some impression made by my father's spirit?

Fontaine-Française, August, 1882.

MAGNIEUX LOUIS.

THE TEST SÉANCES WITH MISS WOOD.—We believe that the committee recently appointed by the C.A.S. have arranged satisfactory terms with Miss Wood, and that steps are now being taken to constitute the "circle" by whom the experiments shall be conducted.



## PROFESSIONAL PHYSICAL MEDIUMSHIP.

Address by Mr. Thomas Shorter.

At the Fortnightly Discussion Meeting held at the rooms of the Central Association of Spiritualists, 33, Great Russell-street, on Monday evening last, Mr. THOMAS SHORTER introduced the question, "Is it advisable for Spiritualists to encourage Professional Mediumship for Physical Manifestation?"

DESMOND G. FITZGERALD, Esq., occupied the chair, and in opening the proceedings, said: Every Spiritualist was conscious of having in some degree missed the opportunity of spreading broadcast the most important, the oldest, and the most mis-recognised truth that could be brought before humanity. The topic for discussion touched very closely on the reasons for that failure. *Primâ facie* it seemed advisable and natural that those who possessed in a high degree the special properties which constituted mediumship, and who had not many calls upon their time, should be encouraged to lay their gifts at the disposal of all who were interested in Spiritualism, whether as a branch of scientific research, or as a branch of religious culture. On the other hand, it ought to be recognised that by encouraging mediums to place their services professionally at the disposal of those who were interested in Spiritualism, perhaps, only out of mere curiosity, they opened wide the opportunities for deception. True Spiritualists had, therefore, been rendered in some degree responsible for the frauds by which Spiritualism had been disgraced.

MR. THOMAS SHORTER then delivered his address. He said: The Spiritualist mind is from time to time, and has especially of late been considerably exercised on the question of séance conditions. It is painfully forced upon our attention, and will not be evaded. It has been the subject of much correspondence and criticism in Spiritualist journals from various quarters. It was made the subject, if I remember aright, of the last discussion in these rooms, and, as most of you are aware, a circular has just been issued from a committee of this Association, with a long list of prominent and representative names appended, urging the adoption of certain changes in the condition of public séances, and in our methods of procedure in regard to them. The subject of séance conditions is closely allied to the question of the evening, but I shall not enter into its consideration further than to insist upon one aspect of the question. Spiritualists may be broadly divided into two opposite camps regarding it. On the one hand, there are those who insist on the rigorous application of test conditions of the severest kind, with whom antecedents and personal character are altogether eliminated, who insist that nothing is to be taken for granted, that there must be the most absolute and conclusive proof that can be obtained that the medium has nothing whatever to do with any phenomena that takes place at the séance. On the other hand there are those who tell us that the conditions of Spiritual manifestation are in themselves sufficiently formidable, and that by insisting on these conditions we only increase the difficulties, and perhaps render Spiritual manifestations altogether impossible, and that even if this is not the case, our test conditions may prove altogether illusory—that the conditions are not primarily physical and mechanical, but moral and spiritual; that the one primary condition is that of mutual confidence and harmony in the circle, and above all, in the medium, who shall be placed in as much ease and happiness of body and mind as is possible, and that under these conditions not only are we likely to have the most satisfactory séances, but better tests are likely to be voluntarily given than any which we by the utmost stretch of our ingenuity can devise.

## "A Shady Compromise."

Now I think there is a great deal to be said in favour of both of these methods. Each is good in its way, according to time and place and circumstances; but what is not good, what is the farthest from being good, is that which very generally, perhaps usually, takes place. There is a constant oscillation between these two opposite poles of feeling, not only in the same circle but very often in the same individual and at the same time. On the one hand it is felt that some kind of test is really necessary, if the testimony as to what may take place is to have any weight and credit—that if it is to have any value, and especially any scientific value, the observance of some conditions is indispensable. On the other hand, however, it is thought that something is also due to the susceptibilities of the medium, that although tests always imply some degree of suspicion, yet this suspicion must not be made obtrusive and objectionable; that

something of harmony must be maintained, and that the moral conditions of séances must not be altogether ignored. And the consequence usually is that what I may call a shady compromise takes place. On the one hand tests are employed sufficient to violate that perfect confidence in the integrity of the medium which all tests imply, and on the other hand imperfect tests are applied, or tests perhaps sufficient in themselves are loosely applied; that is, they cease to be tests at all. Now what I would insist upon is this—that we should no longer halt between these two opinions, that we should make up our minds in the conduct of every séance definitely either on one side or the other and resolutely adhere to it. Either we should insist on moral conditions as primary and sufficient, and in that case we should dispense altogether with all attempts at tests, with all endeavours to watch and guard, to fetter, and handcuff, and bag the medium; or on the other hand we should insist that these conditions should be made as absolute and as perfect as possible. Something, indeed, may be due to the medium. The susceptibilities of the medium may be ruffled, if this course is pursued, and rudely shocked; but the medium should understand that as all professions and callings have their disagreeable incidents, so with mediumship. It is one of the factors to be reckoned with, and if he is not prepared for this, some other occupation less congenial to him should, I think, be chosen.

