

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

There is an abiding belief among the men of the Morfa Colliery that signs of warning preceded the terrible accident by which eighty-seven lives were lately lost. Not only is this a floating belief current among the gossips, but it is sufficiently firmly held to be testified to on oath. In the course of the inquiry into the cause of the disaster the following evidence was given on oath:—

Peter Williams, questioned why a special examination of the pit was asked for previously to the day of the explosion, said (speaking in Welsh): The truth was there had been complaints of spirits being about in the four-foot vein. He supposed the colliers thought a special examination would get rid of the spirits. Another witness, named Harding, said a rumour had gone round that something was to be heard in the pit, and it was regarded as a proof that something unusual was to occur at Morfa—a fire or an explosion. He himself thought something would happen in the four-foot. The sounds they heard created fear in the minds of the men that there was danger in the pit. About a fortnight before the explosion he was in the four-foot with another man. After emptying a tram they went on their knees. No word passed between them; but they heard something, and looked at each other in amazement. One asked, "What is that?" and thereupon a door opened and slammed against the frame. He met Tom Barrass, the under-manager, and said to him, "Something very strange has happened there to-day." Barrass remarked, "Well, I can't doubt that this sort of thing makes one believe that everything one has heard before is true." There were some people who were superstitious, and he had his ideas before the explosion; but he had come to believe that it was something else that caused the accident. He had proof himself that sounds and signs occurred before the explosion of 1863.

Is there anything beyond credence, beyond what is conceivable and even probable, that they who see further than our eyes can penetrate, and who keep watch over us, as we piously believe, may exercise their power to warn us of danger and deliver us from it if it be possible? To me there seems no difficulty in such a belief. It would be natural and seemly were it not that a long course of cultivated scepticism has dulled the faith faculty and substituted for the "larger hope" and confident trust a niggling, peddling attitude of mind which deems it a sign of intellect to be always questioning and a proof of a superior mind to reject as valueless that which cannot be proven according to the canons of evidence laid down by the critic.

Men of old were prone to believe in special Providences. It is no tax on the mind of one of our greatest living divines to admit a probability that God does interfere with the orderly governance of this world for special reasons of His own. In

the age of faith that is waning to its close, if it has not passed away and yielded place to the age of criticism, it was no trouble to a man's faith to picture a God Whose Fatherly care was sleepless in its watch over the meanest of His children, Whose eye was over all His works, and Whose ear caught readily the faintest accents of supplication, and promptly interfered by special acts in response to special prayer. Science has amended these crude beliefs. It has removed God from the universe and substituted for the old-time conception of a Fatherly Protector, irresponsibly intervening at will, a domain of immutable law, a rigid and unwavering sequence of cause and effect, in which man is much of a puppet or an automaton, and his cries for mercy or pity or protection only the voice of one that beateth the air. As the old faith faded the new mental attitude of chronic scepticism stood out in bold relief. Nothing so venerable, so time-honoured, but it must show cause for the faith that had been put in it, even for its very existence. No mind so noble as that alert intellect of the detective which lives in perpetual fear of being duped by appearances, and therefore cultivates as the noblest quality a microscopic criticism which seeks and finds a flaw in everything, and ends by shivering naked and not ashamed, cold and cheerless, in an all-pervading scepticism which it hugs while it seeks in vain for warmth and nourishment. It is only, I feel very sure, the strangest hallucination to mistake this sceptical attitude of mind to all we see and search into for anything elevating or noble. It is one thing to walk warily and to avoid credulity, it is another and a very different thing to live in an atmosphere of suspicion, to crush out the faculty of faith, and to repress all the higher intuitions of the soul.

Science had made it fashionable to aim at this, when the revulsion came which we owe to Spiritualism. The Materialism which had grown over men's minds was attacked in its stronghold by demonstration of the existence of spirits unembodied and disembodied, and of their intervention in the affairs of this world.* As we looked closer we found evidence of the probable truth of that old-world belief in guardian angels, only we found that our guardians were of our own brethren who had been men of like passions with ourselves, and had passed beyond the veil that hides from us the future life. They told us that they were appointed to guard and watch over us. They advised us—those of us whose spiritual senses were open—and we found nothing in the beautiful belief but what was consoling and comfortable. It was orderly, and we were thankful to be

* A wonderful kinship is becoming more and more possible for us to conceive of as existing between the visible world and the unseen spiritual world, in which the unseen parts of our beings are destined to enter upon an eternity of existence. This thought, which is every day more and more taking possession of men's minds, helps us to look upon God's created world with more reverent eyes. All who have ever had on earth the human form divine are living there. The unseen world underlies the visible world, and God is ever very near to us, and the spirits of the departed are ever in our midst. Their existence now and the world in which they live are just as real and substantial to them as our existence and the visible world are to us. But that world in which they live is not wholly hidden from us. Thoughts of it are continually presenting themselves to the mind and must be heeded. The thoughts of it which have been borne in upon the minds of our forefathers, and which have been preserved for us, we call inspired thoughts, and we regard the pages on which they are inscribed for us as sacred.—REV. H. N. GRIMLEY.

lifted out of dry facts and chippy bits of evidence to a serene atmosphere where faith could find its sphere of exercise. There is nothing in my mind bizarre or grotesque in the belief of these simple men that warning of impending disaster was given to them by invisible guardians. To me it seems a reasonable thought, one which, duly realised, would cause these miners to lead not less self-respecting lives or to do their work less honestly. It may be a pious belief that belongs to the child-like mind and is unscientific. I believe it is, and I do not think the worse of it for that. Man's measuring sticks cannot measure everything in God's universe, though sometimes he thinks they can. Even when he has weighed the furthest star in his balances, and analysed its composition, there will remain the imponderables of spirit that his weights cannot touch, and of whose component parts he must remain in ignorance until he enters himself behind the veil.

"An Inquirer" writes to me as follows:—

I have sometimes noticed in sitting next to certain persons that on the side nearest to them I feel a peculiar sensation of *warmth*; it is not an *all over* glow such as one feels when one suddenly gets hot, through an over-heated room, or on going into a crowded assembly, but it is confined to the *one* side and is felt the whole length of the body from head to foot *on that side* only. I have often noticed this with one or two members of my own family and also with friends, but the other day I felt it very strongly sitting next to a stranger at a lecture, in a (to me) strange drawing-room. I was told afterwards that my neighbour, a gentleman, possessed an unusual amount of animal magnetism, and it then occurred to me that this might be the cause of the sensation I have described. Could it be so? and would the fact of feeling it imply magnetism in myself? or would it rather show that I must be a "negative" subject to be so affected by it?

I have never studied or in any way gone into this subject, but my own experience has rather excited my interest in it, and I should be glad if you would kindly reply to my query in the pages of "LIGHT."

My correspondent describes a sensation frequently experienced by a sensitive when sitting in séance next to a person of positive temperament. All persons may be roughly classed as positive and negative, *i.e.*, those of strong dominating nature and powerful will and those of a receptive, passive temperament which is fitly described as negative. These are by no means conterminous with distinctions of sex, though the negative is usually the feminine and the positive the masculine. Mesmeric subjects are often affected by the near approach of a magnet in the same way as our correspondent describes. The aura, as it is generally called, which surrounds each person is affected by that of anyone in near proximity, and it seems that the interblending of the auras of sitters at a séance is essential to the production of phenomena. Not until the magnetic chain is formed by this interblending, the medium being thus placed in *rapport* with all the sitters, is it possible for the invisible operators to do their work. They have a human battery then which generates and gives off the force—psychic, odic or magnetic—which they use, and their own batteries can act. Clairvoyants tell us that they can see with the inner eye masses of luminous vapour above and below the table at which the sitters are placed, and that they can detect what may be called a discharge, analogous to a flash of lightning, from this luminous cloud when any objective manifestation is in process. On the due arrangement of positives and negatives in the circle all or much depends. Hence the directions so often given to change places, or for a particular person to leave the circle altogether. He is probably impermeable by the subtle force, which cannot pass through him. He is a psychical non-conductor and must be eliminated. Repeatedly in a circle of ten or twelve I have observed such a person stopping every flow of the force from the medium. Raps would occur on that part of

the table between him and the medium, and then cease. Beyond him all would be still. I have amused myself sometimes by practically showing this to be the case. Move A, the non-conductor, from the third seat (say) from the medium to the fifth, and the area of psychical activity where raps and noises occur is correspondingly enlarged; put him nearer, and it is narrowed. He is in effect a blank wall, and the force cannot penetrate it.

