

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

FATE OF SIR JOHN FRANKLIN DISCOVERED BY A "REVELATION."*

It is impossible not to regret that the presentation of the evidence for the discovery of Sir John Franklin's ill-fated expedition to the North Pole, by means of a revelation made to a child-medium, did not fall into more competent hands than those of Mr. Skewes. The book is packed with padding, irrelevant matter that obscures the points of interest. We are taken to the banks of Jordan, more than 1,800 years ago, to see the "heavens opened," and are dragged through a dry and fragmentary record of all North West Passage expeditions before we come to Sir John Franklin at all. Even when we do get so far, a full third of the book is spent before we reach the "revelation." The style, too, is spasmodic and jerky, and in many places absurdly sensational and tawdry. Looseness of reference (e.g., to the *Times* of 1850) and careless use of expression (e.g., *bonâ fides*, "the reader can but agree," meaning "cannot fail to agree";) further disfigure the 243 pages which might easily have been cut down to 100 with much advantage to the reader and to the subject. For this diffuseness and looseness of style and matter is not calculated to inspire that confidence in the exactness of the important part of the author's statement which would conduce to its unquestioned acceptance. Nor does the examination of the evidence which is tendered strike me as more calculated to impress the critic, or induce him to adopt the writer's concluding shriek, and "with the united wisdom of England, Europe, and the American Continent to do homage to the revelation of the little child of Londonderry"—(in large capitals).

All this is to be deplored, even though, in Mr. Skewes's opinion, "Jordan had a no mean parallel in Londonderry." The reader will further feel surprise at the delay that has attended the publication of this evidence of abnormal interference by the world of spirit with mundane affairs. We are told that "for sacred family reasons" the narrative was kept back. A few only, including Lady Franklin, Miss Cracroft (niece of Sir John), the Brothers Horsfall of Liverpool, Sir Robert Ferguson, M.P., the Secretary of the Admiralty, the late Charles Dickens, and some of the more immediate actors in the discovery of Sir John's fate, were privy to the startling facts. . . . As all the children of Captain Coppin are still alive, for purely personal reasons

* *Sir John Franklin: the True Secret of the Discovery of his Fate. A "Revelation."* By the Rev. J. H. Skewes, Vicar of Holy Trinity, Liverpool, and President of the Liverpool Mental Science Association. (Bemrose and Sons. 1889. pp. ix. 243.)

their names are withheld. But to anyone who may seriously question their *bonâ* (sic) *fides*, information of a most satisfactory nature will be afforded by the author. This also applies to important original documents for whose publication, up to the present, permission has not been obtained. These are in the author's possession." This then is the statement of the reasons for the imperfect presentation of his case. It is a pity that leave was not obtained for the publication of these important documents, that a clear narrative duly attested was not printed (if necessary with omission of names to be supplied in confidence to *bonâ fide* inquirers), and that this useful matter did not take the place of half that valueless rigmarole which has been printed.

Divested of roundabout statement, and succinctly put, the narrative is this. Captain William Coppin in the month of October, 1849, was resident in Londonderry. For the position of this gentleman "in the maritime world" we are characteristically referred to some unquoted articles in various magazines and journals. He seems, however, to have been about forty-five years of age, a Surveyor to the Board of Trade as well as to the Emigration Board—a prosperous and experienced man. The inmates of his house consisted of his father, his wife, her sister and four children, aged respectively nine and a-half, seven, six, and two years. Five months before a child of four, Louisa ("Weesy") had died of gastric fever. She seems to have haunted the house continuously, "always about," as the children said. Shortly after her burial, Captain Coppin was called away on business, and did not return for three months. When he got home Mrs. Coppin told him of a certain ball of bluish light that the children saw and connected with Weesy. This appearance the Captain himself soon saw, and heard from the children further particulars of the constant appearance of their sister, especially at meals, when a chair and knife and fork were placed as if for her use. It is to be noted that the seers were the children and Captain Coppin. Neither Mrs. Coppin nor her sister saw anything. It will be seen hereafter that Captain Coppin had repeatedly shown his possession of psychic gifts, which his children had probably inherited.

In the month of October, 1849, all England was anxious and excited as to the fate of Sir John Franklin. The general opinion was that the neighbourhood of Wellington Channel was the place to be searched by an expedition which it was proposed to fit out. One of the children was asked by the aunt to inquire of Weesy whether she could throw any light upon the problem. Weesy being questioned "disappeared, and almost immediately after there appeared on the floor a complete Arctic scene, showing two ships, surrounded with ice, and almost covered with snow, including a channel that led to the ships. . . . This scene in the form of a chart [the child] drew." We are not told, but I take it that this Arctic scene was not visible to the aunt. In answer to further questioning as to how Sir John Franklin was to be reached, "there immediately

appeared on the opposite wall, in large round-hand letters, about three inches in length—'EREBUS and TERROR. Sir John Franklin, Lancaster Sound, Prince Regent Inlet, Point Victory, Victoria Channel!' . . . As to the channel seen by the child and drawn on the chart, no such place at this time was known, much less marked on any chart or map of the Polar regions." There was no chart of the Arctic regions in the house; and, so far as is known, the child had never seen a chart, and had certainly not drawn one. Captain Coppin, now convinced of his child's truthfulness, set to work to copy the chart, and write out the narrative and send it to Lady Franklin, but his heart failed him and the MS. remained in his desk for six months. It was in May, 1850, that he did at last see Lady Franklin, and put her in possession of his facts. She was then fitting out an expedition to go to Wellington Channel, a direction very different from that in which the ships were eventually found. As she heard Captain Coppin's statement she remembered that Sir John had told her that he should, in case of difficulty, "go up by the Great Fish River and so get to the Hudson Bay Territory." There entered into her mind a conviction that the revelation to the children was true.

She was now fitting out the *Prince Albert* at a cost (according to the "Times of 1850") of £4,000, to go to Wellington Channel. Under the new conviction it was proposed to send out a consort to the *Prince Albert*, and Messrs. Horsfall readily promised to place at the disposal of Lady Franklin their brig *Jemima*. It was finally settled that the indications of this chart automatically drawn by the hand of a child should be followed, and when the *Prince Albert* left Aberdeen on June 5th, 1850, it was to the South, and not to the North, through James Ross Strait into Simpson Strait, the area marked on the chart, that her commander was directed to go. I am unable, nor is it at all necessary that I should attempt, to trace minutely the various tentative efforts which were made to discover the point indicated in the child's chart. Captain, afterwards Sir, Leopold McClintock was eventually selected to command the search expedition which achieved final success. He sailed in the *Fox* from Aberdeen on July 1st, 1857. On August 10th he made Beechy Island, and on the 20th he found the open strait alluded to in the spirit communication, now called Bellot Strait, and after two unsuccessful attempts penetrated to Franklin Channel. There the *Fox* was laid up for the winter, and the real search commenced in the early part of April, 1859. He had learnt from the Eskimo that they were in possession of relics from a ship crushed in the ice on the west of King William Island, *i.e.*, in Victoria Channel—words contained in the spirit-message. McClintock and Hobson (one of his coadjutors in command of an exploration party from the *Fox*) met at Point Victory—a place specified also in the communication—and there was discovered a cairn containing a tin cylinder in which was a record of the safety of the *Erebus* and *Terror*, and of the departure from the ships of a party of two officers and six men on May 24th, 1847. Round the margin of the paper, however, was inscribed a subsequent record of the death of Franklin, on June 11th, 1847.

It was clear at last that Point Victoria, Victoria Channel, was accurate, and that the ill-fated *Erebus* and *Terror* lay sunken off that position in that channel. I do not enter further into McClintock's discoveries, which amply proved the truth of the spirit-message. The evidence, as I have already said, is clumsily and badly presented; much is in the author's possession and is not published at all. But no doubt exists in my mind that the message was *bond fide*, and that, in consequence of its directions, the final discovery of the truth was made.

I do not delay to notice Mr. Skewes's superficial remarks on Spiritualism, or to criticise his loose and inconse-

quent discussion of the evidence which he presents. The facts are important, the opinions of the author are infinitely unimportant. He refuses to believe in what he calls "the commonly accepted *modus operandi* of the spirit-workings of Spiritualism" (whatever that may mean), but he believes that his own pet "revelation" came from the "unseen spirit-world." So do I: and that it is one of very many that Mr. Skewes evidently knows nothing of, and about which it would become him to write more modestly and cautiously. The fact is, when his book is divested of superincumbent speculation, crude opinion, and irrelevant matter, there remains a record of mediumship that is valuable. Taken in connection with other such records, many of which the literature of Spiritualism furnishes, it is a very intelligible narrative to the Spiritualist. Mr. Skewes gives ample evidence that Captain Coppin had medial gifts. Section iii. of chapter viii. records various cases proving that in dreams and visions Captain Coppin had often repeated intercourse with the world of spirit. These records, the "revelation" excepted, are distinctly the best part of the book. His children inherited his gift, and the mediumship of at least one of them was more objectively demonstrable than his own. There is the key to the situation. I conclude by once more expressing the hope that this narrative may be taken out of its tinsel-setting, recorded accurately and fully, and verified by the attestation of all living witnesses that can be got at. If publication *must* be delayed till they are gone from this earth, so be it.

THE LIFTING OF THE VEIL.