## Mediumship as a Profession.

However, I think the question goes far deeper than any mere modifications of condition or any methods of procedure in the conduct of public séances. It is not merely—What are the best methods of conducting public séances? but—Is it desirable that there should be public séances? It is not how we may place safeguards against dishonesty on the part of the medium, but is it desirable that professional mediums should be encouraged at all for physical manifestations? I restrict the question to physical manifestations. Now I know it is very difficult to speak on this subject without being misunderstood. One is almost certain to be misapprehended, and to cause irritation, and perhaps, in certain quarters, to give offence. I can only say I have no intention or desire to reflect upon mediums either individually or as a class. I have no doubt that any number of average men and women taken from amongst us, placed in circumstances amenable to the same conditions and subject to the same temptations, would be liable to, and perhaps fall into, the same failings and the same faults. It is not mediums, but professional mediumship, which I invite you this evening to consider. Again, I shall be told that mediums, like other folk, have to pay rent and taxes and tradesmen's bills, that the labourer is worthy of his hire, that the physician is paid, that the lawyer is paid, that the clergyman is paid; and I shall be asked, "Why should mediums be made an exception to the universal rule?" Why indeed, if that were the real issue to be tried; but I maintain that it is not the real issue. The question is not "Given the medium, whether he shall be paid, and even liberally and generously paid," as I insist he should; but whether mediumship should exist as a profession, whether it is desirable that persons should enter upon Spiritualism as a trade, that they should embark in it for a livelihood or as a commercial speculation. Now, I maintain that it is eminently undesirable, and I do so, not out of any ill-will or any desire to prejudice the interests of mediums, but in a great measure my contention is based on what I believe to be the true and higher permanent interests of the medium himself.

## Considerations of Physical Health.

First I would consider this point in its relation to the medium physically—in regard to health. Some of you, I dare say, will remember that not very long since we had a paper read in these rooms on this very question of whether mediumship was prejudicial to the health of the medium. I think there was a consensus of opinion that there was nothing necessarily injurious to the health of the medium in any great measure, provided that mediumship was exercised temperately, under proper conditions, with ample time for rest and recuperation, with opportunities for physical exercise and alternative occupation. But what I maintain in regard to professional mediums is that all these conditions are almost generally, almost necessarily under present social conditions, violated—that at least there is a powerful and constant temptation to their violation. It must be to the interest of the medium that his profession should be like other professions, as remunerative to him as possible, and to this end the more frequent the séances, and the greater the number of visitors, the more remunerative his occupation is certain to be. Especially if he be a



popular medium, there will be an incessant demand upon his time, which will occupy him frequently from morning till late at night at séances with a large number of persons closely packed in heated rooms, and under conditions which, in a sanitary point of view, are altogether unfavourable. The evils in this respect might be remediable; but there are other circumstances in relation to the health of the medium which are more immediately bound up with the exercise of his profession. If there is anything in which Spiritualists of observation and experience are generally agreed, and which is confirmed by scientific observation, it is that whatever the character of mediumship may be, in whatever it may be supposed to consist, the source of power manifested in physical manifestations is drawn chiefly if not altogether from the medium, that there is a constant drain upon the muscular system, the nervous tissues, the vital energies. It has been even shewn by actual measurement that there is a diminution in the bulk and weight of the medium, in the process of some forms of physical manifestations, more especially in materialisation. It may be that there is some return to the medium, and there may be, under proper opportunities, recuperation; but where the exercise of mediumship is continued from day to day, and from week to week, in long protracted sittings, you will see that it must exercise an influence most prejudicial to the physical health of the medium. We need not argue this as a mere question of reasoning, for all who have carefully observed mediums for any length of time know it to be a positive fact. I have in my mind the instance of one of the most powerful physical mediums—I mean powerful in his constitution and physical energies—and I know that several times after these séances had been held he was so physically affected that he would fall on the floor from sheer exhaustion before he could reach the street. I know the case of another, one of the most powerful mediums for manifestations that has ever been known. I became acquainted with him before he became a professional medium. After two or three years successful exercise of his mediumistic powers I met him in the street. The sun was shining in his face and I was painfully shocked to see the change which had taken place; his eyes were sunk, his colour gone, his cheeks hollow; he was spitting blood; there was a hectic flush on his face, which denoted a person far advanced in consumption, and it was only by tearing himself away from the exercise of his mediumship, by going to a more genial climate and by careful nursing among friends, that his health was in some degree restored. Now I maintain that if it were only on these grounds there would be serious cause for consideration of the advisability of encouraging mediumship as a profession. Nor is this the whole of the case. Many of you are aware that there is another aspect of the question which must have been observed, and which has been noticed in the Press—that this exhaustion of the physical powers continued from time to time, causes a strong craving for stimulants to supply the loss which has thus been experienced. This, at first, may be exercised moderately and with very little or no injury, but appetite increases with its gratification, and as these séances are continued, and as the demand becomes greater and stronger, the habit is formed, and some of us know that not unfrequently the consequence is that the medium degenerates into habits of intemperance, and physical and moral ruin is the result. Without going further, on this ground alone I think I might insist that there is here a sufficient cause of danger, that there are rocks ahead, and that we should hoist the danger signal to warn mediums of the perils of shipwreck which lie before them.

#### Moral Aspects of the Question.

But this last phase of the subject introduces another—namely, the moral aspects of the question. Is it less likely to be injurious to his moral health, to his integrity, to his pure and unblemished character, and to his unsullied conscience? How is it that we so often witness that painful result which is alluded to in the circular I have mentioned? We are told that there is scarcely any medium for physical manifestations in this country who has not been charged at some time or other with imposture. There may be special and minor causes to account for this in particular cases, but where the fact is thus common there must be some general ground and reason for it. I think, in order that we may understand it, we should fairly look at the problem, bearing in mind that we have not to deal with the man who is purely an impostor. If that were so our difficulties would be much lessened; we might much more easily dispose of them when they present themselves. But there is no ques-