CLAIRVOYANCE.

Miss Jennie Hagan recently narrated the following excellent case of clairvoyance with a view to show that it was not dependent on thought-transference, but was a spiritual faculty distinct in itself:—

In regard to clairvoyance, or the individual who sees when at a distance—the clear seer—we simply find that there are individuals, whom we term mediums, and whom others call clairvoyants, that can and do almost constantly describe incidents and places for us that they know nothing of as individuals. A person sitting in a room somewhere in this city would instantly see and describe a room, individuals occupying it, and furniture placed about it, in some far off and distant locality. Not very long ago I heard from a very reliable person an instance of clairvoyance which was really remarkable, if anything is to be called remarkable. A gentleman was some distance from his home, and, going to a clairvoyant, whom he had visited before, he asked the lady what she could see at his home. He had left his wife sick in her bed. The lady described the different rooms and parts of his house correctly, and then said, "I see a woman out in the yard picking up chips. She has a checkered piece of cloth, it is not a shawl, but a piece of flannel, over her shoulders, and on her head she has a straw hat which belongs to a man, or at least, it is a man's hat." Now, this was a minute description, and you will notice, in the description of the wrap, there is a going into details that a man would hardly think of. The gentleman recognised this as being quite true, for he had an eccentric sister, who enjoyed picking up the chips where the workmen had been chopping wood, and she had borrowed one of his hats and used to wear it. So, of course, he was delighted with the minute description that the lady had given. "Now, I want you to go into the house," he said. She passed into the house, and, after describing room after room, finally entering his wife's chamber and said, "the bed is not made in this room." "Well," said he, "why is it not made?" "I cannot tell you that," she said. "Don't you see someone in the room? Is there not someone in that bed?" "No." The man was very much puzzled. He knew his wife was in the bed, sick. "Well, that is wrong; you made a mistake; I left my wife sick there," he said.

This was the morning after leaving home the previous night. The facts learned in the case a little later on proved that the medium was right. His wife was still ill, but their family physician coming down there, thought the best thing for the invalid was to encourage her to rise and go out and ride, and about fifteen minutes before this clairvoyant made her examination of the room the lady had gone out of it, downstairs, got into the carriage, and rode away from the house. And at the time the clairvoyant could find no one in the house, and had discovered the old lady out in the yard, it was exactly so.

Why I relate this story, that I know to be true and can be proven, is this: If you are inclined to think that it was mind reading, how could there have been, in that case, one faint gleam of the truth when the man's mind was fully taken with the thought that he had left his wife ill?

FOR SALE.—A second-hand copy of De Morgan's *From Matter to Spirit*. Half-bound, morocco—very scarce; price fifteen shillings.—Address B. D. Godfrey, 2, Duke-street, Adelphi, W.C.

It never was possible, nor can it ever be, that any angel of Heaven should descend or any spirit of hell ascend and speak with any man, except with those who have the interior of the mind or spirit opened by the Lord; and this opening of the interior cannot be fully effected except with those who have been prepared by the Lord to receive the things which are of spiritual wisdom; on which account it has pleased the Lord thus to prepare me, that the state of heaven and hell and the life of men after death might not remain unknown and be laid asleep in ignorance, and at length be buried in denial."—SWEDENBORG'S *C. Love*, 39.

THE DANGERS OF HYPNOTISM.

The fact that the subject of hypnotism and hypnotic suggestion is being so widely commented on in our public papers, and is thus brought before the notice of many who, from entire ignorance of psychical phenomena, are wholly incapable of dealing with it, makes me feel particularly glad that both aspects of the subject should be brought before the readers of "LIGHT," and I entirely agree with the Editor's remarks in the issue for April 19th. Hoping that the following case will prove of interest, I translate it from *L'Hypnotisme : ses Phénomènes et ses Dangers*. Par l'Abbé A. Touronde (Blond et Barral Libraires. Editeurs, 4, Rue Madame and Rue de Rennes, 50). Not knowing the French law as to translation, I took the precaution of writing to the editors, who at once authorised me to translate two or three cases if I chose to do so, only stipulating that I gave title, author's and editors' names, which I have done:—

On March 31st, 1865, reports the Doctor Pr. Despina, a mendicant named Castellan, pretending to be a deaf mute, and lame in both legs, arrived in the hamlet of Guiols (Var.): He appeared to be about twenty-five years of age. Seeing his destitute condition, a man named H., who lived with his daughter Josephine, a young woman of unblemished character, received him into their house, and as he signed that he was suffering from hunger, they invited him to sup with them. During the repast all at the table were greatly impressed with his strange manner, and such a sense of fear did he occasion in Josephine that she lay down on her bed without undressing. The former slept in the granary, and the next day after partaking of breakfast departed.

However, he soon returned to the hamlet, having first ascertained that Josephine would be alone during an entire day. On entering the house, he found her occupied with her usual household work, and conversed with her for some time by signs. The morning was employed by Castellan in exerting a sort of fascination over the girl, and after succeeding in magnetising, he subjected his victim to the grossest outrages. The most frightful part of the affair was that Josephine, though quite conscious of what was happening, restrained by some invisible power, could neither move nor utter a cry, although her will protested against the crime committed against her. On coming to herself she still continued under the spell of her tormentor, and at 4 p.m. when the man left the hamlet, the unfortunate girl, drawn by a power she sought in vain to resist, left the paternal roof, and followed the wretch for whom she entertained nothing but fear and loathing.

The next day, a man named Santeron met the pair in a wood and took them to his house. Josephine confided to him her sorrows, and added that in her despair she had been tempted to commit suicide. On April 3rd Castellan (always followed by his victim) stopped at the house of a husbandman named Crodroyer. Josephine continued to lament and deplore the unhappy situation in which she was kept by the irresistible power of her seducer. Fearing further outrages, she asked to be allowed to sleep in a neighbouring room, but Castellan approaching and seizing her at the moment she left it, she immediately swooned and although appearing like one dead, according to the testimony of the witnesses, she, at his command, ascended a ladder, laughed convulsively, and was then found completely insensible. The next day, April 4th, she appeared bereft of reason, mocking God and the Virgin, and refusing all nourishment; then Castellan, willing to give another proof of his ascendancy, ordered her to make the tour of the chamber on her knees, when she again obeyed him. Touched by the grief of the unfortunate woman, and indignant at the audacity with which her seducer abused his power over her, the inhabitants of the house, notwithstanding his resistance, drove him from their door. No sooner had he left her, than she fell like a corpse, but on recalling Castellan he, by certain signs, restored her to her senses. The next day the pair left together, for they dared not prevent Josephine from following him. All at once they saw her flying back! Castellan had met with some sportsmen, and whilst he was engaged in talking with them, she had seized the opportunity and fled! She weepingly implored them to hide and save her from this fearful influence. These charitable people restored her to her father, and delivered the malefactor

to justice, and at the assizes of Draquiquan, he was condemned to twelve years' penal servitude.

The abbé quotes this case in a footnote from Bernheim's *De La Suggestion*, pp. 179-180.

Boulogne-sur-Mer. ELIZA SUTLEY BOUCHER.

[This is the case that has been more than once alluded to recently in our discussions. We are glad to be able to give chapter and verse for a narrative which forms sufficient answer to the theory that suggestion cannot be used for vicious purposes.—ED. of "LIGHT."]

A SPIRITUAL PHYSICIAN.

NOTES BY "EDINA."

At our second sitting with Mr. Duguid, when I was an "Inquirer," there spoke through him while entranced, in very broken English, but quite intelligently, a German, who professed himself a physician (see my notes at the time). This physician went on to describe most minutely the character and symptoms of a spasmodic throat affection my wife was suffering from, for which she had consulted specialists with little good. No one was present at this sitting but Mr. Duguid, my wife and self; for my family came in at later sittings.

Mr. Duguid knew nothing of this throat trouble, as it was only his second visit to my house; and this message at once arrested our attention. The voice went on, in answer to our request, to give a remedy, which was at once adopted with unqualified success. On several occasions since, and once during a severe attack of influenza, this same German physician has communicated with us, both through the table and by automatic writing; but this last is not very legible, being in German. So far as we can make out, his name is either Doctor Bernhotz or Bernghotz. Whatever his name may be, this communicator has displayed a continuous interest in the health of our household, and particularly in that of my wife, ever since he came.