"To my own mind there is no doubt at all that these 'days of unbelief,' as they are called, are in reality days of readjustment, of fuller spiritual light and development. We are constantly told that religion is on her trial now-a-days. How can that through which alone we live and move and have our being be 'on its trial' in any sense of a possibility of being superseded? Hypocrisy and cant and priestcraft are on their trial, because men have learned to think for themselves, and to refuse to be hounded into any sort of religious acquiescence that does not represent an honest and manly desire to use God's gift of reason within its due limits, acknowledging the enormous space beyond that can only be covered by faith in the Heavenly Father. The vast number of new sects, Theosophy, Modern Buddhism, Christian Scientists, Spiritualists, and the whole machinery of Psychic Research, all tend to show a gradual lifting of the veil between ourselves and the spirit-world. Some see in all this only the restless curiosity of an over-civilised race, longing for some fresh dainty to tickle its palate. It is wiser and truer, I think, to see in it the gradual upheaval of thought that marks any further development of spiritual training. The theological ant hill has had a good many pokes and stirs of late years, and the scene just now is one of wild confusion, the ants hurrying hither and thither, disturbed and anxious, in search of some firm foothold. A metaphysical ant might even argue that the end of the world had come; but the solid foundations remain as before. It is only one little hill that has to be re-adjusted and built up again."—MISS E. CATHERINE BATES, *Year in the Great Republic*, Vol. I., p. 177.

CORRECTION.—On p. 187 of "Nizida's" paper on "Soul-food," for "Poetry is the most unlifting," please read "is the most uplifting."

"A new catholicity has dawned upon the world. All religions are now recognised as essentially Divine. They represent the different angles at which man looks at God."—"The Progress of Man." *Universal Review*.

"THERE are in the spiritual world all the objects which there are in the natural world, with this only difference, that all things in the spiritual world are correspondences, for they correspond to the interiors of its inhabitants, being splendid and magnificent with those who are in wisdom derived from Divine truths and goods through the Word from the Lord; and the contrary with those who are insane from falsities and evils. There is such a correspondence by creation, when the spiritual of the mind descends into the sensual of the body; for which reason everyone in the spiritual world knows the character of another as soon as he comes into his apartment."—SWEDENBORG'S *Apocalypse Revealed*, par. 772.

A BIRD'S-EYE VIEW OF SPIRITUALISM.

BY REV. R. HEDER NEWTON.

(New York Herald, March 31st, 1889.)

We bespeak the attention of our readers for the subjoined important paper from the pen of one of the most representative and cultured divines in the United States. It will be observed that it is an outside view and that it is published in a journal of wide circulation not devoted to the interest of Spiritualism. We are far from thinking that Dr. Newton says all that may be said for Spiritualism, but as an intelligent attempt to appraise the significance of a movement that outside critics so misapprehend, we are grateful to him for what he has written:—

I have been asked for a bird's-eye view of Spiritualism from the position of an interested outsider; a photograph of the temple from one who has gone round about it, counting its towers, marking well its bulwarks, and peeping under loose corners of the hangings as he has stood in the open court of the Gentiles. He proposes to follow this outside view of Spiritualism with a study from one who has gone within, and, finding nothing, has returned to the light of common day; and yet another from one who has found in the holy place that which has kept him ever in reverent awe amid its mysteries. The limits allowed for this article lead me to confine myself to certain connected impressions of this large subject which have been borne in upon my mind in a somewhat careful study of the literature of Spiritualism. Even with this limitation of my pen-picture there is so little room for satisfactory illustration, and so much necessity for condensation, that, if the Boston Monday lecture-ship will condescendingly wink at such an infringement of its manner majestic, I will throw the points to be made into duly numbered propositions, and thus clear the successive steps in our survey of the subject.

1. Spiritualism is here, whatever we make of it, in the broad daylight of this nineteenth century of the Christian era; and this hard fact, when we ponder it well, is certainly significant. Dr. Hibbert, writing a theory of apparitions, felt called upon in his opening paragraph to apologise for seriously considering such a subject. Writers like Lecky have accustomed us to think of such notions as childish things which the Western world has for ever put away. Has not the age of reason once for all turned the daylight in upon the ghost world and shown its fantastic forms to be the chimeras of the night? So some have hoped and others have feared, all agreeing in the fact that science has made an end of all such superstition, and that ghosts have gone the way of witches, finding our atmosphere one in which they could no longer live. Yet here to-day is Spiritualism walking unabashed into the light of the modern world, reviving superstition in the very face of science, reviving the follies of the age of faith, displaying a vitality which is anything but spectral, enrolling a vast host of professed followers, capturing a larger force who make no confession of faith, organising a vast movement which is spreading through all lands, building itself a body after most approved modern methods, forming societies, editing newspapers, creating voluminous literature, challenging investigation, taking on scientific airs, seriously claiming for itself that it is to be the religion of the future. A sufficiently astounding fact—significant of somewhat. Of what? That "the fools are not all dead yet," or that "Thou hast hid these things from the wise and prudent and revealed them unto babes." A recrudescence of superstition or a revival of faith, which have we in this hard fact?

2. Spiritualism is here, not as having come yesterday and therefore being likely to go away to-morrow. It is no latest Boston craze. It is already in its modern form about half a century old. There has been ample time for its novelty to wear off, yet still it holds on. In its first decade it had all the marks of a new Yankee notion. Everybody talked of it. The newspapers were full of it. It was in the air. Then came a change. Popular interest subsided. Reporters ceased to make items about it. Society forgot it. "It has had its day," said its foes. "It is undergoing the inevitable reaction," said its friends. As a fact, it went below the surface of society, not, however, to run out into the sands, but to gather new volume and move on with added impetus. It has never returned so conspicuously to the surface of society, but anyone who goes below the thin upper crust will find it to-day wherever he

penetrates, like the vast bed-stream which beneath the upper stratum of Long Island sets steadily towards the sea. One cannot inquire among his friends and acquaintances without finding on every hand those who have been not only looking into it, but who have become silent converts to it. Where it is still rejected a sweeping change of tone has taken place concerning it. It is now treated seriously where it was a while since joked about. It is actually forcing itself upon the inductive investigation of this scientific age. Societies for psychical research are verily a sign of the times which would make Hume, were he back among us, rub his eyes in sheer bewilderment. Is this a case of the insistence of fact or of the persistence of fable?

3. Spiritualism is, moreover, vastly beyond fifty years of age. It was, indeed, ostensibly born upon our shores in Hydesville, New York, in the year 1848; but this birth was simply a renaissance, the latest Avatar of an immemorially old life. No one needs to be reminded that the ghost is the oldest figure of history. But it is not so familiar a fact to most people that his characteristic actions as they appear in our modern Spiritualism appertain to him from a remote antiquity. Yet we can trace nearly every peculiar phenomenon of this "ism" up through the centuries, up to well nigh prehistoric times. In England and on the Continent sporadic cases of the manifestations which we have associated with American Spiritualism break forth from time to time in reputable families like that of the Wesleys, and in societies as respectable as the Catholic Church. Two thousand years ago the Roman civilisation was familiar with our modern phenomena. Pliny's famous ghost acted like our modern ghosts. The oracles were ancient mediums, the mysteries were sacred séances. Knocks, voices, lights flying around the room, reading of sealed letters, the use of music to induce manifestations, materialisation of spirits—those and other fellow phenomena the ancients knew quite as well as we know them. Our familiar tricks of mediums were venerable in the days of Cæsar. The use of the alphabet to spell out the messages of the table was a Roman discovery before it became an American invention. The intervening ages slip insensibly by when we come across a notice of a party of Roman Senators being watched by the police on suspicion of practising evocation of the dead, and when we find no less a man than Paul charged by sectarian jealousy with table moving. Despite of the bad repute into which Madame Blavatsky has brought occultism, the sacred books of India show that Hindû Adepts had systematised the art of mediumship ages ago. The burnt brick books of Chaldean libraries reveal to us the secrets of our supposed new "ism" in the magic of Akkad. Spiritualism was really born into the world with the primeval savage. On a larger scale with capitals instead of italics we must put again the question: IS IT PERSISTENCE OR INSISTENCE?

4. Spiritualism has been as widespread geographically as it has been old historically. It peeps up in widely separated ancient lands, in the far east of China as well as in Rome. It is to be traced among peoples on as widely different planes of development as our American Indians and the Hindûs. Is it, then, a fungoid growth of superstition whose nidus is unfortunately found in human nature, or is it a growth of a beautiful faith whose seeds are fortunately found wherever hearts love and long?

5. Spiritualism, thus continuing in history along a belt as long as civilisation, has not always been equally active. From a latent power it has at times burst forth into an active force. It has appeared generally in epochs, obeying some law of periodicity. These epochs of activity have often, even if not generally, been coincident with the important eras of history, and notably with the creative ages of religion. The Old Testament records of the Mosaic age and the New Testament records of original Christianity alike show us its familiar phenomena veiled in sacred garb. The most characteristic experiences of our Americanism shed a strange light of weird reality on the well known stories of the Early Church. The Reformation, the rise of Quakerism, of Methodism, of the Irvingite movement, the religious socialism of the Shakers, as well as later and wholly orthodox revivals, have reproduced the Pentecostal experiences. Other religions tell the same tale, plain to all ears, in the story of Mahomet. Is this periodicity a law of mental disease, or of healthful intellectual development? Do these recurrent manifestations mark the outbreak of an epidemic or the inrush of an inspiration: the *swarmerei* of hallucination, or the real experiences of men led within the veil to hear new truths?

6. Modern Spiritualism is plainly but the latest of these

periodic irruptions into prosaic history from the shadowy background of the ghost world—be that what it may. It is no local outbreak merely, but a widespread movement; no patented invention of America, but an indigenous development of the Old World, coincident with the stir in our own land. From about 1848 onward there has been in all parts of the world a movement closely paralleling that with which we are familiar on our own shores. Similar phenomena have attended this movement among all these widely differing people. Beneath all dissimilarities of language, creeds, and customs, the same experiences have made themselves felt. This new growth of different soils springing up at the same time has not been merely the result of transplantation. American mediums have indeed carried our newest "ism" to England and other lands, and kept triumphant democracy well at the front even on these immaterial lines, but this growth has begun and gone on wholly apart from them, reproducing the same type. This striking fact shows that the seeds of this "ism" lie in the human soil everywhere, waiting only for favouring conditions in order to ripen, and that in our generation those conditions have somehow combined over the entire globe to produce this general development. Does this impressive fact show further that such a world-wide contemporaneous growth predicates some extramundane influence, some common origin outside of man, in the mysterious unseen world whence, from time to time, issue the impulses and inspirations which re-create history?