tion that in many instances where undoubted imposture exists, the impostor nevertheless is a genuine medium; that his mediumship has been tested and proved. Yet how is it that mediumship and occasional imposture are found to be compatible and to co-exist in the same person? Let us look at what I may call the genesis and natural history of the medium, the history of his rise and progress, and what too frequently follows in sequence, his decline and fall. It will of course have been observed that the professional medium is not drawn from the higher ranks of society. Persons in affluence or easy circumstances have very little temptation to enter upon mediumship as a vocation. The ranks of professional mediumship are recruited almost entirely from the labouring classes. Of course at first the power of mediumship exists in the medium, but like all other natural gifts and powers it requires development, it requires exercise and cultivation, and the most natural field for this, that which is the most easily accessible, at least, is that which presents itself in the circle of investigation. We will suppose our medium has attended one or more of these circles. He finds himself, perhaps, to his great surprise, possessed of the power by which these phenomena, extraordinary to him, are produced without his active participation. He is startled and interested. He experiments with his family and soon feels sufficiently interested in the matter to invite his neighbours and friends. They, too, become interested, and the circle gradually spreads and widens. His reputation enlarges; strangers begin to flock in, and his circles are crowded. Strangers, of course, do not like to occupy his time and to use the accommodation which he furnishes them without making him some consideration. It may at first, perhaps, be refused, but after it is once accepted, and it becomes known, others of course, do not like to be less considerate than strangers, and so it at last becomes the habit, and the séances become more frequent and more remunerative with the increase of visitors. He finds that the results of a single successful séance, perhaps, are as remunerative to him as the wages of a week of manual labour. Under these circumstances it requires no great amount of persuasion or solicitation to induce him to relinquish his occupation, and devote himself to the exercise of the newly discovered power. He accordingly enters the field of professional mediumship, and so there is a large demand upon his time. He congratulates himself on the change he has made, on the good fortune that attends him. But mediumship is as we know, very precarious and uncertain. It cannot be commanded; we know little of its nature or conditions, but we know that it may be very easily disturbed, and some little derangement of health, some domestic anxiety, some depletion, perhaps, of the nervous force takes place, and he finds in the very full tide of his prosperity that there is a sudden ebb: that his power wanes, and perhaps, for a time, altogether ceases. The next time there are no better results though the phenomena may return, slight and feeble. The same thing may occur the third or fourth time. And now something must be done, and that speedily. His patrons are deserting him, his circle is almost neglected, the domestic exchequer is running low, the landlord is pressing for his rent, tradesmen are demanding a settlement of their bills. Then comes the temptation: "Could not you just help the Spirits a little? It may be only once or twice; could not you by some little dexterous manipulation present some colourable representation of the phenomena, and perhaps very soon the phenomena will return?" The temptation is at first rejected, but it returns again and again, and with greater force with his greater needs, and his power of resistance becomes less. Is it any wonder, to any who know human nature, that he at last succumbs to the temptation? The little trick is tried; it is successful; no one observes the difference. Emboldened by success, he becomes an adept in the art of deception, and he ventures on new deceptions more audaciously than at first; and for a time he is successful. At length, however, persons begin to think that all is not right. He is watched more closely, light is sprung upon him, and exposure takes place; the medium is disgraced, and discredit is cast upon the cause he represents. Take another case which not unfrequently happens. Perhaps a medium comes to us from America or the Continent, well-accredited as a remarkable medium for physical manifestations. In his presence some new phase of manifestation is presented. Of course, the lovers of novelty are on the alert. Suddenly this new manifestation becomes the rage, and strangely enough, this peculiar phase of manifestation all at once is exhibited by a number of physical mediums who live in the same town, or, it may be, over a much



wider area. At all events, something is presented which is made to do duty for it, and our medium takes his place with the rest. It will not do that all his customers should go to another shop, therefore something must be presented equally startling, wonderful, and attractive to his customers, and so the new manifestation is tried, and he is delighted with its success. At last suspicion is aroused, a rush is made, the Spirit is seized, and is, somehow, instantaneously transformed into the medium, with all the paraphernalia of fraud about him, and a new scandal is added to the roll which Spiritualism unfortunately presents!

#### Apologies for Fraud.

Nor is this always the worst. What follows is often more injurious than this. There are those enthusiasts who think it a duty to defend mediums whatever evidences of fraud may exist. When an exposure takes place the exposé himself may be, and often is, a Spiritualist, and he is himself deeply pained at the discovery that he has made, but he deems it his duty an honest man to write to the local newspapers, or to the Spiritual journals, and give a plain, simple recital of the facts of the case. Whereupon, Dr. A. writes to say he had a successful séance with this medium six months before; and Professor B. will write saying that he tried and tested him and established his genuine mediumship beyond all question,—as though what happened six months before had anything to do with what subsequently occurred. But the inference which is suggested is that because the person in question is a genuine medium he cannot have committed fraud, and sometimes it is alleged that even if anything did take place that was not altogether honest and right, it was due either to the ignorance of the sitters, or, it may be, to the wickedness of their moral conditions, or to the evil sitters whom they brought with them, or, perhaps, it was the result of some diabolical plot on the part of the exposé. Now I have no hesitation in saying that this kind of apology is far more injurious to the truth than any number of exposures standing by themselves could possibly be. What can be the effect upon any unprejudiced reader of all these apologies but to make him feel that these Spiritualists are at best a set of credulous, weak-minded enthusiasts, who, if not actual accomplices, are willing to deceive, and that their action is as mischievous as complicity itself would be?