Two Sundays ago my deaf daughter, who was sitting alone with us just before retiring for the night, stated she saw a foreign-looking gentleman, middle-aged, with grey hair and whiskers, standing in the room, he looked like a physician. My wife said, "Is that the German doctor?" My daughter said, "He nods his head as if to say yes." The girl then said, "Doctor, shall I ever get my hearing again?" The answer was negative; but he made gestures and tried to tell her by his lips that he would try and make her hear the spirits. She had asked him to speak on his fingers, but as he used the German alphabet it was no good, as she could not follow him.

Then I observed her screwing up her face as if in pain; her left arm began to be twisted round; the hand became rigid, and she said there was some extraordinary power and influence going up her arm, entering her ear, and then permeating her head; and she heard strange sounds. This passed off for the time; but next night her younger sister, who speaks inspirationally and is often magnetic, suddenly began to make passes all round her sister's head and face, and to twist her arms about in the same manner as had been done by spirit-influence the previous night. All this was done, she assured us, by some overmastering influence or power; she then took her sister's right ear and pressed it gently together, as if temporarily closing it to allow sound more readily to enter in at the other ear. All this while her gestures were more those of a physician or operator than anything else, and the one who was being operated on said the German doctor was now placing coils of wire all round her head and brow; he had a large tuning-fork and a speaking-trumpet, through which latter he shouted in her ear till she heard noises and voices, and ultimately she heard the slow and measured tones of his voice which she imitated to us with great fidelity.

This personage came again on a succeeding night and repeated the same course of procedure, and then brought out an instrument which [appeared to my daughter to cast three coloured lights on the exterior of my wife's throat and larynx, and turning to my daughter, said, "Great care; no mesmerism required." This must have been in response to an idle remark of my wife's that "she wished the doctor could mesmerise her throat and make it quite better." Just before the figure of the doctor had come, the Oriental flower-seller had been standing close by, and, in obedience to a gesture from the doctor, he stood aside, watching the proceedings, after which he approached, and making a

profound salaam, put a chain of small coins over my daughter's neck.

Since then my daughter solemnly declares she hears every word said to her by these spirit forms, and indeed we have evidence of it to an overwhelming extent in the messages she gives us from them; one of which is detailed later on. She is often extremely surprised at our not seeing these forms and hearing them speak, as they are as real to her as those of ordinary flesh and blood around her in daily life.

One proof of identity I may mention, as it struck me very forcibly. While my second daughter was manipulating her sister and (for the time) acting as the German physician, with all the professional gestures, &c., we made a remark to her, and she at once sharply turned round, screwed up one of her eyes, and scrutinised us, as if through an eye-glass. We then said to the one being operated on, "Has' the doctor an eye-glass." The answer was, "Yes, in his eye just now." Here was the unconscious operator using her eyes, just as the spirit form was doing, and yet not aware of his physical characteristics.

Last Sunday evening I saw, from her dreamy and absorbed look, that my deaf daughter was "seeing something." There were strangers in the room at the time, so we could say nothing. I observed her take a Bible and turn it over and read it at two places. Next morning she said the German doctor had been with her in the evening and spoken to her; and she heard him quite distinctly. She, mentally, put the question to him, "Why do I not go into a trance, like Mr. Duguid and others?" The answer was, "You do not require. Did you ever read in the Bible about Peter being in a trance?" She said, "No." "Then get a Bible," said the doctor, "and I will show you." When she opened the book she says his long lean fingers rapidly turned over the pages to the tenth chapter of Acts, tenth verse, where there is an account of the Apostle Peter being in a trance, and seeing all manner of birds, beasts, and creeping things. He then said, "Go, read also for your instruction the last chapter of the last book in the Bible." He again turned over the pages to the last chapter of the book of Revelation, which he pointed to with his finger and then withdrew.

Here is another message spoken to my daughter by "the Volunteer," G—C—, referred to in my last. She heard it, she says, quite distinctly. My wife said (when informed he was in the room): "G—, I saw your wife in Edinburgh lately, but did not speak to her. I don't think she is living here." The answer came: "You should have spoken to her. She is now in England, and her sister (an old friend of ours) is driving about New York in a carriage and pair." Both statements are quite accurate, though my daughter knew nothing of them.

A—K—, an old friend of mine, appeared. Her description of him was most lifelike, although she had not seen him since she was a very young girl. He wrote on a piece of paper, and held it up to her, a couple of lines in large letters, thus: "My wife is leaving Glasgow and coming to Edinburgh to stay." This is also quite accurate.

In addition to all this our little boy, now a year in the spirit world, comes daily, sits on her knees, gambols about the room, gives her messages childish and loving, and in fact behaves just as he did when here. Strange that we have no "inner vision" to see and hear this, but we are thankful for so much, after the darkness and sorrow which followed our loss before "a way was opened up to us," in November last. There has been also a perfect "procession" or "panorama" of familiar faces and figures appearing to this member of the family lately, all clad as when in life, and doing things and speaking as they did when here; so that this clairvoyant faculty seems to have developed and taken root in a high degree. To us the hearing of these spirit voices by a deaf girl is the most wonderful thing of all, because her ordinary condition of total deprivation still remains as before.

THE conclusion that the unreliability of some facts (in Spiritualism) proves the unreliability of all, is just as logical as it would be to say that because some men wear wigs, therefore no one has any hair.—HELLENBACH.

MEN are as they believe. Men are as they think, and the man who knows any truth not yet discerned by other men is master of all other men so far as that truth and its wide relations are concerned. Intellect measures itself by its counteraction to any accumulation of material force. There is no mass which it cannot surmount and dispose of. The exertions of this force are the eminent experiences,—out of a long life all that is worth remembering. These are the moments that balance years.—EMERSON'S Essay on *The Man of Letters*.

ANOTHER VARIETY OF DIVINING ROD.

A man named Peck is said to use a curious device for finding precious metals. The report is old now—it comes from the *San Francisco Daily Stock Reporter*—but the facts will be new to our readers:—

The rod, so-called, is an oblong rounded wooden box, something like one of the old-fashioned screw-top needle-cases, and is about three inches in length, with about the same exterior circumference. It terminates in a point at the end, and is heavy for its size. It is hermetically fastened, but by striking it close to the ear the presence of some loose substance inside can readily be detected. The apparatus for its application is simple. Two pieces of whalebone are fastened together at the top, and between these the point at the end of the box is screwed. The rod is now ready for its duties as an indicator.

Grasping the two pieces of whalebone firmly in either hand, Mr. Peck held the apparatus in an upright position, when the index instantly fell, with apparently irresistible force, to a nearly horizontal position, and pointed steadily towards California-street. We could not detect any motion of the operator's wrists, and when others were allowed to share his grip, and oppose all their force to resist the motion of the implement, the result was the same. The rod fell invincibly into the line where, certainly, the greatest mass of metal in the vicinity lay. By holding a piece of gold in one hand, Mr. Peck explained that the attraction of that metal would be cut off; and on testing this the index of the machine deviated slightly from the former line and pointed, still with the same unaccountable force, towards the Nevada Bank and its immense deposits of silver. This metal, too, having been cut off, California-street was again indicated, but in a feebler manner, and on adding a piece of cinnebar to the metals already in the operator's hand, the rod refused to act. On removing these substances, however, the index at once fell powerfully into the direction of its former attraction, and the same result was attained whatever relative position to California-street Mr. Peck assumed. The rod would only act in his hand, but it is fair to add we were unable to detect any manipulation of the whalebones, and he freely allowed anyone to resist as far as possible the pressure of the index, so long as the extremities were retained in his own grasp. He says there are very few in whose hands the rod will act.

With such a guide as this, it would not be difficult for Mr. Peck to locate every ore-body in Nevada, and he claims to have already diagnosed (if we may use the term) the principal ones.

The method of measuring hidden ore-bodies, as he describes it, is as follows: Having been notified of the presence of a mineral mass in the vicinity, he walks on till the indicator ceases to act (as it did when he held gold, silver, and cinnebar in his hand), by which he knows he is directly over the ore body. Continuing to walk, as soon as the indicator points backwards, he knows he has stepped off it; so the exact dimensions are easily secured. The depth at which the ore will be struck can only be judged approximately, by a calculation of the angle at which the implement rests when pointing downwards, at a point where the vein lies.