7. Spiritualism everywhere evolves these varied phenomena in a certain uniform order. They do not altogether occur in a haphazard manner, but rather do they seem to come forward as the multiform parts of a connected whole, as the successive stages in a natural evolution. Through all the myriad séances, in all parts of the world, with their innumerable varieties of phenomena, a certain order of development is plainly discernible. Physical phenomena come first, and these in the beginning of the simplest and most automatic forms; which gradually take on more and more the characteristics of an intelligent action, seeking and finding ever higher expressions of thought until it passes out into pure spiritual activity.

The original phenomena at Hydesville were knocking, movements of furniture, noises of various sorts, through which glimmered no recognisable meaning. By degrees the appearance of intelligence in these unaccountable phenomena grew until, with the suggestion of the alphabetic code of signals, a meaning came out of those meaningless disturbances; the noises interpreted themselves as the constrained action of an intelligence, or of intelligences, of some sort. From this point on, the development of mediumship has seemed to free the action of this intelligence, or of these intelligences, enabling it, or them, to assume even higher forms of manifestation. The earliest phases of the movement in every land have been characterised by apparently unmeaning disturbances, noises which could always be resolved into "rats," if only the rats had appeared on the scene. Then have followed the rude physical actions, typed in table moving. By degrees these have passed on into the higher physical phenomena of luminous appearances, partial materialisings as of a hand or a face, until complete materialisation has been reached, in fact or in fancy. These various physical phenomena have assumed more and more of an intellectual character, the communication of messages through the alphabetic code, the production of written messages, spirit-drawings, the reading of the contents of closed books and sealed books, &c., until both physical and mental phenomena have coalesced in the sensible and audible communion, real or supposed, between relatives and friends in the two spheres. The messages received, genuine or illusory, have followed a similar order of development. The twaddle of the earlier spirit communications has become a by-word which is brought afresh to mind in tracing the story of the movement in every land. In all lands there is a noticeable, a gradual, improvement in the intrinsic character of these communications, in their subject matter and their style, until we reach truths of undoubted importance couched in dignified and noble forms. There is a higher Spiritualism of which few know much, in whose inner circles the communications are worthy of our ideals of the spirit-world and commensurate in importance with the stir made on our earth plane. The story of the movement at large is the story of every private series of séances. The fact of this general orderly development is clear. What is its significance? Is this jugglery imposing upon itself? Is it the education of an unconscious self hiding within "the abysmal depths of personality"? Or is it the mastery of the means of communication

between the spheres by some quite conscious selves outside of us, to the end that a new revelation may be imparted to man?

8. Spiritualism claims, insistently or persistently, to be such a purposeful effort on the part of spirits to discharge a mission, in the inspiration of a new religious revival upon the earth. From the first rappings down to the latest manifestation in every land this has been the uniform declaration of the power, be it what it may, which is working in this movement. The Hydesville disturbances found always one and the same interpretation of their eerie noises and uncanny performances, through the alphabetic code of signals. To the Fox Sisters the messages came: "You have a mission to perform"; "Make ready for the work"; "You have been chosen to go before the world to convince the sceptical of the great truth of immortality." The "burden" of these new oracles is always this same claim of a religious mission. However inconsistent with itself in other matters, Spiritualism is uniformly consistent in this profession of its faith. Is this the craft of a new priesthood, the systematic cunning of mediumship, or is it the *bond fide* utterance of our modern seer-ship under a new inspiration?

9. Spiritualism does, as a matter of fact, seem to substantiate this claim. It goes without saying that if it be accepted as what it claims to be, a system of communication between spirits and men, it is a demonstration of the reality of immortality, out of which must issue the mightiest revival of this basic faith of religion known to history. Such an acceptance of its claims being conceded by a steadily growing host of men and women, this revival of religion is following as an incontestable fact. Whatever we make of it, this strange movement has effectually revived this fundamental faith in our generation, and made for myriads of men a dubious dogma once more a living conviction, full of power and peace. Is this the old story of the wish becoming father to the thought, or is it a genuine sight of the reality behind the veil?

10. Spiritualism seems to bear out this claim of a mission in religion on a yet larger scale, by the contents of its communications. The sneer that naturally rises to the lips of the reader familiar only with the senile maunderings of the conventional message, does not deter me from this statement. As already hinted, there is a higher Spiritualism in whose circles a candid student ought fairly to look for the real secrets of this mysterious movement. It is a fact that this higher Spiritualism manifests the very characteristics that ought to be found in a systematic movement, such as this claims to be. There ought, then, to be a substantial harmony in the ideas communicated, and in this consensus of thought and progress of religious truth. The spirits should have somewhat to say, hanging together and drawing men forward in the evolution of faith. It is certainly very curious to note how completely the facts conform to this theory of Spiritualism. Among widely different peoples, through circles representing all phases of religious opinion, there have come forth so-called messages, which, while discrepant in all matters of detail, are substantially accordant in the general outlines of thought concerning the problems of religion, the mysteries of life here and hereafter. This consensus of thought bears everywhere directly against the received opinions of the religious world, and makes for a higher theology. Mediums of every variety unite in giving utterance to ideas of a positively anti-ecclesiastical and anti-dogmatic nature. Wherever Spiritualism spreads, orthodoxy disintegrates; often, alas, into undevoutness and unspirituality not unmingled with immorality—as has been the case with every religious reformation of history—but in the higher circles re-crystallising into a free, simple, natural religion, reverencing Jesus though not apotheosising Him, and preserving the ethical ideal which has incarnated itself in Him. The great spiritual verities of religion are asserted by the higher Spiritualism in undogmatic and elastic forms. This higher Spiritualism is thoroughly Theistic, while speculatively agnostic, insisting always upon the truth—Who can by searching find out God? No other theology so well blends the recognition of the being of God with the recognition of His transcendence. It is Theistic Agnosticism.

The spiritual nature of man is not only emphasised afresh but is stated intelligibly in the philosophy of man which is self-consistent, harmonious with the teachings of clairvoyants, seers, mystics and poets of all races and ages, and accordant with whatever hints the deeper knowledge of physical science throws out upon this subject. Immortality is not only realistically brought to light, but it is shaped into a noble realism. In contrast with the vision which ecclesiastical theology has given,

the panorama of the hereafter which Spiritualism unrolls is vastly more reasonable and, strange to say, more ethical. Swedenborg is conceded to have transformed our conception of the hereafter and to have impressed for the first time on man a natural view of the life to come. His visions, read as parables, give us an immortality which looks possible, reasonable, real, the natural issue of our earthly life, the habitat of a spiritualised man. Spiritualism reproduces the canvas of the skies which Swedenborg spread around us. Mr. Huxley may have hastily concluded in his famous dictum that if the séance discloses an actual hereafter, it reveals one from which a sensible man shrinks in disgust. But even the spirit twaddle which thus naturally nauseated him, has a significance which makes the life beyond unutterably solemn. It is an ethical revolution in faith to recognise that death works no miracles, that there are fools "over there" as well as here, that nature has said: "He that is filthy, let him be filthy still," that literally "Whatsoever a man soweth that shall he also reap," even if it be intellectual vacuity, and moral loathsomeness; that the Buddhist doctrine of Karma is the veritable inner secret of immortality. Hell, as theology has fastened it, is in these visions, indeed, no more; but a real hell comes forth believable, commanding the life here on earth with a newly solemn power. Be they parables or be they veritable photographs of the beyond, I know no dream of the hereafter so impressive to the thoughtful mind as these visions of the higher Spiritualism. Heaven, as theology has pictured it, is easy to stay out of; but this heaven one can but sigh for, singing from his heart, "O mother, dear Jerusalem." In short, Spiritualism is liberalism in religion. It is one with progressive theology. It is doing the very work which man is being drawn to do on behalf of Christianity. When one considers the intellectual calibre of hosts of our modern mediums, this fact is certainly still more significant. Yet it must be noted that this liberalism of the skies is not in advance of our earthly liberalism. The spirits tell us nothing that progressive minds have not reached themselves, as we say. It even seems from certain communications of the very highest circles that the spirits are not yet up to us of earth in matters of the New Criticism, as a reference to "M.A. (Oxon.'s)" *Spirit Teachings*, p. 185, will show. None the less this very book is to me one of the most impressive phenomena of Spiritualism. Here is a clergyman of the Church of England, established in High Church views, who finds his hand automatically writing out long dissertations on theology, strongly thought, logically argued, clearly expressed, charmingly graced, in which all his firmest opinions are challenged, his most cherished convictions are controverted; he himself replying vigorously to these strange ideas, reasoning against these abhorrent notions with all his might, only to find each argument met and overcome; the debate continuing through many months in a systematic manner; the outcome of which is that he is converted to the most pronounced Broad Churchmanship as a revelation to him of the spirits which are guiding him to truth. What is the candid outsider to make of such a phenomenon? Is this trend of Spiritualism only an unconscious self at work in theology? How, then, is the untrained brain in advance of the trained brain? Or is Broad Churchmanship after all, in a more real sense than its most stalwart champions have believed of it, an expression of the spirit sphere, a revelation from God?