#### Evil Effects of the present Method.

Now, let us ask ourselves what is the influence which it exercises upon other classes of society? What can be the effect which all this has upon the investigator who visits the professional medium? Can it fail to excite in his mind doubt and suspicion? And whatever startling phenomena he may witness, can he altogether free himself from doubt and uncertainty as to the genuineness of the phenomena? What can be the effect on the mind of the scientific man who finds himself debarred from the free use of his eyes and hands, who finds that these phenomena take place under conditions where they cannot be observed and investigated? What can be its effect upon the mind of the serious and religious investigator? Will he not feel that there is here what to him must be a profanation of sacred things? Will he not turn away with a feeling of almost loathing and disgust? What, again, will its effect be on the general public, knowing of it only from unfavourable newspaper reports and reports of criminal cases? And what is its effect upon Spiritualists themselves? Many who were once enthusiastic believers have withdrawn altogether from the work of Spiritualism, because they have been wearied and ashamed and indignant at that which has taken place. What, again, is to be said with reference to its influence on other mediums who are not professionals? I remember when it was not worth while for mediumship to be exercised as a profession at all. At that time mediums felt the responsibility of their gifts, and it was not difficult for persons who came to them with proper introductions, and with whose motives they were satisfied as being sufficiently adequate, to obtain facilities for the investigation of the subject under conditions which could at least leave no doubt of the good faith of the parties concerned, and in this way they were convinced, at least of the genuineness of the manifestations. But with the advent of the professional medium all this was changed. Private mediums naturally asked themselves, "Why should I give up my time in this way to these people? There is the public medium." And so the services of this valuable class of mediums became lost to the cause, and I hold that whatever immediate and temporary advantages may have arisen from the exercise of professional

mediumship, it is a very serious offset on the other side that we have to reckon the loss of the services of this very valuable class of mediums. Again, how is it that we have made during the last thirty years so little progress in our knowledge of Spiritualism, that we know so little of the nature of mediumship, of the principles which govern it, of the laws which underlie it? I have no hesitation in saying that it is mainly due to the prominent position which public circles have held among us, the existence of the professional medium, and the necessity for trying and testing him, and devising methods of proving the genuineness of the phenomena. Our time has been so entirely engrossed with the consideration of the question, "Are the phenomena genuine?" that we have not been in the proper mood of mind, even if we had the time, to enter upon the significance and value of these phenomena themselves. Nor, again, can one fail to be struck with the painful way in which the commercial element in mediumship is prominently forced upon our attention. Is it not time that we should protest against Spiritualism being thus degraded? Is it compatible with the reverence due to the departed? Is it consistent with our own self-respect that we should permit the Spirit-world to be reduced to the level of a peep-show for the gratification of vulgar curiosity, and the private advantage of the showman?

#### A New Departure.

I maintain, then, in the interests of the medium, of his health and integrity, in the interests of the investigator, in the interests of the public, in the interests of Spiritualists and of Spiritualism, that this whole question of professional mediumship, and of our relation to it should be seriously re-considered. I believe if the change were made which I have indicated, there would soon be a new departure—that Spiritualists would no longer have to hang their heads in shame, or to feel that Spiritualism was a reproach, but that it was something of which they might be honourably proud; the medium would see that I was anxious to magnify his office, for I would have him feel the responsibility of his position,—that to him is committed a high and holy trust. I believe it would attract scientific men to the subject in another and more serious temper than that in which they now approach it; that they would here find isles and continents of truth lying before them unexplored; that the philosopher would find fresh contributions to those obscure problems of human nature by which he is so often baffled. I believe the theologian would find new confirmations and illustrations of the fundamental basis of religious truth in which he is concerned. I believe Spiritualism would be raised above that vulgar level of doubt and suspicion with which it is now beset and harassed; that we should rise into a higher and purer condition; that many of us would be able to go beyond the need of physical manifestations into the higher region of spiritual communion; that we should realise that the ministering angel was not a poetic fancy or a dream of the childhood of our race handed down by legend and tradition, but that it was the glorious privilege into which all might enter who were worthy to receive it; that we should realise for ourselves that the angels of our household, the bright ministers of God and grace, were ever around us and about our path to warn and to instruct, to soothe and heal and bless, if we would but uplift the bars and unloose the bolts and throw wide open the door of our hearts, and keep its chambers swept and garnished, pure and sweet and fragrant for their hospitable entertainment.

"But when the heart is full of din,  
And doubt beside the portal waits,  
They can but listen at the gates,  
And hear the household jar within."

[We have in type a condensed report of the discussion which followed Mr. Shorter's address; but we are unable to find room for it till next week.—Ed. "LIGHT."]

PROGRESS IN BELGIUM.—Three years ago the annual general meeting of Spiritualists at Brussels numbered only fifty; this year a meeting called in the same manner was attended by nearly a thousand. The largest proportion came from the great mining district of Charleroi.—*Revue Spirite*.

THE CIRCULAR OF THE C. A. S. on the conditions which should be observed in public seances for physical manifestations, has received some additional signatures, but we have been unable to afford space for its reproduction in our present issue. Other friends who wish their names attached, should intimate their desire to the Secretary of the C. A. S., 38, Great Russell-street.



## LETTERS ON THEOSOPHY.

(FROM AN ANGLO-INDIAN TO A LONDON THEOSOPHIST.)

## No. III., PART 2.

(Continued from page 519.)

Each race of the seven which go to make up a Round—i.e., which are evolved on the earth in succession during its occupation by one of the great waves of humanity passing round the planetary chain—is itself subject to sub-division. Were this not the case the active existences of each human unit would be indeed few and far between. Within the limits of each race there are seven sub-divisional races, and again within the limits of each sub-division there are seven branch races. Through all these races each individual human unit must pass during his stay on earth, each time he arrives there on each Round of his progress through the planetary system.