Mr. Peck states the history of this extraordinary implement (to which he gives the name of the electro-magnet) as follows: It first came into the possession of Sir James Ash, of London, in 1782. It came into the possession of the present owner by marriage with a niece or grand-niece of Sir James Ash in 1845. Mr. Peck claims to have used this instrument for its present purpose since 1860, and to have correctly described and accurately located many of the principal ledges in Nevada by its aid since that period. Actual developments have proved him correct (he says) in those mines that have been already developed, and in the others he asserts that he is equally convinced of the results, and he refers to many well-known mining men in support of his assertions. He is ignorant of the substances enclosed in the divining box, and has ineffectually experimented with quicksilver and other substances to obtain the same result. He refuses, on the ground that it might injure the operations of the machine, to have the box opened, and asserts that anyone who has seen the machine work knows as much of the cause of its singular property as he does. For ourselves, we can assert that, ignorant as we are of the cause, the power and effect of the singular machine perplexed us not a little, and that we are absolutely inclined to think it must be either diablerie or a divining rod. If there be hocus-pocus we failed to detect it.

AN IMAGINED SCENE IN A GREAT CITY.

The "Last Supper," as described in the Gospel of St. John xiii. 2-17. Whoever wrote this gospel has here presented an incident not mentioned in the other gospels, and apparently not much considered hitherto by Christian Churches. In this narrative no reference is made to the bread and wine of which the disciples partook, a pledge (not understood till some time had elapsed) that they would be brave soldiers, ever ready to follow their great leader: willing to lay down their own lives, even as he was about to lay down his life in ceaseless conflict with sin, which keeps man unreconciled to his Heavenly Father. Sacrifice of self was to supersede the sacrifice of lambs. That pledge was redeemed to the uttermost by most of those who then partook of the bread and wine. But their much talked about "successors," self-exalting, have often preferred to shed the blood of others in commemoration of that matchless example of self-sacrifice: sad atavistic evasion!

In this gospel of spiritual power we are told that the last act of Christ at this his last Passover Supper was to lay aside his upper garments and, after the manner of an Eastern servant, wash and wipe the feet of all the disciples. Having resumed his garments he seated himself and said: "Know ye what I have done to you? Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

Often, as my thoughts have dwelt upon this act thus explained, a picture has presented itself to my mind which I will endeavour to describe. A vast city; near it a green meadow through which flows a stream of crystal purity; doves wheel in the blue sky, or coo from the trees overhead, and beneath their shade rosy little girls wreath sweet wild flowers into garlands to be worn by those who take their seats around the tables, so arranged as to form a large cross. In the centre of this cross is up-reared a banner of white silk, on which are embroidered a lion and a lamb laid side by side asleep. Encircling this cross stands a multitude of people drawn from all places of worship within the great city. They, to the accompaniment of golden harps, unite their voices in a grand hymn of PEACE. Ere the tones of this triumphal psalm die away they prepare to seat themselves at the tables, on which have been placed large baskets of white bread and silver flagons filled with unfermented juice of the purple grape. They seek their places thus—At one table a bishop may be seen installing the minister of an obscure chapel in the seat of honour, he himself choosing the lowest place. At another table, the man of straitened means is conducted to the highest seat by one whose wealth is great as his charity is unbounded. At another table, a man of great intellect and learning, famed throughout many lands, humbly leads a simple-hearted woman to its head. Not far from these and other tables (at each of which some Christian virtue is typified) a great pyramid may be seen, built up out of fragments of iron-clad ships, exploded cannon, broken spears, swords and rifles, whilst planted on its summit flames the cross of Self-Conquest. Pointing to this monument of Warfare subdued stand colossal figures of Peace and Plenty.

A group of Jews out of all nations stands intent: they listen: some even add their voices to the hymn of peace: their faces beam with delight as they note all that is done at the tables. A venerable Rabbi of noble features points to the scene his extended scroll, and whispers to one who (not less dignified than himself) stands near with uplifted hands:—"At last! surely the reign of our long expected Messiah is at hand! shall we, sons of Abraham, join these lovers of the Christ? Can we, Jews, have a table of our own at the next celebration?" and the other Rabbi said: "We will have a table. They worship the God of our forefathers. Messiah, Christ, Saviour of the world! We as well as they now understand more than was possible for our ancestors nearly nineteen centuries ago."

If a second Raphael should arise and depict this scene, he might show a glorious rainbow throwing its arch over the associated tables. And above the "bow in the clouds"—"the everlasting covenant between God and every living creature of all flesh that is upon the earth"—the shining form of the Redeemer of mankind would appear, attended by his servants in all ages, hastening once more to walk the earth, visible for those who love him truly. For, God's will being done somewhere on

earth as it is in Heaven, he can now drink of the fruit of the vine, "new in his Father's kingdom"—here, even here.

A picture of this description could hardly fail to produce a powerful effect, softening the hearts of men, if carried from city to city throughout the kingdom; and the noblest influence of a free Press would at once be exerted in promoting a right conception of the painted lesson. Happy the land which is the first to learn and practice it!

J. H. S.

AWAKE AND ASLEEP.

All day, the dreary sceptic broods
On many unrealities,
A slave to ever changing moods,
The doom of all the overwise!
Faith's torch is for an instant lit,
For Hope herself has kindled it
In some bright moment—when a gleam
May break the darkness of his dream.
And so a fair "Beyond" reveals
A Future veiled yet glorious,
O'er Death and Time victorious,
He *thinks* no longer, but he *feels*!

Only a moment, as a glow
May haply strike a sullen tide,
Then vanish into night—when lo!
Grey gloom is left, and naught beside.
So the mood passes, and once more
Dark doubts obscure that twilight shore!
He is a waif, upon the sea
Of Time to toss capriciously,
Then sink for ever in the deep!
The waters o'er him roaring,
And nothingness before him—
The silence of Eternal Sleep!

Life is an empty show, where men
Strut their brief hour upon the stage
Till the black curtain falls—and then,
Who *was* is *not*: the final page
Is written of his little part,
When Death has hushed that beating heart.
Mother Earth takes him to her breast,
And leaves the worms to do the rest,
So all is said and done!
God's noblest work returning
To dust—despite our yearning
For a new birth beyond the Sun!

But what of that strange chartless Land
Whither sweet sleep on noiseless wings
Wafts us in silence? That dim strand
Where mystic unimagined things
Await us nightly? *There*, I ween,
The sceptic is no longer seen!
There in credulity will he
Rival the rankest devotee!
In the impossible believes!
There, Fancy goes a Maying,
And *Faith*, her beck obeying,
Accepts the wonders that she weaves!

Exeter.

F. B. DOVETON.

THE GREATEST THING IN THE WORLD.

The greatest thing—what can it be?
Health? Wealth? Success?—No, Charity.

The triplet stands, Faith, Hope, and Love; can one the greatest be?
Faith ends in sight, Hope in delight—Love far outweighs the three.

Love lives throughout the span of years;
It loved, it loves, and still will love;
It gilds all sorrows, dries all tears,
Its power works on, below, above.

The greatest and the best—can all possess?
Yea, Love refuses not the lowliest to bless.

Love lives in every heart to some degree,
No one can wholly miss its power,
Its seeds Love scatters far and wide,
Ourselves must rear the flower.

And how in every soil can Love be grown?
How in a hard cold heart can Love be shown?

All bring not seed to green, or green to flower;
Though possibilities lie hid in every soil,
To tend the seed lies in each owner's power,
Though oft neglected lies for want of toil.

The greatest thing requires the greatest care,
Else greatest sinks to least—cold heart, beware!

Tend thou thy seed, give Love to all;
Delay not, flowers bloom only in the spring;
Give Love to every creature, great and small,
And cultivate with care "The Greatest Thing."

OFFICE OF "LIGHT,"
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ADELPHI, W.C.

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Light :

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

SATURDAY, MAY 3rd, 1890.

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.

LONDON SPIRITUALIST ALLIANCE.

Address delivered by Mr. E. Maitland to the members of the London Spiritualist Alliance at 2, Duke-street, Adelphi, April 22nd, Dr. George Wyld in the chair:—

SOME NEEDED DEFINITIONS IN SPIRITUAL SCIENCE.

Living as we are in times when a profound and widespread discontent with the hitherto received presentations of religion is finding manifestation, on the one hand in the total rejection of religion itself, and on the other hand in numerous endeavours either to formulate new presentations or to reconstruct the old, it is fitting and right that we, whose special studies are devoted to the science of which religion is the supreme department, namely, Spiritual science, should be prepared to render intelligible account of the principles upon which, in our view, a religion worthy to prevail and to endure must be constructed.