11. Spiritualism, in its modern form, has come at the very time when, if it be what it claims to be, it is most imperatively needed. History, by its stories, legends, or be they annals, records no such outbreak of Spiritualistic phenomena as our age has witnessed since the birth of Christianity. There has been since that creative epoch no period approaching its importance in the evolution of religion until we reach our own time. The decay of faith in that era has its parallel in the decay of faith in our own generation. The causes are identical. The intellectual system of paganism had been then outgrown, and the intellectual system of Christianity is now outgrown. Materialism had eaten the heart out of religion then as it has done now. The change in our day is an even more radical revolution than is that of old, owing to the absolutely new knowledges which are rushing in upon the mind of man, too fast for him to order into the old crystallisation of faith, and owing to the unprecedented wealth which is heaping up in his hands, as a result of the new industrial development, too fast for him to master in the interest of the spiritual life. That the dogmatic system of ages is tumbling to pieces is not the worst feature of our age, though in this break-up all

belief is sure to be temporarily blurred. But now, as never before in the history of man, it is hard to hold fast to the universal essential verities of faith—God, the spiritual nature of man, and immortality. A very tidal wave of materialism has been setting in upon civilisation through our generation, threatening to submerge all the old faiths by which man has lived. If there be any spirit spheres environing our earthly life, out from whose mysterious depths mighty influences can come in upon the mind of man, and if ever those spirit spheres have brooded low above our world for fresh influxes of thought and energy upon our world, surely the time has come for such blessed inspirations. At this hour of history Spiritualism appears. As the chill air of an oncoming glacial age of Agnosticism creeps upon man, lo! a soft warm breath from the South sweeps in upon the soul, and the heart of man thaws again in the sunny faith of old. Is this the coincidence of chance, or the correspondence of design?

The veil before the inner court of Spiritualism has not here been lifted. As stated in the outset, I have not essayed to lead the reader within its mystic circles and to explore the premises. Even in the outside view of Spiritualism here taken, I have not tried to unearth the foundations of this strange structure; to test the actuality of the facts upon which this "ism" rests, or to consider the explanations offered for these phenomena. The space limits of this paper forbade even a glance at these aspects of this subject. The point of view taken for the present glimpse of Spiritualism has not included this phase of the subject, with which most studies of it begin and end, to the confirmation of the scepticism of some, to the corroboration of the faith of others, but to the further mystification of most candid readers. My aim has been simply to indicate in a bird's-eye view of this "ism" from the outside certain curious and striking aspects of the subject, which, when combined in one impression, certainly give to it a very realistic look, and claim for it a more careful consideration than it ordinarily receives. As when each successive phase of this outside view of Spiritualism is reached, a question was raised; so, the general effect as we reach the end of our circuit and draw off until the separate impressions focus into one picture, is to emphasise that interrogation. Are all these singular suggestions of order, these fusing impressions of purpose and plan, these curious correspondences with what reason would demand of a genuine Spiritualism—are they all meaningless, the play of chance, the simulation of craft, the disorder of disease, the spectral shadows of intelligent agents which turn out to be only the blind automatic actions of our own unconscious selves; or are they in reality the tokens of a movement intelligently directing the powers of unseen beings to the grandest of services for human progress? Have we entered the period which Kant foresaw when he wrote of the coming of a day wherein there should be experienced "a communion actual and indissoluble" between spirits clothed in flesh and spirits clothed in finer forms? Is ours indeed the day looming before Milton's soul when he wrote:—

"The day may come when man
With Angels may participate?"

Or are we still in the old world where man has ever stumbled vainly after will-o'-the-wisps, phosphorescent mockeries of the light, promising to lead the soul to some *terra firma* of faith, the latest illusion of the poor "fool of ideas"? Which? Verily as Aristotle said of the ancient oracles, it would seem again to be our natural conclusion concerning the modern counterpart of the oracle, Spiritualism—"It is neither easy to despise nor yet to believe."

"For this is not a matter of to-day
Or yesterday, but hath been from all time,
And none hath told us whence it comes or how."

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

[Any acknowledgment of books received in this column neither precludes nor promises further notice.]

Lucifer. Vol. IV., No. 20. (Theosophical Publishing Company, 7, Duke-street, Adelphi, W.C.)—Contains two articles on Re-incarnation.

The Excellent Religion. By G. C. GRIFFITH-JONES. (Watts and Co., 17, Johnson's-court, Fleet-street.)—An essay on the relations existing between Agnosticism, the Polar Theory of Being, and the Higher Theism. Pp. 32.

"He will do great things who can avert his words and thoughts from immediate evils."—LAVATER'S *Aphorisms*.

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Light:

EDITED BY "M.A. (OXON.)"

SATURDAY, APRIL 27th, 1889.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects, good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

HEALING BY HYPNOTIC SUGGESTION.

This little volume* of eighty pages is the first attempt we have seen, outside of the publications of the Society for Psychical Research, to present to the English reader a systematic account of the remarkable researches which bid fair to revolutionise the opinion of the medical profession as to mesmerism, or, as it is now called, hypnotism. Mr. F. W. H. Myers, whose acquaintance with these researches is probably more complete than that of any other Englishman, unless we, perhaps, except his brother, Dr. A. F. Myers, tells us in the current number of the Society for Psychical Research's *Journal* that "the evidence in France is growing monthly, quite beyond my power to reproduce it for English readers." Dr. Tuckey has the credit of being the first professional man in London to pay serious attention to a very important subject and to lay it before the English public.

The system of psycho-therapeutics has attained its fullest development in Holland, where every large town has at least one practitioner of the science. It flourishes in Germany, Russia, Sweden, and indeed in every European country. Thirty years have gone by since Dr. Liébeault introduced the treatment in the public dispensary at Nancy, calling the system, "Treatment by Suggestion." In 1882 Professor Bernheim, of the Faculty of Medicine at Nancy, took up the subject, convinced himself of its value, and two years later brought out his classical work on Suggestion.

In his wake—for he was a well-known man—followed many physicians and writers of eminence; among them Professors Beaunis and Liégeois of Nancy: Delbœuf of Liège: Burot and Bourru of Rochefort: Fontain and Sigard of Bordeaux: Forel of Zurich: and Drs. Despinae of Marseilles: Van Renterghem and Van Eeden of Amsterdam: Wetterstrand of Stockholm: Schrenck-Notzing of Leipzig, and many others.

The literature devoted to the elucidation of this subject during the past five years would fill a fair-sized library. It is to be hoped that Dr. Tuckey's is only a pioneer volume in English, and that some competent hand may place the results of the investigation at the disposal of English readers. Professor Janet of Havre has a considerable work in preparation which, it may be anticipated, will give us the latest researches and their results. We trust it may be published in an English dress.

* *Psycho-Therapeutics: or Treatment by Sleep and Suggestion.* By C. Lloyd Tuckey, M.D. Ballière, Tindall and Cox, 1889.

Before going further it may be well to clear the way by giving Dr. Tuckey's opinion as to a problem that confronts us on the very threshold of the inquiry. We have more than once adverted to the potential dangers of the promiscuous practice of hypnotism, especially in the hands of ignorant and unskilled practitioners of the art. We have held, as we hold still, that it is beset with risks under such circumstances. We have, at the same time, always recognised its value in the hands of a duly qualified man of high character and professional repute. Dr. Tuckey is of the same mind as ourselves. He tells us that "in every country the introduction of the system was at first opposed by persons who feared the popularisation of so potent an agent." But, he adds, opposition has died out in face of the beneficial results obtained, and chiefly because "the treatment has not been allowed to fall into the hands of ignorant and unqualified practitioners, but has been accepted by men of high character and professional repute." Dr. Tuckey believes that there is "hardly one authenticated case of its being used for a criminal purpose in the countries where it is most frequently employed by medical men." "The dangers of hypnotism have been proved chimerical," Dr. Tuckey thinks; though he admits in another part of his book (p. 32) that "constantly hypnotising a weak-minded person for experimental purposes will probably bring about a morbid state of brain." And again (p. 44) "'majus remedium majus venenum' is a true saying, and it would be an exception to all rule if such a powerful remedy as suggestion were not liable to abuse." It is probably too soon as yet to say with precision and accuracy what the effect of persistent hypnotism would be even in the case of a strong-minded and healthy man, and it is impossible to forget that a murderous suggestion would be acted on equally with the most beneficent. So long as an engine so potent is controlled by a conscientious and skilled mind there is no cause for alarm, we admit: but what shall we say of it in the hands of a Rush, whose murderous instincts it might easily gratify; or of any scoundrel who might use it to remove some inconvenient barrier to the acquisition of wealth for which he was impatiently waiting; or of an unscrupulous man whose excited passions did not shrink from compassing the destruction of a hated rival? These possibilities are, we submit, anything but chimerical. It is right, however, to give Dr. Tuckey's opinion as that of a skilled student.

We can scarcely do more now than indicate the scope and purpose of this book. Starting with a chapter devoted to the statement and illustration of the power of the mind over the body, as shown especially in the production and cure of disease by the imagination and mental emotions (a subject familiar to our readers from many an example given in these columns), our author passes to the consideration of the increase of these powers by concentration of attention and energy. He points out that the suppression of one faculty stimulates others, and shows from the instance of the somnambulist that the concentration of the mind on one idea renders possible the performance of tasks impossible in the waking state.

We have then a concise account of the methods of the Nancy school, which, by the way, does not accept Charcot's hypothesis that hypnotism is possible only in hysterical subjects. Dr. Liébeault, the representative physician of the Nancy school, considers that healing is caused (1) by strong desire on the part of the patient; (2) by faith on his part in the efficacy of the means used; and (3) by the effect on the imagination of a sympathetic and impressive environment. The patient is treated without any pretence of mystery. He is seated comfortably in an arm-chair and told to think of nothing, and to fix his attention on some specified object. Then comes the suggestion, gradually made, that his sight is growing dim, that his eyelids are heavy, his eyes closing, and finally that he can no longer keep them open. Here usually the eyes close of themselves, or are closed by the



A LIGHT BEARER.

(Reproduced from a Drawing given by Independent Spirit-Power operating through the hand of Mrs. Howitt Watts.)

operator. This has been the work of a couple of minutes or thereabouts in an ordinary case. Next comes the treatment proper. This consists in directing the invalid's attention to the part affected, and suggesting an amelioration or disappearance of the symptoms. In five minutes' time the treatment is over, the patient is aroused, and wakes as from ordinary sleep, usually better, sometimes cured.

Of 1,014 patients treated by Dr. Liébeault in 1880, only twenty-seven could not be influenced; on the contrary, no less than 692 were thrown into "heavy or very heavy sleep," and thirty-one showed "slight" and 131 "advanced somnambulism." Van Eeden, in Amsterdam, finds the proportion of the uninfluenced about the same: and Dr. Tuckey has failed with only two or three out of fifty patients.