On reflection this necessity should not appal the mind so much as a hypothesis which would provide for fewer incarnations. For however many lives each individual unit may pass through while on earth during a Round, be their number few or many, he cannot pass on, except in rare cases to be noticed hereafter, until the time comes for the Round-wave to sweep forward. And as the interval of time occupied by the stay of a Round-wave on earth may be roughly conjectured from the fact that our present fifth race, by no means worked through yet, began a million of years ago, it is highly desirable that Nature should provide for each of us some occupation wherewith to pass the time. Even by the calculation already foreshadowed, it will be seen that the time spent by each individual unit in physical life can only be a small fraction of the whole time he has to get through between his arrival on earth and his departure for the next planet. The larger part of the time, as we reckon duration of time, is obviously, therefore, spent in those subjective conditions of existence which belong to the "world of effects," or spiritual earth, attached to the physical earth on which our objective existence is passed.

The nature of existence in the spiritual earth must be considered *pari passu* with the nature of that passed in the physical earth, alone dealt with in the above enumeration of race incarnations. We must never forget that between each physical existence the individual unit passes through a period of existence in the corresponding spiritual world. And it is because the conditions of that existence are defined by the use that has been made of the opportunities in the next preceding physical existence, that the spiritual earth is often spoken of in Occult writing as the world of effects. The earth itself is its corresponding world of causes.

That which passes into the world of effects after an incarnation in the world of causes, has been described in the "Fragments of Occult Truth" relating to the seven principles of man. The individual unit, or spiritual monad, cannot but pass into the spiritual condition, but as already explained the extent to which the personality just dissolved, passes thence with it, is dependent on the qualifications of such personality, on the use, that is to say, which the person in question has made of his opportunities in life. Thus the period to be spent in the world of effects, enormously longer in each case than the life which has paved the way for existence there, corresponds to the "Hereafter" or Heaven of ordinary theology.

And here it is interesting to digress for a moment, to take note of the relative scope of common theology and of Occult science. The narrow purview of the former deals merely with our physical life and its consequences in the life to come. For want of knowing better, theology conceives that the entity concerned had its beginning in this physical life, and from the same disabilities in the other direction it conceives that the ensuing spiritual life will never stop. And this pair of existences which is shewn by the mere elements of Occult science, that we are now unfolding, to constitute a part only of the entity's experiences, during its connection with a branch race, which is one of seven belonging to a sub-divisional race, itself one of seven belonging to a main race, itself one of seven belonging to the occupation of earth by one of the seven Round waves of humanity which have to occupy it in turn before its functions in Nature are concluded,—this microscopic molecule of the whole structure is what common theology treats as *more* than the whole, for it is supposed to cover Eternity.

The reader must here be warned against one conclusion to which the above explanations—perfectly accurate as far as they go, but not yet covering the whole ground—might lead him.

He will *not* get at the exact number of lives an individual entity has to lead on the earth in the course of its occupation by one Round, if he merely raises seven to its third power. There is a mystery here which the great teachers of Occult science have not yet thought fit to disclose to the laity. If one existence only were passed in each branch race, the total number of existences to a Round period on Earth would obviously be 343. But the actual number is more than that, though nothing approaching the number that would be got at if we supposed seven separate incarnations to take place in each branch race. The explanation hinges on to some mysteries of detail, in reference to which it is thought premature to convey information at present.

The methodical law which carries each and every individual human entity through the vast evolutionary process thus sketched out, is in no way incompatible with that liability to fall away into abnormal destinies or the ultimate annihilation which menaces the *personal* entities of people who cultivate very ignoble affinities. The distribution of the seven principles at death shews that clearly enough, but, viewed in the light of these further explanations about evolution, the situation may be better realised. The permanent entity is that which lives through the whole series of lives, not only through the races belonging to the present Round-wave on earth, but also through those of other Round-waves and other worlds. Broadly speaking, it will in due time,—though at some inconceivably distant future as measured in years,—recover a recollection of all those lives, which will seem as days in the past to us. But the astral dross cast off at each passage into the world of effects, has a more or less conscious existence of its own, which is quite separate from that of the spiritual entity from which it has just been disunited. The intensity of this consciousness varies very greatly; from absolute zero in the case of a person whose life has been so supremely good and spiritual that he has engendered no lower affinities, to full consciousness in the case of entire absorption by the astral principles of all the expiring life's recollections and affinities. The destiny of the *astral reliquie* in either case has been the subject of abundant discussion of late, but the point to which attention may be specially called now is the mystery of dual consciousness, on the comprehension of which the comprehension of the actual course of events must depend. Occult pupils are taught to realise the possibility of dual consciousness by practically developing it during life, exercising the inner clairvoyant faculties on one set of observations or ideas, and the physical senses, with their appropriate intellectual faculties, on another set of observations or ideas at the same time; but to ordinary people the double perceptions rarely come by nature, not, at all events, with any such intensity as to render their character apparent. On the other hand, the *possibility* of dual consciousness in life for one person, is not beyond the range of ordinary imagination, and by dwelling on the notion it is not difficult to realise the way in which one human individual, as we know him in life, may divide up into two conscious individuals at death, neither of which is in any way a new invention, while each is distinctly conscious (so far as its consciousness is distinct at all) of identity with the late physically living entity.