It is by way of contributing towards such an account that I propose to offer some definitions of certain terms involved in or relating to religion, which—nowwithstanding that they have long been in familiar use—are for the most part vaguely and even erroneously apprehended. Of these terms the very first is religion itself. Only when we have an adequate conception of the nature and function of religion are we at all competent to judge what a religion ought to be, or to determine the principles of its construction. Tokens are not wanting to show that of those who are at this time occupied in the attempt to reconstruct religion anew, many are very far from having an adequate conception of what religion itself is, and consequently of what a religion should be. For this reason it is obvious that the first of our needed definitions be those of religion in each of these aspects, the abstract and the concrete, the subjective and the objective.

Strange though it may seem, it is the fact that the radical meaning of the word—that which should belong to it in virtue of its etymology—is uncertain. The derivation most in favour is from the Latin *religare*, to bind back or together. And, philosophically, this derivation is unexceptionable, being immediately suggestive of that essential factor in the very idea of religion, respect for the Divine will as the restraining or binding power alike in the universal and the individual. And it is in accordance with this idea that I propose the following definition of religion, regarded subjectively and as implying a certain attitude of mind. *Religion is respect for the Divine will as the restraining and constraining power of all being.* This, then, is the first of our needed definitions.

In its objective sense, that wherein it denotes a system of belief and practice and is called a religion, I propose to define it

as a system of thought and rule of life, by the observance of which man makes of himself the best that he has it in him to become, with the result of turning his existence to the utmost account in the long run, and realising his highest potentialities and aspirations. This, the second of our needed definitions, is constructed with a special view to the rectification of that which has been a fatal flaw in all previous definitions, namely, the use of the word "belief" for "thought." It has always been the practice of the official guardians and exponents of religion to present it, not as a system of thought related to the mind and appealing to the understanding, but as a form of belief transcending and even contravening the understanding and resting solely on authority—the authority of their own order. We are not called on here to canvass the motives or the propriety of the policy which prompted this practice. Whatever they may have been, the time has passed for them to have validity and justification. The world has emerged from such a state of tutelage to authority in matters of faith. It must now have a religion which it can understand, and the appeal on behalf of which is to the general intelligence and moral conscience, or it will have no religion at all.

It is obvious that, in order to fulfil the definition propounded, a religion must comprise, and, in fact, must be, also a science, a philosophy, and a morality. Thus, while it is a religion because it regulates man's relation and attitude to the Divine source and sustenance of all things, it must be also a science, because it involves exact knowledge of the nature and constitution, both of man and of the universe, since only by knowing how and of what he is made it is possible for him to obey the laws of his well-being. It must be also a philosophy, because it has to deal with the causes, and reasons, and powers, and laws which order and control existence. And it must be a morality, because one of its functions is to regulate man's conduct towards himself and others. It will be seen that in the view thus presented of religion there is no part of man's life which is exempted from its operation.

An indispensable part of our definition is the phrase, "in the long run." This is because in referring to the interests of man, considered as a continuous being, whether actually or potentially, religion has both for its subject and its object, not his phenomenal and temporary, but his substantial and permanent part, not his body, but his soul, and contemplates, therefore, the possibility of a divergence, real or apparent, between his temporal and his permanent welfare, and the necessity of the subordination of the interests of the former to those of the latter. This brings us to the next and third of our needed definitions, that of the primary subject and object of religion; or, in other words, its immediate function.

The usual statement on this point, namely, the salvation of man and the worship, or glory, of God, though a true statement, is not primary, but sequential, as proceeding from the primary one. For this refers necessarily to that in man by and upon which religion operates, and in and through which salvation is attained and God is glorified. And as this is the soul, it follows that the primary subject and object of religion is the soul, and—which is our third needed definition—that *the function of religion is the culture of the soul.* And inasmuch as it is only in and by means of the soul, as his permanent part, that man realises his highest potentialities and attains the summit of his evolution, it follows that the function of religion is the completion of man's evolution and that without religion he cannot accomplish this. That the two expressions just used are really identical, and that the culture of the soul implies and involves the worship of God, becomes evident in the light of our definitions of the terms God and worship of God.

For defining God as *an infinite and infinitely diffused personality, comprising all principles, elements, and potentialities of Being in absolute plenitude and perfection, at once the substance and sum of all things*—which is our fourth definition—it follows that—and this is our fifth definition—*the only true worship of God is that which ministers to man's appropriation of, assimilation to, and identification with, God.* And the reason why religion consists in the culture of the soul is that it is only in, by, and through the soul that these processes can be accomplished, because the soul is, by its nature, the one organon possessed by us that is competent for the apprehension, comprehension, and reception of God.

From this it follows as our next and sixth definition, that *all religious knowledges are soul-knowledges, experimentally acquired, concerning God, existence, and itself,* and also—which is our seventh definition—that *Divine revelation consists in the com-*

communication of its knowledges by the soul to its exterior personality. None the less, however, is the ascription of Divine revelation to a voice from Heaven a true ascription, only the voice and the Heaven concerned are not as ordinarily supposed. For the Heaven from which the voice speaks is that of the Kingdom within the soul; and the voice is that of the Divine Spirit speaking from the holy of holies of this kingdom. For revelation is a prerogative of man, belonging to him in virtue of the advancement and maturity of his soul. And it is none the less Divine because it is human. For the Divine is not necessarily the superhuman, but is rather the higher human. Only because men are wont to addict themselves so exclusively to the lower human does the higher human appear to them to be superhuman.

To explain why the soul is our single organon of religious knowledge is to give the next and eighth of our definitions, and one that is of supreme importance in spiritual science and especially needed at this time. For it involves the distinction between soul and spirit, and is the key at once to the most ancient philosophy concerning the nature of God, man and religion, and to all sacred Scriptures and mysteries. For it explains, while it enforces, the doctrine of the plurality of the original Divine unity in such way as to show that it is no arbitrary, incomprehensible dogma, but a truth at once necessary and self-evident, and in the highest degree valuable and consolatory as involving the substantial identity of the Divine and the human natures. But for its due comprehension and appreciation it is necessary that we lift our thought for the moment above the plane of the concrete and manifest to that of the abstract and unmanifest, and conceive of Being as subsisting in itself, original and undifferentiated, prior to and apart from Existence, "before the beginning of things," and subsisting solely as the potentiality of things.

Doing this we find that impossible as it is to us to conceive of original being save as a unity, it is no less impossible to conceive of it save as being also a duality and a trinity. We are compelled to regard it as a duality because it must of necessity comprise two elements or factors, neither of which can subsist without the other, yet which, however indissolubly blended, are distinct one from the other. And we are compelled to regard it as also a trinity because of the third element which necessarily results through the interaction of the two original ones. Now, the two factors which constitute the duality of every unity, whether impersonal or personal, unmanifest or manifest, are—reduced to their simplest terms—force or energy, and substance; and without these two is no being. And the third, which is the resultant of these two and constitutes it a trinity, is their joint product or expression, through which they find manifestation. Now, force and substance are by their very nature as masculine and feminine to each other, and always in the mystical terminology of spiritual science are spoken of respectively as *he* and *she*, or father and mother, while their product or resultant is called the son. And as on the celestial plane of pure original being, these three are spirit, spiritual substance, and their resulting expression, we can adopt respecting them the theological mode, and say, "There are three which bear record in Heaven, or the invisible, the Father, the Mother, and the Son, or Word; and these three are one Divine Being." And on the planes mundane and human "There are three which bear record on earth, or the visible, Force, Substance, and Phenomenon, or spirit, soul, and body, and these three agree in one manifested being." And, again, on the plane of the divine-human, or man "born again of water and the Spirit," "There are three which bear record in the perfected microcosm, Holy Spirit, Virgin Maria, and Christ Jesus; and these three are one man regenerate." For, on whatever plane, every entity is a trinity in unity, and only by the evolution of its trinity does any entity become manifest. For in no case can we see the force itself or the substance itself, but in every case only the phenomenon or "son." And so it is said that to see the Son is to see the Father, or, fully stated, Father-Mother, Force and Substance; or, again, to put it as expressed in the initial Biblical statement describing the transition from Divinity static and unmanifest to Divinity dynamic and manifest—the Spirit of God—energy—moves upon the face of the waters—substance—and God saith—the expression, Word or Son—and forthwith there is light, or manifestation; this occurring by means of the procession through the Son, from the Father-Mother, of the Divine energy and substance, theologically called Holy Spirit. The Trinity here indicated is to be understood as representing an earlier stage in thought than that

of the Churches, and one indispensable to it, inasmuch as the concepts Father and Son involve the concept Mother.