It is important to notice that diseases thus treated are by no means confined to nervous ailments. Wishing to test the positive objective effect of hypnotic suggestion, Professor Delbœuf of Liège produced with caustic two exactly similar burns on the same person—one on each arm—and suggested to the hypnotised patient that one arm should be cured painlessly without suppuration. "It did in fact heal, by simple separation of the slough and healthy granulation, *ten days earlier than the other*, which went through the suppurative process accompanied by inflammation and pain." Other instances are given, but this must suffice to show the demonstrable objective effect of hypnotic suggestion.

The concluding chapter enumerates cases that have been successfully treated by this method, drawn chiefly from the writings of Professor Bernheim and others. These include among others, and excluding aggravated cases of Hysteria, Chorea; Writers' Cramp of three years' duration; Rheumatism of three or four months' standing, cured in two sittings; Articular Rheumatism of three months' standing, cured in two days; Neuralgia of the fifth nerve for a year, cured in ten days; Migraine for four years, cured at once—no recurrence during a year that has passed since the suggestion; Acute Puerperal Mania, cured in the same way. To these may be added a different class which is typified by a case of moral depravity in a boy of sixteen, who had been incorrigible from the age of seven. Dr. Voisin cured him, after he had been turned out of several institutions, by simple suggestion.

Here we must perforce leave a fascinating subject. We leave it with a conviction that in the development of the ideas shortly set forth in this work we may confidently anticipate a real blessing to suffering humanity; one, too, that is not weighted, as so many boons are, with attendant and almost unavoidable mischief.

Obituary.

The older generation of Spiritualists is rapidly passing away. Last month we lost our venerable friend Mr. S. C. Hall, and this was closely followed by that of Mrs. Sarah Wallace, who, with her husband Mr. William Wallace, were among the earliest mediums in this country, and at the time did much good and fruitful work.

Another veteran Spiritualist, Mr. Broderick, of Ryde, has just passed to the higher life. He had suffered much with great fortitude, and passed from this life quietly in his sleep on Saturday morning, at five o'clock.

Truly a patient, kindly, brave, and gentle spirit as ever walked the earth. When I first made his personal acquaintance he was an enthusiastic entomologist, and had gathered, perhaps, the finest collection of moths and butterflies of the Isle of Wight to be found in the island. He had just lost a beloved daughter and was naturally led to the study of Spiritualism, and his studies and experiences were embodied in a pamphlet entitled, *Is it true, Communication between the Living and the so-called Dead? By a Working Man*. He also printed a series of *Ryde Spiritual Tracts*, and was a frequent contributor on Spiritualism to the local Press. His departure from earth the day preceding Easter Sunday, may well suggest the thought that that great anniversary was indeed to him a happy resurrection morn.

T. S.

A CONTRIBUTION TOWARDS THE HISTORY OF SPIRIT-ART.

(FROM THE UNPUBLISHED PAPERS OF THE LATE MRS. HOWITT-WATTS.)

Continued from page 177 by her Husband.

So much of my wife's experiences in the development of Spirit-Art as took place previously to her marriage in 1859 is broadly detailed in the paper published in "LIGHT" for April 13th; and this, if I may except a few illustrative notes, is all that she has left on the subject, except the drawings themselves. Of the broad facts, however, of all that took place subsequently I am sufficiently well informed to be able, in some sort, to continue her narrative. But before doing so, this seems the time and place to refer to the obstacles which presented themselves from time to time to impede and often destroy the power of "spirit-drawing," very frequently for considerable lengths of time at a stretch.

(1) The power after having exercised itself—for it would be erroneous to speak of the medium exercising the power, having no volition whatever in regard to it—for a certain time would suddenly cease, as though it had become exhausted or worn out, or as though a current might have been cut off. The desire might be there to go on, very strongly so generally, the hour opportune, and conditions apparently in every respect favourable; all would be in vain, nothing would come.

(2) The weather was often a sore obstacle. An east wind, or excessive damp or closeness of the atmosphere, would completely destroy the power.

(3) The interruption of visitors would sometimes paralyse the power, often for a considerable time. If it did not wholly do so, the drawing, when resumed, would be quite exceptionally poor and feeble and the composition disharmonised. Some visitors, even though strangers or mere acquaintances only, would produce upon the work no such effects. Others, though intimate friends, would prove absolutely destructive. The visits of one of her earliest friends, for whom she entertained sincere regard, was to her spirit life like the touch of a torpedo. It would destroy the power of spirit-drawing, and indeed all power of that description, for weeks, and otherwise greatly depress her. Little did this admirable woman imagine how unwelcome, to one at all events of her hosts, had her visits become. Fortunately, they had one quality, attributed to those of angels; they were "few and far between."

But all these obstructions and impediments to the successful production of these Spirit-Art studies were as nothing to the difficulty, inherent apparently in the process itself, that these designs, in their progress, began always, after a time, to change or evolve into other designs, so that it was found impossible to bring them to any satisfactory condition of completion.

"For some two years," she says, in some rough notes now before me, "I made in this manner drawings chiefly in pencil, striving in each drawing to complete—or more correctly speaking, to get completed, for I was but a passive agent—the drawings as originally sketched. But here was my difficulty. The outline itself changed by the time I came to complete it. It was in this wise. Imagine that the figure thus sketched, by the hand being moved involuntarily, represented a woman seen in profile, with one hand raised, the other holding a book by her side. By the time my hand was moved again to the head of the figure to complete the profile, my spirit-moved hand could not draw any longer the profile of the woman. The face was now turned towards the spectator. Also the position of the hands would change in the same way, and gradually the whole figure would be entirely altered, and the dress would also change. In short, the whole character of the design

was undergoing a constant transformation. *How to complete* any sketch under such conditions was the great and apparently insoluble problem. I have," she continues, "in my possession a portfolio containing some fifty drawings shaded in pencil, made during this period. There have probably been under each design, as we now see it, at the very least a dozen designs. All these changing drawings, as they formed themselves into new ones, had bit by bit been rubbed out; and in the processes the paper had become in places so thin as to have necessitated the leaving the design finally in the shape in which we now see it, more or less incomplete, more or less incorrect in form."

The fifty drawings referred to are now before this present writer; also in some instances careful and minute descriptions of the process through which they passed before arriving at the very elementary condition of finish, in which the medium—for she claimed to be nothing else—had been compelled to leave them. These would probably prove tedious to the general reader, and their interest even to a student of Spirit-Art would largely depend on the reader having before him or her the drawing, as well as the description of it. It will be more to the immediate purpose that I attempt to give some general description of the character of these drawings, with some suggestions perhaps—they can claim to be nothing more—as to the nature of the instruction which they were designed to convey.

They represented, in the first instance, letters of the alphabet, then archaic designs depicting "The Ancient of Days," "The Christ in the Tomb," "The Christ Passing through the Spheres," and subjects of this nature. These drawings bore a certain resemblance to the very earliest forms of mediæval fresco, and beyond the circumstance that each conveyed, or suggested, an idea to the mind through the medium of form, possessed no readily recognisable value beyond the fact of their existence and method of production, and the evidence afforded by the character of them that they could not have been the *normal* work of a person who had studied systematically and practised successfully the profession of an artist as my wife had, and must to such a person have involved in their production an absolute and painful abnegation of individual will and pre-existing experience.

The next phase of progress was the introduction into the design of colour. Of the particular occasion on which this first developed itself I possess no definite particulars. She speaks in the preceding record of experience of letters being drawn in colour on her palette when employed on other work. She was engaged about this time in executing a picture for which she had a commission from Miss Burdett-Coutts, and which, from these circumstances, she was not permitted to complete, and I have some recollection of her telling me that while at work she had found her hand guided to colours on the palette, not those which she would have selected for her immediate purpose. This led her to watch whether the same influence would affect her, and to be prepared with her colours, when the spirit power for the purposes of drawing should next possess her. Her hand she found again guided to the colours, and from that time the element of colour was more and more frequently introduced. This she greatly enjoyed, for her mind was eminently a picturesque one, and although a careful and accurate draughtswoman, her love of colour and lively perception of its harmonies was intense and predominant. She, however, continued her efforts, if I may use such an expression in relation to a matter in which she had to be absolutely passive, in the hope of securing greater perfection in the form in these drawings, and with a certain measure of success. Some of the larger drawings of this period, though in many respects highly imperfect, are nevertheless sufficiently finished to enable a sympathetic looker-on to

derive pleasure from the tender and beautiful spirit looking out from them.

These more perfected drawings consist of large initial letters, illustrated and adorned by an infinite amount and variety of very graceful and, it might seem, deliberately symbolical detail. They present Spiritualism, in so far as they may be assumed to represent and illustrate it, in a higher, more beautiful and comforting aspect than the earlier drawings. It is no longer the Ancient of Days (the Old Law), the crucified Christ, the Christ in the Sepulchre (the Gospel in embryo perhaps), depicted in archaic forms, that are displayed or suggested: but, as it might seem, the New Liberty—the Gospel fulfilled and triumphant, the risen Saviour;—and the figures by which it is represented are almost exclusively female. Hints of "A Woman's Word" seem to be thrown out ever and again in these designs. We were led to surmise that perhaps the initial letters, which formed so conspicuous an element in these drawings, might have some reference to partial revealments at the present day, the completion and spelling out of which might ultimately realise the consummation of the Gospel of the Holy Spirit, Comforter, Leader into all Truth, the Divine Wisdom or Female Hypostasis of Deity; the Uniter of the book of law, or teaching by precept, and the principle of child-like obedience, with the book of nature, or revelation by observation and intellectual development adapted to the maturity of the manhood and womanhood of the world.

But the conclusions at which we arrived on these subjects are foreign to the immediate purposes of these papers except in relation to the fact that our initiation into what we knew—or believed we knew—on this subject was derived in the first instance mainly, if not exclusively, from suggestions arising out of these drawings.