A correct appreciation of all this serves a double purpose; it solves once for all those apparently conflicting passages in Occult writing which seem at different times to attribute such different destinies to the human entity, and enables one to comprehend the general scheme of human evolution, and the whole vast phantasmagoria of existence through which the enduring principles which constitute our higher individualities are passing, while remaining equally prepared to investigate the side paths of super-material development, along which the intermediate principles of our nature may travel after quitting the most transitory principles that are built up to serve their brief purpose from the physical elements of the earth. And in the phenomena of dual consciousness lies the clue to that mystery on which the continuity of our higher existence depends. For many people it must remain irrational to say that any person now living, with his recollections bounded by the years of his childhood, is the same person as someone of quite a different name, nationality, and epoch, who lived thousands of years ago, or the same that will reappear after a similar lapse of time, under some entirely new conditions, in the future. But one of his elements of dual consciousness is the same, and the other element is only a temporary efflorescence of the first. The feeling "I am I" is the same through the three lives and through all the hundreds, for that feeling is more deeply seated than the feeling, "I am John Smith, so high, so heavy, with



such and such property and relations." Is it inconceivable—as a notion in the mind—that John Smith, inheriting the gift of Tithonus, changing his name from time to time, marrying afresh every other generation or so, losing property here, coming into possession of property there, and getting interested as time went on in very various pursuits, might utterly forget in a few thousand years all circumstances connected with the present life of John Smith, just as if the incidents of that life for him had never taken place? And yet the Ego would be the same. If this is conceivable in the imagination, what can be inconceivable in the individual continuity of an intermittent life, interrupted and renewed at regular intervals, and varied with passages through a purer condition of existence?

### MATERIALISATIONS.

As every clear fact has its value I send you two or three from our last séance. After several materialisations of female forms and costumes which seemed to me more graceful than those made by our dressmakers, or pictured in the *Queen*, we had a tall man with a very long, full beard. Some one present expressed a wish that we might see him dematerialise. "Johnny" said he would try if he had sufficient power, and asked me to take the shade from the lamp so as to get a stronger light. Then the tall, long-bearded man came, and standing full before us became gradually shorter until his head was close to the carpet, and soon disappeared, as did a little white mass, seemingly the remains of his drapery. The disappearance may have occupied thirty seconds.

In half-a-minute more we saw a white spot on the carpet, which grew like a little cloud and from it emerged the head, then the body, then little by little the full form of the tall bearded figure which had disappeared.

This was in a small carpeted room in my house, in the presence of seven persons not likely to be deceived, and with conditions that made any such deception impossible. We all distinctly saw the processes of materialisation and dematerialisation. I had seen the latter before, but not the former.

In the course of the séance a gentleman and lady had a very satisfactory test. It had been promised them on a former evening. On account of a heavy rain they did not come at the time appointed. The Spirits are very punctual in keeping appointments, and the promised manifestation was given in their absence. Now it was repeated in their presence. The gentleman had lost his wife some years ago, and after her the child whose premature birth had been the cause of his calamity. His present wife had been the intimate friend of the former one. The Spirit wife and friend now appeared to them three times, in different positions and so as to give better and better views of herself and her seven months babe, so that they were perfectly satisfied of the identity of both.

On the first occasion, when they were not present, we wondered at the appearance of a woman whom no one recognised, holding a babe with a head quite out of proportion to its body. Later it was explained, when the gentleman recognised his wife and child from our description.

Our medium in these séances is Mr. Bastian, whose good faith is with us beyond all question, and who gives every possible test of the genuineness of the manifestations.

32, Fopstone-road, S.W.

T. L. NICHOLS, M.D.

### "LIGHT" SUSTENTATION FUND.

Amount already acknowledged... £177 19 6

#### Promises since Received.

H. Wedgwood (second donation)	...	5	0	0
F. Hockley	...	2	2	0
Mrs. Griffiths	...	1	1	0
Rev. D. G. Houghton	...	1	1	0
"H."	...	1	0	0

We can give no absolute assurances as to the future of "LIGHT" till the Subscription Fund has reached the sum of £200. There should be no difficulty in realising the small amount which is yet required.

MR. STUART CUMBERLAND has left for America. Before he did so he paid us a visit and gave us the very gratifying assurance that in the work of exposing Spiritualism in this country, he had come to the conclusion that he and Mr. Irving Bishop were too many. So he is gone to America hoping for better luck there. We suspect he will not find it.

### STARTLING EXPERIENCE.

A contribution to the evidence for Spirit-Identity.

To the Editor of "LIGHT."

SIR,—The account which I send you herewith is a faithful translation of a letter which lies before me at the present moment, written in French, by the nephew of the Count B—H— of the narrative. The only alterations which I have made are to substitute the initials for the full name, and to suppress the exact date of the death referred to, which might, possibly, lead to the identification of the persons concerned. The letter has reached me from a private source, and I can vouch for its authenticity.

The narrative is interesting in many ways; but I will leave it to speak for itself.—Yours,  
FRANK PODMORE.  
London, November 15th, 1882.

During the winter of 1879, at St. Petersburg, the Count B—H—, member of a well-known Russian family, was spending an evening in the society of Madame B— née S—. This lady, a widow of about forty, had lost her husband only seven years after their marriage, and all her interests and affections had centred in her two sons. By the death of one of these, at the age of eighteen, which had taken place shortly before the date mentioned above, she had been plunged in the deepest grief, and had almost entirely retired from the world, going hardly at all into society, and receiving only a few chosen friends at home. One of the greatest consolations to her at this time consisted, she professed, in the fact of her being in constant communication with the Spirit of her departed son, with whom she held regular intercourse, in the Spiritualistic sense of the word. According to her statement, she would each evening before going to bed take a manuscript book, in which, through the unseen agency, her hand was guided to write many communications. Sometimes, however, other Spirits, jealous of the privilege, would interfere with this correspondence between mother and son, interrupting and interpolating matters relating to their own affairs.