This, then, is the eighth of our needed definitions, that of the distinction between Spirit and Soul. *Spirit is Force or energy, and is of masculine potency. He is the Father of the man. Soul is substance and of feminine potency. She is the Mother of the man.* And she occupies in man's spiritual system the place belonging, in his moral system, to Love; in his intellectual system, to the Intuition; and, in his social system, to the Woman. And in the marked promotion taking place in modern society, of the woman to her rightful place beside the man, may be recognised the corresponding outcome, or manifestation in ultimates, of the promulgation anew of this doctrine of the Soul from the celestial spheres. For—and this is the secret of creation by evolution—whatever subsists in original Being must, in due course, find manifestation in derived Being, according to the plane or level of operation. For in spiritual science everything depends upon levels.

The current orthodox presentation of the Nativity of the Man Regenerate of the Gospels is due to a confusion of levels between the planes spiritual and physical. For while the father and mother of any entity must belong to one and the same plane, so must that which is begotten of them belong to their plane.

Now, in Scripture, while the masculine element of Being, namely, force or energy, is variously called Spirit, Life, Mind, Father, God; the feminine element of Being, namely, Substance, is called, when unindividuated, Principle, Beginning, Wisdom, Love, the Deep, the Waters; and when individuated, Soul, Mother, King's Daughter, Virgin Daughter of Sion, Eve, Virgin Maria, Woman clothed with the Sun, and Bride of the Lamb or Holy Spirit. For the mystic "woman" of Scripture to whom these terms are applied, according to her various states and offices, is, in the unmanifest and unindividuate the very substance of Deity, and in the manifest and individuate, the human soul. And the Bible, throughout its mystical books, represents the gradual manifestation through evolution of these two factors in human nature, the spirit and the soul, as the man and woman of man's spiritual system, and the perfectionment of both as the condition of regeneration. It is true that this mystic woman of Scripture is usually assumed to denote the Church, and that there is a sense in which it does denote the Church. But this is only a secondary sense, namely, that in which the Church is the collective as distinguished from the individual soul. Not, be it observed, that numbers are necessary to constitute a church. Every devout soul is itself a church, and the man possessed of such a soul is, in his degree, a house of God, wherein, as pure Spirit, God dwells.

Much confusion arises from the use of the term *spirit* to denote the whole of man's spiritual part, which is, as has been stated, a dualism consisting of soul and spirit; the fact being that if indeed this part consisted of spirit—that is, force or energy—alone, there would be no immortality in the sense of a continued individuality for man. This is because spirit of itself is diffuse, and only by being enclosed in an envelope or vehicle of soul-substance does it become an indiffusible entity and capable of permanence as an individual. And here may come our next and ninth definition, that of the distinction between Individuality and Personality; *As that which by virtue of its segregating and enclosing the Spirit, thereby distinguishing the entity concerned from other entities, the Soul or Substance constitutes the individual; whereas Personality, using the term in its essential as distinguished from its radical sense, is of the Spirit: this being the condition of the consciousness wherein personality consists.* In its radical or etymological sense, of course, personality refers merely to the externality of the individual. Wherefore, when using the term "personality," it is necessary to make it clear in which of the two senses it is used, that of the true essential selfhood or that of the outer and apparent selfhood.

It is for want of a knowledge of spiritual science in this relation that many have supposed the physical body to be the immediate receptacle of the Spirit, and concluded that the disintegration of this body sets the spirit free to mingle and blend with other and surrounding spirit to the extinction of the individuality concerned. But not only is the physical body not the immediate receptacle of the spirit; it is not the immediate receptacle even of the soul. This is because, although man is in one sense threefold, in that he consists of body, soul, and spirit, he is also fourfold by reason of the duality of his external part, owing to the magnetic or astral element in him constituting a tenuous and fluidic body within the material and fixed body. And this tenuous astral body it is which, lying

within the material, constitutes the immediate environment of the soul, the soul in its turn being the immediate receptacle of the spirit. This is not to say that soul-substance and spirit are not diffused throughout the whole of the system, for they are in, and *are*, everything that is, matter itself being but a mode of them, wherein through their projection into limitations and conditions they become exteriorly cognisable. The meaning is that they have to pass from a diffused and unpolarised state into one in which they are concentrated and compacted in order to become *the* soul or *the* spirit. Now, as the soul is interior to the body and constitutes its life, so the spirit is interior to the soul and constitutes its life. And it is because the soul is of spiritual and Divine nature, and, like the spirit, subsists within and before the astral ether, that it, and it alone, is competent to enclose and retain the spirit, and to maintain its individuality and personality after its detachment from its physical and astral envelopes, and the disintegration of these. And it is in virtue of once of its own nature and of its intimate connection with the spirit that the soul, and the soul alone, is a competent organon of Divine knowledges. And of such high importance and so recondite a nature is the distinction between these two elements that the power to make it is described as a special prerogative and token of the Logos; as when it is said that "the Word—Logos—of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder, or distinguishing between, soul and spirit."

(To be continued in our next.)

"FROM SUPERSENSUOUS SPHERES."*

This work, recently published in Vienna, is another contribution to the many volumes now issued which deal with matters related to what was formerly called the "supernatural." In the preface the author, or more properly compiler, says that twelve years' experience and a tolerably wide acquaintance with the literature connected with the subject would justify him in expressing his own opinion on such matters, but that he refrains from so doing, as he wishes the book to be more one of reference than one written from a dogmatic standpoint. Though endeavouring to be impartial, his own views, however, crop out pretty clearly in the remarks he makes when commenting on the different subjects of which the work treats, and it is quite evident that he is one of those who will give into anything rather than spirit.

The book itself is compiled from accounts in other works, principally French and German, many of which have been translated into English, and contains nothing which would be of special interest to those who have the opportunity of access to a good library on occult subjects, but it may be very useful to some who hitherto have not applied themselves to such studies, but desire to form some idea of the subject as a whole with little trouble, and its perusal may lead them to wish to study works of more value and original thought.

The illustrations are, as a rule, reproductions of some which have adorned the *Sphinx* and French and German works on hypnotism and kindred subjects, and are nearly all familiar to us.

The coloured plates are those of the spirit lights and materialised forms, which were given as supplements in "LIGHT" some years ago. As the history of Occultism and Spiritualism is brought down to the present day, even the *Resaner Spuk* being mentioned, the work may be looked upon as a sort of handbook on occult subjects, and as such can be highly recommended, the facts being usually clearly and impartially described, the writer contenting himself with giving such hints as, *to his mind*, serve to account for them in the most rational and scientific manner.

The writer divides his work into two parts, the first, which occupies about two-thirds of the book, treats of

1. Muscle-reading (thought-reading).
2. Hypnotism, mesmerism, and somnambulism.
3. The phenomena of so-called sensitiveness.
4. Telepathy.

While the second part is devoted to mediumistic phenomena.

Thought-reading, which he prefers to call muscle-reading, is the first subject discussed, and he adopts the theory of Pro-

* From *Supersensuous Spheres; or, the Miracles of Modern Magic, The Phenomena of Thought-Reading, Hypnotism, Mesmerism, Somnambulism, Sensitiveness, Psychometry, Telepathy, and the so-called Mediumistic Phenomena*. By G. MANTHO (member of several psychological societies, &c.). With frontispiece, 98 illustrations, and four coloured plates.

fessor Preyer that all the phenomena of thought-reading may be attributed to involuntary muscular pressure or influence; he has probably not read Du Prel's able reply to Professor Preyer, which appeared in one of the German papers, and was translated for "LIGHT," in which Du Prel describes a series of successful experiments in thought-transference *without contact*.

He commences the next subject, hypnotism, &c., by the remark that "everyone who is interested in the so-called* mediumistic phenomena, as well as those who wish to become convinced by their own inquiries of the truth or falsity of them, should, above all, become conversant with the abnormal bodily and mental states, whose names head this chapter, as they form the key to many of the phenomena described in it." He says he is himself a hypnotiser and gives a very good description, collected from other works, of the phenomena and history of hypnotism and mesmerism; this part of the book being profusely illustrated. Under the head of somnambulism, he includes several phases of spirit-mediumship, such as spirit-writing and drawing (not direct), and under that of telepathy, the phenomena of what is called by Du Prel thought-transference.

The second part of the work, that on mediumistic phenomena, he commences with some introductory remarks, among which are the following:—

"The public see and hear things which they are unable to explain, and as they naturally seek for a cause for them, they grasp eagerly at the first plausible explanation, without first examining with critical judgment the value or worthlessness of it.

"To this circumstance, or rather," he says, "to this error, is owing the origin of a sect or class whose adherents may be now counted by millions, that of the so-called 'Spiritists.'" In another passage further on he says, "Spiritualists may now be reckoned by hundreds of millions!"