As I have said, a measure of completion in these designs had been attained, but the element of perpetual change and the evolution of new designs from the old before they were completed remained ever present, a perpetual source of discouragement and apparently insurmountable. But these changes, painful though they were, were not without their uses in the development of the spiritual experience of the medium, and the enlivenment of her spiritual being. "These designs," she says in some notes now before me, "are a species of hieroglyphic writing, and a link between letters and pictures. The peculiarity which speedily showed itself in these sketches when once they had emerged from their very earliest stage of crudity, was that each drawing was, as it were, a series of dissolving views. The forms changed continually, and ideas were conveyed to the mind through these changes and their sequences. The explanations would sometimes be given in automatic or impressional writing, or more frequently, as the power of spirit intercourse increased with me, through an internal 'still small voice' which could clearly make itself heard to my inner ear." The history of this remarkable and comforting endowment forms no part of the subject of this paper. Of it, and a corresponding gift of spiritual sight which she enjoyed later, I may perhaps permit myself to speak hereafter. With the purpose of the present paper, as I have said, it has nothing to do. Suffice it to say that out of these drawings and their changes, assisted by these further gifts, her progress in the philosophy and theosophy of Spiritualism was largely developed.

Further and Final Change.

After working in the manner above described for some years with, from the merely outer point of view, very inadequate results, until her patience was well nigh exhausted, the idea suggested itself to her—or possibly she was so instructed by the inner voice before referred to—to try the experiment, when the drawing should begin to change its character, of tracing off so much of its outline

as had been harmoniously completed, and of commencing work on the next occasion from that point of departure as a new beginning, instead of recommencing *de novo*. She found this answer perfectly. For a time the work would progress quite harmoniously and without change from the point so taken up, until after a while change and the evolution of new designs again set in. When this took place she traced off the outline again up to the point already further successfully completed and began anew from thence. By this process drawings more fully perfected, though still incomplete, of, as I think, great beauty and harmony and grace of spirit, were now evolved. The colouring in them was especially beautiful—rich, varied, and harmonious. But they were still only studies, and never could be regarded as advanced beyond this preliminary stage. More than this she was not permitted to effect. In the later years of her life, which had been always a highly actively intellectual and emotional one, as the grace and beauty in expression of these studies became more and more developed the mediumship involving power to produce them became more and more delicate and sensitive, more liable to be affected by the external difficulties and oppositions to which I have referred, with less and less strong apparent impulse to manifest itself. Her own desire to produce became also less strong, and her solicitude about the outer in all things less and less active. She now occupied herself more and more in writing, usually in this journal, such things as seemed to her more immediately serviceable to the cause of Spiritualism in all degrees and orders of its utterance, elevating her soul into its highest without ever despising its meanest manifestations (if any may be termed mean), and capable ever, from a highly imaginative intellect and sympathies equally wide and comprehensive, of correlating the whole. The divine pictures which she was not permitted to produce, she became endowed with an ever increasing power to realise and enjoy in the gift of Spirit Vision. These took in her largely the place of Spirit-Art—the faculty to see and to know rather than to do and to produce.

The description of some of these visions was introduced by her in a volume of verse, bearing the title *Aurora*, published in 1872. To add to her rich endowments from Spiritualism operating on such a nature, the highest gift of all—to be what she saw, and ever desired to look on, was not withheld from her, as those who knew her would readily testify. But I am sensible that I am yielding again to the temptation of pursuing my wife's spiritual experiences into phases of the subject with which this narrative is not concerned, and into details which can only be of personal and not of public interest.

Of the drawing or sketch with a reproduction of which I am, by the kindness of the conductors of "LIGHT," enabled to accompany this paper, and which my wife was accustomed to designate "A Light-Bearer," she has left no interpretation. Fruits such as those upon which the figure stands, having a harsh and prickly or thorny exterior, when drawn through her hand, she regarded always, and had perhaps on some occasion been so instructed, as types representing fruits or results of human suffering fulfilled or otherwise. With this light to start from she would perhaps have understood the female Light-Bearer, on the face of whom traces of pain seem to be indicated, standing on fruits of this description, fully ripe, as signifying that spiritual illumination stands ever, or is founded upon, fully perfected (full-filled) human suffering; and that to all those endowed with the Divine gift of being diffusers of light or knowledge may be extended the words applied by the poet to such benefactors of the human race of his own order:—

"They learn in suffering what they teach in song."

A. A. W.

"ALL sin has an awful power of perpetuating and increasing itself."

"ANGEL WHISPERINGS."*

"This volume of bright gems of thought," says the preface to it, signed "J. W. E.," "is presented to the public that all may be benefited through the inspiration that may come to them through its perusal. The poems contained in it are Angel Whisperings in very deed, and are destined to elevate the thoughts, and bring sunshine into the hearts of the multitude. The *Combination* has sought to draw from each the inspiration that is within them, and is developed in some degree in every soul, and we feel"—that is, the *Combination* feels—"that in the variety all may find the good they seek."

To apply any canons of criticism whatsoever to *Angel Whisperings* so accredited would probably be felt to be presumptuous, not to say profane. We can only state, therefore, that the volume contains 150 poems bearing that title; and eleven poems called "Earth Echoes," which we conclude to be attributed to humbler parentage. Some of them written in the negro dialect are not without humour.

The following poem entitled "Weighing the Baby," appears to us, irrespective of its angelic origin, to be of genuine sincerity and sensibility; and there are one or two others of this class of which the same may be said. Further than this, space and the considerations before suggested forbid our deviating into criticism.

Weighing the Baby.

How much, think you, the baby weighs,
This little rosy, nestling thing,
O'er which we watch with tender love,
And round it every comfort bring?
I'll tie the knot and hold the scales—
For we must do the work aright;
And you may read upon the bar;
I'll turn the figures to the light.
And raise it just a little higher,
That we may get the perfect weight;
There, that will do; now look and see;—
You say, "'Tis just exactly eight."
Only eight pounds upon the bar
That marks this baby's weight, to-day—
A human being, weak and small;
The living soul we cannot weigh.
We cannot weigh the love it brought,
The anxious cares about it twined,
The smiles and tears along the way,
That this unfolding soul will find.
We cannot weigh the fragrance rare
Of baby's breath, so pure and sweet;
We cannot weigh the rosy tints
Upon the dimpled little feet.
We cannot weigh the rays of light
That shine among the curls of brown;
We cannot weigh the beauties wrought,
From perfect toe to curling crown.
We cannot weigh the web of life
That's woven in this little one;
We cannot weigh the golden warp
That through this little soul is run.
Only eight pounds upon this day—
So small and frail to human sight!
But here within this casket lies
A jewel precious, pure, and bright.
A soul immortal as our own
Looks from these little eyes of blue—
One that will live throughout all time,
Live long, eternal ages through.
We only weigh the mortal part
Now placed within our watchful love;
We'll ever try to guide aright
The soul that's loaned us from above.
When we shall gain our final home,
Within the realms of endless day,
Pure angel-hands shall hold the scales—
They'll weigh the soul and not the clay.
We'll all receive our honest weight,
In that blest home of rest and light;
For Heaven's scales will never fail—
They'll weigh our souls and deeds aright.
And this wee treasure, that to-day
Marks only eight upon the bar,
In God's good time, may more than weigh
In noble needs our weight by far.

* *Angel Whisperings for Searchers After Truth.* By Hattie J. Ray. Chicago: Religio-Philosophical Publishing House.

CORRESPONDENCE.

A Letter from Mr. J. J. Morse.

To the Editor of "LIGHT."

SIR,—On a former occasion you were good enough to find room for a brief letter sent by me from this side of the Atlantic, and, several times since, my pen has been in hand to write another, so that a like courtesy might be extended thereto. But as week by week your journal reached me, I saw it contained so much of interest and importance that, knowing how valuable is your space, I held my hand, and feared to intrude where others could, and did, send matter that might be of greater value than aught my pen would trace. However, that yourself and readers, among whom are many valued friends of mine, may not deem me forgetful, I once more send a word to you and them.

Among the many journals devoted to our cause that reach me every week—their number eight—"LIGHT" ever has a foremost place. It has alike variety, depth, ability, and courteousness in every issue, and, while one cannot follow every writer, or endorse each conclusion presented, yet, on the whole, a high standard of interest and instructiveness is found from week to week. Ever just and impartial, not easily turned aside, the journal commands respect wherever read; at least, such is the writer's experience after a very fair amount of travel in this great country, during the past three years and a-half.

Particularly interesting have been the papers read at recent Alliance gatherings, especially that of my old friend Mr. E. Dawson Rogers, whose excellent portrait recently appeared in your pages. I am also pleased to find that the above body is now satisfactorily installed for meetings under its own roof, and that it is, to all appearances, enjoying a period of healthy activity. But a truce to compliments, though well deserved, and let me turn to other matters that may be of interest, though ere doing so I must add a word of kindly appreciation for the many little items concerning myself that have from time to time appeared in the "Jottings" of the Editor.

My lengthy visit to California, originally for three months but continuing for eighteen, terminated in November last, my engagement with the Temple Society extending to eleven months, the congregation increasing from time to time, and the secular Press speaking frequently and generously of the lectures. Mrs. Watson returned to her desk at the opening of her season in September last, but owing to her ill-health and other causes, the meetings were permanently discontinued in November last. Myself and family greatly enjoyed our stay in San Francisco, made many friends, and were very kindly treated on all sides, and have had a number of earnest calls to return. Spiritualism is largely phenomenal—sensational is a better term—out there, and a large quantity of very dubious phenomena were current during the earlier part of our residence. Later, public opinion was aroused, and a great improvement was made, mainly on account of the attitude assumed by the *Carrier Dove*, upon its appearance as a weekly paper. Not the least interesting matters to us, in relation to our Californian trip, were our journeys out and back. Until one has lived six days in a train, the nature of such a journey, and its incidents, can but be very imperfectly imagined. To ride all day; take meals at elegantly-appointed dining halls, hundreds of miles from all large centres of civilisation; to retire at night to the comfortable berths of the Pullman "Sleeper," and awake 200 miles further on the next morning; and do all these things with comfort and ease, are wonderful enough in themselves, to say nothing of the varied scenery, which, like a gigantic panorama, flits past in ever varying form, making it an experience for a lifetime.