On this particular evening when Count H— was present, Madame B— was endeavouring to convince the young man that she was a medium, and spoke at some length of the consolation she derived from the faculty she possessed of thus communicating with loved and lost ones. At last she brought him the book in which so many messages were inscribed, wishing to read some of them to him, and to give him some evidence of the truth of what she asserted. This manuscript contained, she said, many curious and interesting observations; but as these mostly appealed to the actual believers in so-called Spiritualism, the young Count was glancing at the record with polite indifference when suddenly he started as his eyes fell on the words distinctly traced, "*I am just dead.—Aline H—*," with a date following.

The young man could scarcely believe his sight; a thrill of awe passed over him as he closely examined the writing on the page, which was that of his beloved sister, who had passed away on the very day mentioned, three years before—the same day on which Madame B— had received the communication. To be well assured of the identity of the handwriting of his sister, the Count opened a locket hanging on his watch-chain, in the interior of which was a portrait of the young Countess, with a *fac-simile* engraving of her signature. On comparing the two writings doubt was impossible; they were absolutely similar.

It only remains to add to this singular narrative of facts that at the time of the death of Aline H—, which took place at her father's country residence in the government of K—, the family of H— were as yet unacquainted with Madame B—, who was at the time at St. Petersburg. Even when, later on, they became friends she (Madame B—) was entirely ignorant of the fact of their having lost a sister and daughter, and the identity of the names had completely escaped her memory when shewing the book to Count B—H—.

The Church Stretton Copper Hole ghost story has just been revived in that neighbourhood. A young man a few nights back—who had laughed the loudest and ridiculed the most when the "ghost" story was at its height—was returning from Church Stretton, when, as he relates, he perceived a woman following him at a little distance. Thinking he should have company, he stayed for her to come up to him. She then "glided" noiselessly towards him, and, when within a few yards, passed through the hedge and vanished from sight! The young man reached home in a pitiable condition from fright. Several other people also declare that they have seen the ghost!



## SPIRITUALISM IN LONDON &amp; THE PROVINCES.

## GOSWELL HALL.

On Sunday morning last Mr. F. Wilson, the "Comprehensionist," delivered an exceedingly interesting address to a very small audience. In the evening I regret to say that there was a very small gathering to hear a lecture from our esteemed friend, Mr. J. Veitch, who is an excellent speaker, and whose subjects are always ably treated. On this occasion he spoke on "Spiritualism as a Destructive and Constructive System." His quotations from numerous prose and poetical writers in support of the various positions he took up were well chosen. It is to be hoped that the small audiences which he has had to hear him will not tend to dishearten and cause him to retire from a work for which he is so well fitted. Next Sunday evening Mr. J. J. Morse will occupy the platform, when we hope to see the hall well filled.

## Anniversary Soiree.

The third anniversary of the Sunday services was celebrated at this hall, on Thursday evening, the 16th inst., with a concert and ball which were numerously attended. The arrangements were carried out under the direction of Mr. J. N. Greenwell, who secured the services of the various *artistes*, who kindly gave their assistance on this occasion. Mr. J. J. Morse presided, and, as usual, contributed materially to the interest of the meeting. The following programme was gone through during the concert. Part I.—Pianoforte solo, "Overture to Masaniello," Miss E. Butler; song, "Faithful Tom," Mr. A. M. Whitby; song, "Esmeralda," Miss Bessie Freeman; recitation, "The Vagabonds," Mr. Geo. Record; song, "I'm a merry mountain maid," Miss E. Dale; song, "The Bellringer," Mr. F. Cowderoy; song, "Some Day," Miss Lydia Vandyck. Part II.—Pianoforte solo, "Irish Diamonds," Miss E. Butler; song, "Tit for Tat," Miss Bessie Freeman; song, "Come into the garden, Maud," Mr. S. Matthews; recitation, "The Execution of Montrose," Miss F. C. Allan; song, "Sixteen am I," Miss Mary May; song, "The Lighthouse," Miss E. Dale; song, "The Holy Friar," Mr. A. M. Whitby. The hall was afterwards cleared for dancing, Mr. F. Everitt acting as M.C. The company included, among others, the following members and friends:—Mr. and Mrs. Joseph Freeman, the Misses Freeman, Mr. and Mrs. F. Freeman, Miss Freeman, Miss Wood, Mr. and Mrs. R. Wortley, Miss Wortley, Mr. and Mrs. W. Thompson, Mr. and Mrs. J. J. Morse, Miss Morse, Mrs. Stoker, Mr. J. N. Greenwell, Mr. and Mrs. Landers, Miss Kate Norman, Mrs. and Miss Nicholls, Mr. M. Patterson, Miss Grace McKellar, Mr. and Mrs. C. P. Allan, Miss Allan, Mr. Frank Everitt, Mr. and Mrs. Cowderoy, Mr. Frank Cowderoy, Mr. R. W. Lishman, Mr. E. Bertram, Miss Butler, Mr. Augustus Achtleben, Miss May Simmonds, Mrs. and the Misses Simpson, Mr. and Mrs. Vandyck, the Misses Vandyck, Mr. and Mrs. Barber, the Misses and Master Sparey, Miss Dale, Mrs. Baker, Miss Caroline Corner, Miss Keeves, Mr. Willie Eglington, Mr. A. M. Whitby, Mr. Jennison Davis, the Misses Davis, &c., &c., &c.

RES-FACTA.