He makes a mistake in the distinction between Spiritists and Spiritualists, for he says that *Spiritualism* was re-organised by Allen Kardec, and counts its adherents principally among the French and Germans, while *Spiritism* obtains mostly in England and America.

Exactly the reverse is the case.

With this exception his facts may generally be relied upon, and he gives a short account of all the different phases of so-called medial phenomena, as well as of celebrated public mediums, this portion of the book being rendered interesting by portraits of Henry Slade, Bastian, Emil Schrapf, &c., *fac-similes* of slate-writing, and the Eglinton-Aksakow spirit photographs.

The last chapter contains a description of the different theories and hypotheses in vogue in explanation of mediumistic phenomena:—

1. The Theory of Imposture.
2. " " Hallucination.
3. " " Psychic Force.
4. " " Four-dimensional beings.
5. Reichenbach's Od-Theory.
6. The Spiritist or Spirit-Theory.

and he adds: "In addition to these, we must remark that all theories which make either a 'transcendental subject,' a 'meta-organism,' or an 'astral body' the basis of their speculations, differ very little from the spiritual theory, so we may spare ourselves the trouble of more particularly referring to them. Before passing to our concluding remarks, we wish just to call our readers' attention to the fact that he will find one of the most elaborate expositions of this system, as well as many instructive facts, in the works of the late Baron v. Hellenbach, especially in his last book, *Birth and Death*."

In the concluding words, after thanking the kind reader for his patience in following him through his work, he expresses the hope that he may have found "what it was our aim to place before him, namely, as far as possible an impartial account of the different phases of modern magic, which may serve as an honest guide to those who wish to add their mite to the work of disentangling this labyrinth by their own observation and experiments." "V."

MR. REES LEWIS is taking steps to stir up the Spiritualists of Cardiff and rouse them from the lethargy into which he conceives that they have fallen. A Conference is to be held at Moira House, Roath, on May 5th, at 7.30 p.m., to take counsel.

WHAT a weak, washed-out rag the modern Western man is, without internal strength to resist the poisoned sweets of modern life! And the men of the East need not laugh at their Western brother, for they are tarred with the very same brush, and badly tarred, too.—OLCOTT.

* The italics in all cases are mine.—Th.

NOTES FROM MY SPIRITUAL DIARY.

BY F. J. THEOBALD.
PART VIII.

A CALVINIST REPENTS HIS TEACHINGS.

[The short extract I now give is from one who on earth was a minister—the Rev. Y. Z. He was a stern, strict Calvinist, and the gloomy influence of such teachings hung over my friend, Miss D., for many years after she had entirely outgrown these terrible dogmas, so dishonouring to God, Whom we know to be the true Loving Father. The message came in reply to some question my friend put, expecting a reply from another spirit. This from her father was unlooked for, but proved a great source of joy.]

“The whole sphere of your earthly life has been so sad, that God in His Infinite, unfailing Love will not lay to your account the want of trust for which you long so much, for which you cry out of the depths.

“But oh! my poor child! I your father, loving, though so hard, would now fain undo the cruel work I did for you.

“My child! for my sake pray earnestly to be delivered from the bondage I enwrapped around you.

“I have bitterly groaned in spirit for the anguish I brought into your young heart. I pray God to grant me this one boon—before I can be entirely happy in my life here—that you may know in your heart of hearts that the God is a Loving, a true Father, One Who yearns to help you, One Who will, out of the long vista of dark sorrow, bring you out into the Glorious Light of His Love.

“My child! I your loving, your really loving father, pray this for you. It is my delight now to bask in this Love. It is my remorse to recall what I taught in my ignorance. It is my mission to undo this as far as I can.

“And now let me give you the one remedy: earnest, hourly prayer; not in words, or set phrases, but a spirit of prayer, which will enswathe you in the loving sphere of the angels, and bring close to you your ministering spirits, who will all join with you in your prayers for the Divine Spirit of Love, to dwell in your very midst.”

IS LIFE WORTH LIVING?

[Sitting out in the fields one lovely afternoon in the early autumn, during a visit to my favourite Essex haunts, I asked one of my young relatives in the spirit land if he had anything to say to me? Joyfully and rapidly the following was written:]

“Always lots to say, dear Aunt Fanny, if I could but say it! I am always at hand, always in loving sympathy with dear ones at home, and in an especial manner with our beloved papa! The life work on earth is by no means represented merely by its external aspects—the professional, business, and social life in the home circle. Ah! if this was really the only life to be lived, to how many could the reply to the question, ‘Is life worth living?’ be otherwise than a very sad negative?

“But, with the threefold life in man, with the true Christ-follower, life is indeed a grand and full one.

“Full of noble purpose and of rich work. Full of the development of the inner spiritual life, which can never develop alone, but must be in unison with all those who are in his sphere.

“Numbers are unconsciously influenced for good or for bad by every action of our daily lives.

“Thus is the daily life of the sojourner on earth of far, far deeper import than it is at all possible to imagine. Then our life here is bound up with that of all on earth with whom we are in unison. And so do the double lives roll on, and God’s grand purpose in the creation of the human race is but gradually unfolded, developed, and led on to completion. . . . We are busy in your midst. It is not for any of you yet to grasp the meaning of the strange manifestations now growing in your midst; but we in our spirit-home do all in our power to throw down the partition wall and to open the spirit to get to the exquisite marvels lying around all. . . . Our home is very joyous. We work on in harmony to help you all.

“We regret, fully as much as you do, the great difficulty there is in telling you more fully of things spiritual. In that way we always must be separated, because the spiritual things of the spirit world can only be spiritually discerned, and cannot be put into your earthly words. But we may in time get *rapport* so far as to help to give a glimpse of that which awaits you here.

“With the undeveloped unspiritual beings, the surroundings

are so gross, and so material, that the exchange (from earth to their spirit sphere) is scarcely to be recognised. They are of the earth, earthly.

“It is but the deep hidden things of the Father, in their connection with the spirit and soul development, which are too high, or too deep, to put into your language. But for truth, for actual reality, come to the spirit world in its fulness and richness. . . .”

LETTERS TO THE EDITOR.

Spirit Music.

SIR,—I have been interested in reading “A Working Man’s” letter in your issue of the 12th ult., on the subject of spirit music.

That such music would be heard in the New Age in which we are living was foretold in the year 1857, by T. L. Harris, as one of the signs of the times. I give the paragraph. It is so full of prophetic utterances, which the events of the last thirty years have verified, that your readers, no doubt, will be glad to have it:—

“The signs of these times,” says T. L. Harris, “will be the incoming of new faculties; the enhancement of all present human powers; the descent of the interior life of man toward the planes of ultimates; the sublimation of thought; the condensation of language; the re-ival of lost and the discovery of new arts; the inauguration of magic as a universal science; the trouble of good men and women from the infestations of corporeal, the terrific temptations of Satanic and the direful persecutions of demoniacal spirits; the solemnity with which life itself will begin to be invested; the gradual return of orderly, mediatorial experiences to men and women who are advancing in regeneration; *music in the atmosphere as of choral angels mingled with the human voice*; aromal condensations in the air, by means of which palpable representations will be visible to the eye, sometimes as human figures floating through the firmament; wailings heard in the atmospheres and in the temples; sudden deaths from inexplicable causes. These are only a few of the phenomena growing out of the incoming of the New Church and the establishment of the New Age.”

By “New Church,” T. L. Harris does not here allude to the section who have adopted the name—but the “Spirit” of the New Age—that “breatheth where it listeth.”

BERYL.

John Stuart Mill Again.

SIR,—This week there is a third letter in “LIGHT” referring to John Stuart Mill, by Mr. Henly, and coupling my name with it. He says that I appear to agree with Mill. Well, if I rightly understand Mill I do agree with him. Mr. Henly’s letter is headed, “Canst thou by searching find out God?” But the religious have apparently found Him out, not only what He is, but also what He does, and they have set it all down in their creeds and catechisms. Now this is what Mill appears to me to protest against. He appears to say to us—Your orthodox God and your orthodox Providence mutually destroy each other; therefore they are not true. You begin by saying that God is infinite, but at the same time He is a personal God. A direct contradiction. Both cannot be true; probably neither. You then give God all the best qualities of a good man and exaggerate them to infinity; now reason cannot reach infinity, therefore you cannot know. Then you say God created the universe out of nothing at all, which is a self-contradiction. Every act or process must have a beginning, middle, and end, or it could not exist. Here the beginning is nothingness, the end something. What is the middle term? Both nothing and something at one and the same time, or neither nothing nor something? Both impossibilities. Then you say God not only creates everything, but directs everything; that is, He made each man just what he is and directs him in everything he does. If anything goes wrong, then who’s to blame? Not the instrument, certainly, but the actor. That is your theory of God and His providence, as embodied in your creeds and catechisms.