Since returning East every available moment has been occupied; so far Paterson, N.J. (the American Macclesfield); Brooklyn, N.Y. (the City of Churches); Philadelphia, Pa., (the City of Brotherly Love); Cleveland, O. (the Forest City), and now New York, or "Gotham," have claimed my time and services. In each place I found earnestness, a fair amount of enthusiasm, zeal and numbers. But in almost all places "tests" are the demand of the hour. There are a few really remarkable "test"—or message?—mediums, but far the larger number give "readings" that favour fortune-telling more than aught else. A really good test medium, that can give unmistakable messages from spirits to their earthly friends, is a decided advantage in our public work, but those so capable are, as said, few in number.

We have just finished celebrating the forty-first anniversary

of the advent of Modern American Spiritualism, and, so far as one can learn, the defection of the Fox sisters has had no marked effect upon our cause, its numbers, or enthusiasm. They themselves have dropped out of notice entirely, their temporary notoriety having, seemingly, come to an inglorious termination. The papers treat us with more and more respect, and in spite of the Dis Debar, Boston Esoteric G.N.K.R., and similar matters, Spiritualism is, I am persuaded, in a better and stronger condition in this country to-day than it has been during the past fifteen years. It is contracting and solidifying, therefore improving.

A recent issue of the *Religio-Philosophical Journal*, Chicago, Ill., reprints from the New York *Herald* the now celebrated paper upon Spiritualism, by the Rev. R. Heber Newton, of New York City, most excellent reading from such a pen, and a good illustration of the liberality of such a journal as the *Herald*, which, at one time, refused to advertise the Spiritualist Sunday services save under the head of "Amusements"! Quite recently, too, the New York *Press* gave a large amount of its space one Sunday to a series of articles and letters by its own reporters and correspondents in our ranks, concerning the extent and status of the cause in the United States. Verily "the world, he do move!"

I see the Golden Marshal has called up higher three good souls of late, Oliphant, Speer, and Hall. The first and last were indeed earnest souls, whose diligence and honour were worth all our praise. Their names will long live and doubtless their new vision will expand their thoughts to nobler issues yet. Well, let us rejoice, they have but gone before.

Much more could be said, but space forbids. Our pleasing exile ends this autumn, and in September next we all set foot on British soil again. The United States make a great country which we admire and respect, but Britain is home, which we love. With greetings, and good wishes to all, believe me fraternally yours,

541, Pacific-street, Brooklyn, N.Y., U.S. J. J. MORSE.

Christian Science Healing.

To the Editor of "LIGHT."

SIR,—Will you allow me to say a few words in reply to a "Puzzled Inquirer" regarding Christian Science? His difficulty seems chiefly as to the form of the "Denials," and his uncertainty as to whether we can adduce confirmatory cases of cure. As to the latter, I can assure him these are both numerous and well-attested, being more especially frequent in America, where this system was first set forth, long before its introduction here, though already some of its English students have realised very gratifying results in the healing, or diminution of suffering, and this not only as regards distinctively nervous cases, but in such obstinate things as rheumatism, tumours, cerebral affections, bronchitis, and deafness. though, of course, present space forbids minute particulars. If your correspondent cares to communicate with me to the address given below, I should be happy to give him more detailed information; or if he would like to attend a course of lectures on the subject (by invitation), we shall be giving some in Kensington next month, during Miss Lord's own absence from England, —having completed one at Sydenham, which was received with interest and well attended. Miss Lord's own book is the clearest presentation of the subject yet given (though not fully to be judged of by any mere "reviews"), and as the American mind seems to prefer very short and incisive formulæ, she has given the statements as there used by healers: "There is no Matter and no Evil." She is, however, careful to explain in her able book that the former simply means "so far as sense-perceptions go that they are all incorrect" and "to deny the reality of Evil is not to license, but to destroy it." The word "deny" is here used to repudiate its rule over us—to declare that in our own True Self it has no dominion over us.

So when we "deny" the reality of a counterfeit coin, we do not say the piece of base metal does not actually exist, but we put it out of circulation by the Word of Truth so as to hinder its injurious currency, and "deny" its being a genuine thing. "Disease does often disappear when treated as nothing, by one who realises the no-thingness of matter and evil, though they only can learn the truth of this whoseek to be one with Love . . . and when we get to where we can cut off the long trains of error that our mere sense perceptions have wound around us, we can free others as well as ourselves."

Again: "When we make our Will one with the Divine, we can control the condition of matter in ourselves, because we thus act from the Centre, and the Radiant point of our system."

A leading article in "LIGHT" of the 13th inst. tells us very truly "when doctors recommend change of scene (which is by no means the same as 'change of air'!) this is a distinct recognition of therapeutic mental action," and then adds, "It is to the development of will power the medicine of the future will be directed." Here we must somewhat differ as to Christian Science, because our doctrine is neither this, nor "Faith-healing." The latter consists in seeking some special act of *intervention* to remove the sickness, whereas our teaching is "to cultivate a constant interior spiritual healthfulness," so as always to act from the True Self, and in its strength to negate both error and suffering by the power of the Word—as in Mrs. Howitt-Watts' striking vision of "a celestial woman hurling a Titan down the abyss, smitten by the sword of truth which proceeds from her lips." And as to will-power, we do not seek our cures by this means, because this is, as it were, but pitting one side of our mind against another, putting our faith in our own will against our faith in disease, or fighting our left hand with our right!

We do not thus enter upon a mere species of struggle between them, but we act on the conviction that to "affirm the true (and only real) self for ourselves and others, must avail to make it manifest, unhindered by error or sickness"; when we do our part so as to become "fellow workers with God," and duly follow out the plan of treatment definitely laid down by the teachers of this most helpful system.

This might also reply to one "Not a Puzzled Inquirer," who evidently thinks Christian Science has no definite teachings, and concludes it has nothing in it but the old idea of "healing without drugs."

Mrs. Penny quotes Dr. W. Holcombe as having considerably changed his standpoint regarding it and (though for both of these writers I have the greatest respect), I cannot see that the quotation from him is so very subversive of what we hold when he says: "Cures can be done by other systems"—which all of us are surely ready to admit! When, however, he continues: "Christian Science has no true knowledge of Jesus Christ, and its cure by the Spoken Word without calling into activity the corresponding goodness of life is a delusion,"—we most heartily agree with him in condemning any such doctrine, which may possibly be held by some few in America, though certainly not by us, being wholly contrary to Miss Lord's most carefully emphasised teaching, which is "to destroy the whole basis of the old error-self," and to let our entire Being reflect the Divine Image, thus bringing it into union with Divine vibrations.

A few sentences from Mr. Maitland's recent admirable paper are very suggestive as to matter and evil. "The materialist deifies matter, ascribing to the unconscious the production of this world of . . . intelligence and law. . . . Though all Being is of God, all being is not in the condition of God. The higher the consciousness the fuller the perception of God. Man is an energising unit, superior in his essence to the changes of the world of sense, and able to realise his Divine potentialities. . . . Evil has no positive Being, but is as darkness to light—its negation. . . . Our welfare is to abolish our limitations of perception, to restore our consciousness to pure spirit or its highest, and to perceive the essential unity of Being."

This, I can assure Mrs. Penny and others, is our great aim in "Christian Science," and not any mere *partial* effort for physical health alone, or resting content on any lower plane of Being.

E. EDITH WALKER.

"Chislehurst," Putney Common, S.W.

To the Editor of "LIGHT."

SIR,—Will you allow me a little space in your columns in order to answer some of your correspondents who have addressed you on the above subject?

First comes a "Puzzled Inquirer," whose letter appeared in your issue of April 6th. His attitude of mind, "interested and impressed, yet not convinced," and prepared to give "respectful investigation" to the ideas put forth, is surely a very proper one in which to approach such a subject as Christian Science.

To us, who have been engaged in the study of it for some little time, and who have had opportunities of seeing the different manner in which the subject strikes different minds, it is the greatest pleasure to meet with an inquirer who is willing to give "respectful investigation," instead of being scared off, as soon as he encounters an unaccustomed idea or expression.

As for the forms of wording which do not commend themselves to the "Inquirer," "Mortal Mind," "Going into

the Silence," &c., Miss Lord is careful to impress on her students that no special phraseology is incumbent on them. Even the forms of the Denials and Affirmations may be, and frequently are, varied to suit the need of individual souls. In the denial of matter, for example, we generally prefer the wording, "There is no permanence or reality in matter." In denying matter, what we deny is the independent existence of a Kingdom of Matter, set over against, and apart from, the Kingdom of Spirit. What we affirm is, that matter is simply a form of spirit, the visible and tangible outer garment and embodiment of spirit.

All that is commonly called matter, whether the works of creation or the result of man's ingenuity, is mind in manifestation, the externalisation of idea. The reality, the substance of all, is spirit; matter is the passing and phenomenal manifestation of that spirit.

And in holding this theory we Christian Scientists are not alone. Let me refer your readers to Mr. Maitland's valuable address reported in "LIGHT" of April 13th. He says, quoting from *The Perfect Way*, "Matter is spirit, by the force of the Divine Will projected into conditions and limitations, and made exteriorly cognisable." Again, "Spirit is the one real Being, of which all things are modes." This is the Hermetic teaching, and it is also ours.

Your correspondent accepts the idea of the possibility of spiritual power being evoked for the healing of disease, and asks simply for corroborative facts. With this very reasonable demand we can fully comply, as in the course of the eighteen months during which Christian Science has been known in England my fellow students and I have had the happiness of being made the channels through which healing has come to many sufferers, including cases of bronchitis, epilepsy, erysipelas, internal displacement, and other distressing maladies.