## CARDIFF.

On Sunday last two admirable lectures were delivered here by the guides of Mr. J. J. Morse. In the morning "Goodness as a Moral Force" was well treated. It was held that what lustre remains to the Christian Church to-day is not traceable to the various tenets and creeds instituted after the time of Jesus, but is the reflection of the pure and simple goodness of the life of the Nazarene; that nations can only become great and good in so far as purity of purpose and goodness of life are *individually* practised, and that, therefore, reformatory measures for the up-lifting of the masses, in order to be effective, must be gradual and *individual* in operation. In the evening a good audience listened to a very fine address on "Modern Spiritualism." The controls stated that the Spiritualism of any age was the outgrowth of the preceding age. In a recent lecture on "Ancient Spiritualism" special reference was made to the manifestation of Spiritual power recorded in the Old Testament, and as these records appertain largely to the Christian Church, it was claimed that if this Church was faithful to these traditions and to the New Testament injunctions to cultivate Spiritual gifts, there should consequently be found a kind of Spiritualism in these modern days within the pale of orthodoxy. Indeed, the tendency of the enlightened thought of its adherents is evidently towards a fuller recognition of these things; but the adherents of what is commonly known as "Modern Spiritualism" must have a care, lest some from the ranks of orthodoxy forestall them in the march and take credit to themselves for the resuscitation of Spiritual manifestations. The controls predicted a bright and glorious future for "Modern Spiritualism," but its supporters must exercise individual practical goodness of life, and purge the fair name of Spiritualism of the blots which have hitherto caused the masses to see it only as through a glass darkly. Mr. E. W. Wallis will deliver two lectures here on Sunday next. Morning, at eleven; evening, at 6.30, "Man's True Saviours."—E. A.

## NEWCASTLE-ON-TYNE.

NEWCASTLE. — Mr. W. Westgarth, of Sheriff Hill, trance-speaker, a gentleman well known in the district, and who for some time has removed himself from our platform, once more came to the front at Weir's Court on Sunday evening last, and we are glad to say that from the few who attended his lecture, he obtained the warmest expressions of sympathy, while his address upon Spiritualism was well received by them. We hope that Mr. Westgarth may in future be more in the front than he has been for some time, and that his merits as a speaker may find their full appreciation.

GATESHEAD. — On Sunday evening last the platform of the Gateshead Society was occupied by Mr. T. Rowe, from North Shields, who gave a remarkably well digested address upon "The Conflict between Theology and Science." Mr. Rowe, in an able manner, pointed out from facts that he presented that the continued claiming of great names by atheistic propagandists was a gross error; that the mass of great thinkers might indeed protest against some of the false teachings of theology, but that with scarce an exception from Tyndal backwards their convictions were theistic. The audience, though moderate, was an intelligent one, and thoroughly appreciated the discourse. Mr. H. Burton occupied the chair, and Mr. Kersey gave an excellent reading from the works of "M. A. (Oxon.)."

HETTON-LE-HOLE. — Last Sunday evening Mr. Thomas Dawson, of Gateshead, gave an excellent address to a large company in the Miners' Hall, entitled, "Through Death unto Life." The lecture was highly appreciated, leaving a good impression upon the many non-Spiritualists present. Mr. Wm. Clennall officiated as chairman. — NORTHUMBRIA.

## WORK OF THE COMING WEEK.

## LONDON.

Sunday, November 26.—Quebec Hall. 11.15 a.m., Séance. 7 p.m., Lecture, Mr. MacDonnell. (See advertisement.)  
Monday, November 27.—Central Association of Spiritualists. 6.30 p.m., General Purposes Committee Meeting,  
,, November 27.—Quebec Hall. 8.30, Meeting.  
Tuesday, November 28.—Quebec Hall. 8.30 p.m., Lecture, Mr. Wilson.  
Wednesday, November 29.—Central Association of Spiritualists. 8 p.m., Members' Free Séance.  
Thursday, November 30.—Dalston Association. Weekly Séance.

## PROVINCES.

Public meetings are held every Sunday in Liverpool, Manchester, Oldham, Leeds, Bradford, Gateshead, Newcastle, Glasgow, Leicester, Nottingham, Belper, &c. &c. See our list of Societies on advertisement page.

Societies advertising in "LIGHT" will have attention called to their advertisements, as above, without extra charge.

## TO CORRESPONDENTS.

S.C.—Necessarily deferred for want of space.  
H.S.—Many thanks for your valuable contribution, which shall have early attention.  
A FRIEND.—No! We are not to be drawn into a controversy with people who can distort facts so disgracefully. They will suffer the most in the long run.  
R.G.—We have watched all the correspondence which has appeared in the *Manchester Examiner* and the *Manchester Guardian*; but have thought it best to leave the matter in the able hands of the local friends.  
A WELL-WISHER TO "LIGHT."—Kindly give us your name and address. They shall be kept perfectly secret, if you so wish. We desire, in the matter to which you refer, to be perfectly fair and just, and have no doubt you can help us to be so.

THE Dalston Association will hold a tea and concert on Wednesday, December 13th, at their rooms, 53, Sigdon-road, Dalston, E.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: Sunday, November 26th, Goswell Hall; subject (by special request), "Death a Divine Providence." Evening at seven. GATESHEAD: December 3rd and 4th. CARDIFF: December 17th, —For terms and dates, direct Mr. Morse, at 53, Sigdon-road, Dalston, London, E.

EXPERIMENTS IN ANIMAL MAGNETISM.—Herr Carl Hansen is now giving at the Egyptian Hall, Piccadilly, a course of remarkable experiments in mesmerism, which our readers should see for themselves, if possible. Herr Hansen's demonstrations are regarded by all who have witnessed them as far surpassing those which are usually exhibited by professional mesmerists; and he accompanies his illustrations by interesting and instructive comments on the various phases of mesmeric power and influence.