It would not be fitting here to give details, nor could I ask for enough of your valuable space to enable me to do so, but if a "Puzzled Inquirer" will communicate privately either with me or with Miss Abney Walker, under cover to Mr. George Redway, 15, York-street, Covent Garden, we shall be able, I think, to satisfy him as to the practical utility of Christian Science. Of its inner marvels and beauty I cannot now speak, but if your correspondent will make it a matter of personal experience, he will find, as we have done, that "the half had not been told him."

But will he allow us to tell him what we can? I should strongly urge him to attend a course of lectures on the subject of Christian Science. We have just concluded a course, and hope to hold other classes after Easter.

May I now say a word to your correspondents of April 13th? Beginning with Mrs. Penny—as to Dr. Holcombe's altered views, I should like, before coming to any conclusion, to see the rest of his speech. We all know what may be done in the way of altering the complexion of a passage by reading it apart from its context. Even if he changed his front, I fail to see how that affects us. We judge the question on its merits, not according to the shifting views of others.

But let us see what Dr. Holcombe's retractation amounts to. He says: "Christian Science as it now stands is imperfect and immature." Quite so. We do not for a moment suppose that we have received the last word on the subject. We should be very sorry to think that we had.

"Its statement of Being is not all the truth. Its conception of God is partial." Perfectly true. "Can man by searching find out God" in His entirety and perfection? But that is no reason for refusing to find out what one can.

"Its cure by the spoken word of truth alone, without calling into activity the corresponding goodness of life, is a delusion and a snare." It would be so if this were our system of proceeding. But let me remind such of your correspondents as, having read Miss Lord's book, are in a position to form a judgment, that one point on which she most strongly insists is that "all sickness is of the soul." Disease is, to us, the outward manifestation of error, mental or spiritual, in ourselves or in others. That error, not merely its externalisation in disease, is what we strive to eradicate. Our one object is to call into activity goodness of life, and in so doing to restore both body and soul to a state of conscious harmony with the Divine Will.

"Its exclusion of all other cures and positive denial of their power is false in theory and unjustified by fact." The charge against us implied here is unfounded. We have no quarrel with Faith-healers, and we recognise that magnetism and mesmerism

have distinct and frequent results to show. But the difference between mesmeric healing and that worked by Christian Science is put in a nutshell by Miss Lord herself when she remarks, "Mesmerism enslaves to the will of another, Christian Science frees."

"Not a Puzzled Inquirer" says he has not read Miss Lord's book, and has heard one lecture. May I suggest that with this amount of acquaintance with the subject it is just possible that, as he says, "he has yet to learn what there is in the system beyond healing without drugs." I will say nothing disparaging of the lady and gentleman at Charing Cross, but if the "Not a Puzzled Inquirer," had read *Christian Science Healing*, he might recollect a passage in which Miss Lord remarks that "it is rare that the way of putting a subject which suits one country will suit another." American minds deal well with American minds, but an English audience is preferably addressed by English speakers.

April 15th, 1889.

H. ENITH GREEN.

To the Editor of "LIGHT."

SIR,—I think that if a "Puzzled Inquirer" were to put Miss Lord's instructions into practice, he or she would be surprised at the results. I do not pretend to understand her book, but after a careful perusal of its contents I tried to benefit an invalid friend, and closely followed out the line of treatment prescribed. This lady (living at a distance from me) declares herself to be in better health, especially mentally, since I commenced to "deny" away her malady. The friend who introduced the subject to my notice has been very successful in one case, and is trying others. It would be interesting if any other readers of "LIGHT" who may be experimenting in "Christian Science Healing," would give us the benefit of their experiences.

KATHARINE POLE.

To the Editor of "LIGHT."

SIR,—Perhaps you will allow me, as a practiser of Christian Science on a small scale, to say a few words in answer to a "Puzzled Inquirer." I have found Christian Science a means of bringing the knowledge of occult and spiritual things into a shape of practical availability. It enables even the most simple minds to realise in their way the teaching of Eastern and other sages as to the unreality of matter and evil. By continual concentration of the mind on good and the power of spirit, Christian Science raises it to a higher sphere, increases faith, and opens the eyes to perceive that the only realities are spiritual, the only power goodness. It is true that the ordinary ideas of matter and evil may be felt at first as a difficulty and obstacle to attempts on this new line. Science, however, resolves matter ultimately into motion. Its substantiality vanishes and a mystery remains. Even viewed in this way the ultimate fact of matter may be spirit. In a certain stage of mental development thought and emotion forcibly appeal to the mind as the only substantial facts. Are not our thoughts more real than tables and chairs, and do we not know more about them? Evil presents a greater difficulty. I can only say that the practice of Christian Science does enable one to realise the phantasmal and negative character of sin and disease, and the power of the spirit which has grasped the affirmative side of existence to dispel them. "There is no God but God," i.e., no real existence but goodness. The more intense the realisation of goodness by the soul the more impossible does sin become because the illusion, the misbelief of the mind, the mistaken desire of the will, are dispelled. Healing power follows proportionately to the degree of spiritual realisation.

It is not fair to judge of Christian Science by the mere teaching of Miss Lord's book. To know and to judge it one must practise it, if not in the precise form laid down, at least in some form of one's own invention which shall embody the central idea. Its main utility appears to me to lie in rendering concrete and available that which otherwise might remain as remote ineffectual knowledge.

G. M. S.

Mr. Maitland's Address to the London Spiritualist Alliance.

To the Editor of "LIGHT."

SIR,—After carefully reading Mr. Maitland's paper and his remarks in answer to observations thereon, I must say that I regret his choice of the term consciousness. "Consciousness" has a very definite meaning in our language, and also in that of others; and I fail to understand why it should have been chosen by the able author to mean something else. Mr. Maitland defined it as Spirit, Being, or God; making all four terms

have an identical meaning. I think that if he had introduced one of these terms into those places in which he employed the word consciousness, his paper would have been less difficult of comprehension.

Consciousness, to most persons, is the noun corresponding to the adjective conscious, which indicates a knowledge or perception of something. Consciousness, therefore, is the mental act of cognising any thing, and hence indicates a power of the mind or of the soul, or spiritual principle. It is, therefore, an attribute of spirit, but by no means spirit itself.

If, as Mr. Maitland says, "Consciousness is spirit, and spirit is God, and God is Being, consciousness and being are convertible terms"; but for the same reason all four are convertible. If, therefore, God and consciousness are convertible what is the meaning of Mr. Maitland's phrase, *God consciousness*? It may be read *God God*, or *Being Being*, or *Spirit Spirit*, the meanings of which phrases I utterly fail to see, and yet they must necessarily have a meaning if Mr. Maitland's proposition, or rather assertion, is sound.

If consciousness means a mode of spirit the above phrase is more understandable. But then spirit and mode of spirit are two different things. Spirit, God, or Being are infinite, but a mode of spirit implies in itself limitations. And therefore a mode of spirit must be less than spirit, and therefore consciousness must be less than spirit.

Trusting Mr. Maitland will be able to make the matter clear,
"1st. M. B. (LOND.)"

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated, will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions.]

WORKMAN'S HALL, WEST HAM, STRATFORD.—Miss Blenman will give the address next Sunday—M. A. BEWLEY, Sec.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last a successful meeting was held in our new room, when Mr. Iver McDonnell delivered a very able lecture to a large audience. Sunday next, Mr. Lees.—MARIE GIFFORD, Sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Easter Sunday Mr. Darby spoke at the morning gathering. In the evening Mr. J. Veitch gave an able address on the appropriate subject of the "Resurrection," which was much appreciated. On Sunday next special services will be held, when Messrs. J. Veitch and J. Hopcroft will occupy the platform at both meetings. Solos by Miss Kate Hardinge. Spiritualists invited.—W. E. LONG, Hon. Sec.

CLAPHAM JUNCTION, 295, LAVENDER HILL.—On Sunday evening last Mr. Wallace's control gave an interesting address on the spiritual meaning of several portions of the New Testament, followed by a few words against the theory of Reincarnation and evolution. Next Sunday Mr. Dever Summers will read a paper on "The Soul of Things." Our meetings for the week are Wednesdays at eight; Saturdays at 7.30; and Sundays at 6.30. Mr. Vango always attends on Saturday, and should any friends wish to have a private sitting I shall be pleased to make arrangements.—R. HILL, Hon. Sec., 18, Ilminster-gardens, Lavender Hill, S.W.

ZEPHYR HALL, 9, BEDFORD-GARDENS, SILVER-STREET, NOTTING HILL GATE.—On Sunday morning last Mr. Pursey spoke upon several topics in connection with Spiritualism. In the evening Mr. F. Dever Summers gave an address upon "The Soul of Things," and great interest was taken in questions put to the speaker and in his able replies. The audience were much pleased with some excellent singing by Mr. James Langton and Miss Vernon. Next Sunday morning at eleven, Mr. Earl; evening, at seven, address, "Resurrection," by Mr. Iver McDonnell; Tuesday at eight, members' séance, at 10, The Mall, Notting Hill Gate. Open air work was commenced on Sunday morning last at Kensal Green, by the cemetery wall, and an encouraging audience assembled. Mr. Enms and Mr. W. O. Drake gave addresses upon the religious and phenomenal aspects of Spiritualism, and a large quantity of literature was given away. Next Sunday morning, at eleven, Mr. Robert J. Lees will give the address.—W. O. DRAKE.

"MICHAEL WEAFFARE, one of the founders of the Dunkers, said, 'When we were first drawn together as a Society, it had pleased God to enlighten our minds so far as to see that some doctrines which we had esteemed truths were errors, and that others which we had esteemed errors were real truths. From time to time He has been pleased to afford us further light . . . we fear that if we should once print our confession of faith we shall feel ourselves as if bound and confined by it, and perhaps be unwilling to receive further improvement, and our successors still more so.'"—Autobiography of Benjamin Franklin.