That is what Mill appears to me to say. The creeds are irrational because impossible. But men do try to make the impossible rational. Witness the President of the Royal Society trying to reconcile the first chapter of Genesis with science. Mr. Gladstone knows better; he says, “It is not science, it is not history, it is not poetry, it is simply a tale.” Mr. Gladstone is right. It is a tale.

Mr. Henly also refers to what I said about the theory that our calamities are blessings in disguise. Mr. Henly does not see,

neither did the other two gentlemen see, that what I said was a *reductio ad absurdum* of that theory; so he has put another patch on. What surprised me most was that Mr. Henly should accuse John Stuart Mill of being illogical, yet he finished that letter and had it printed.

J. BAYNES THOMPSON.

The Intellectual and Moral Unsoundness of Theosophy.

SIR,—Desperate, indeed, must surely be the cause that resorts to the very old and ignoble method of "abusing the other side" having no case; "shutting up" criticism when unable to meet it; refusing to hear evidence when unable to disprove it. Such, however, appear to be the only expedients that the latest converts, and most active propagandists, recruited from ultra-socialistic ranks, can have resort to.

In reply to Dr. Stanton Coit's discourses on 2nd and 9th ult., a speaker, who had not heard them, presumed to address an audience, in South-place. Although advertised as "free," there was a considerable space reserved; and it was undoubtedly "packed" with sympathisers.

In order to support the refusal to permit one certain person, no mean opponent, an opportunity, afforded to others, of questioning and criticising, a series of most incorrect statements were made; and unfair advantage taken, to work on the passions of the rougher element prevailing in the audience.

This incident fully justifies the criticisms, for which I am responsible, that have appeared in "LIGHT" during the past few months.

Theosophy is practically defunct; its place is now occupied by Socialistic elements, which will inevitably appear in their true light ere long; and courteous, calm discussion be swept away.

C. PFOUNDEN.

Hypnotism.

SIR,—Your quotations from Dr. Gould's article cause me again to trespass a little on your space.

It is a pity that the writer should have sacrificed accuracy and clearness to his fancy for a bombastic phraseology. He seems to be a person who would frighten a patient by describing a scratch as "an abrasion of the cuticle"; and if we analyse his remarks we shall find them to signify very little.

His summarised criticisms contain few definite statements, and even these are inaccurate.

Why does he term the hypnotic state a diseased sleep? Is the word "diseased" synonymous with "abnormal"? Is he not aware that an hour of magnetic sleep has been shown to be as beneficial as several hours of common sleep? Probably he would describe the state after death as "a morbid condition of the centre of consciousness"!

His language is nothing if not high-flown.

"A ruthless interruption of the normal activities of the mind." (Why ruthless?) He seems to forget that in the hypnotic trance the mind is often more active, and more usefully active, than in the normal state.

"A forged divorce of the consciousness from its natural sources of supply," means simply that the physical senses are temporarily closed, while the psychic senses are active.

"A descending to the bestial." Dr. Gould's experiences of hypnotism must have been singularly unfortunate.

"Hypnotism is simply disease." But even were this true, its employment as a therapeutic agent would only be parallel to the system of curing by the administration of poisons. He even denies the well-known fact of the efficacy of hypnotism in curing disease. At the same time one, at least, of the stories he selects to support his charges reads as if it had been extracted from a comic journal.

No one will dispute the assertion that a thoroughly bad man may be a powerful hypnotist. I have in my mind such a case at present. Hypnotism is no doubt a weapon, but we must remember that the crime is not in the weapon but in the unlawful use of it.

"Hypnotism," says Dr. Gould, "is a wanton playing upon the already diseased personality of another." Having regard to the fact that young and healthy children are generally magnetised with facility, I do not see why the "diseased personality" is to be taken for granted.

Dr. Gould, desiring to be impressive, is amusing. To apply the term "external tyrant" to a well-disposed operator is as reasonable as to apply it to a surgeon, or a schoolmaster, or anyone else who guides or controls.

It is scarcely worth while to traverse his remarkable criticisms any further. They are "full of sound and fury, signifying

nothing," and the author has placed himself on a par with those Continental scientists who, on the introduction of railways, feared that the sight of the swiftly-running trains would drive the spectators mad.

There seems to be a tendency on the part of the medical profession to arrogate to itself the exclusive use of hypnotism. The various priesthoods have always claimed a sort of patent right to look after man's soul, while the physicians have hitherto been satisfied with taking charge of his physical body. Now it appears some of the latter would like to monopolise the right to deal with his psychic faculties as well.

A knowledge of physiology would, of course, be useful to a hypnotist, but it is by no means clear that an acquaintance with the bones and nerves of the human frame would necessarily fit a man for the practice of hypnotism or for the comprehension of psychical phenomena.

From a Spiritualistic standpoint I would remark that hypnotism or mesmerism compares favourably, on moral grounds, with what is generally known as trance mediumship. In the former, the subject, if controlled at all, is controlled by a person with whom he is acquainted: in the latter he is to a certain extent at the mercy of any unknown disembodied being that chances to be in rapport with him.

G. A. K.

Dangers of Hypnotism

SIR,—Your correspondent, Dr. Theobald, desires facts in connection with the above. Briefly I may be allowed to state one of my own knowledge.

A lady of middle age, married, leading a quiet, domestic life, having become subject to attacks of depression, resulting from dyspepsia, allowed herself to be made the subject of what may be termed mesmeric suggestion under the influence of a distant relative of the opposite sex, and some years her junior. In all good faith the experiment was commenced and at first with seemingly beneficial results. Her spirits improved, her general health strengthened, and marvellous credit would doubtless have accrued from the method employed. But here arose a new feature. The patient appeared to react in some strange manner upon the operator. Treatment was discontinued, but individuality became fused in a way which might well give foundation to the old-fashioned idea of witchcraft. From being sedate in manner, quiet to soberness in dress, home loving and domesticated, to the last degree, the lady became restless, not to say volatile, gay in dress, even to colours and style unbecoming to her age and position. Amusements, card-playing, even cigarette smoking, were adopted. In fact, the whole personality of the operator was superimposed upon (or rather exchanged for) her own.

Meanwhile the mesmerist appeared to lose force and himself became dyspeptic and depressed. The mutual attitude of the parties grew into a strange mixture of repulsion and attraction hardly to be described.

The man was sad, listless and erratic; the lady, from timid and retiring, became fearless, even rash, her voice grew loud, almost harsh; former pursuits and associates were distasteful.

I need not say what terrible unhappiness and dismay were caused by such an inexplicable result.

Finally the gentleman went abroad, and though there was of course no question of especial affection, each experienced the terrible sensation of a severance from some portion of self.

From her own lips I had the assurance of the unhappy woman, that she had almost been moved to quit home and family to follow the man whom "all the while I loathed."

And here, perhaps, comes in the most remarkable, as most terrible, fact in this true experience. For many months, even after being divided by sea and land, the influence of the mesmerist remained with the patient (or victim).

Hating herself and the cause, conscious of the strange possession, yet unable to throw it off, what must the suffering have been? As she herself says, "Yes, I was stronger; everyone told me how well I was looking, I did not know what fatigue was, but oh! how I loathed the strength which was not my own! Times again and again, I have risen from my bed resolved to end my life and misery together. Once I had almost done so! And in it all no pity, no sympathy, for none could understand."

The time of healing came however.

Was it the power of prayer or the efforts of a higher self which brought like a balm from Heaven the blessed change? True there came back the old delicacy of frame and of spirit, but with them returned the peace of conscious responsibility, the familiar Self.

Says the narrator, "Only those can know this blessing who have felt the unholy burthen of my experience. Truly no fabled hell could exceed its horrors! Whatever pain, whatever trial, may be your portion bear it in the strength, or the weakness, of your nature, as it is given you to work out your own salvation, even in fear and trembling, but never tempt the soul suicide of a 'mesmeric suggestion.'"

Such an experience, I venture to think, answers any hypothesis as to a higher self being evoked in hypnotic tamperings with natural forces. As to the theory of a moral quality necessarily accompanying magnetic properties in the human being, it seems to me the contrary would be a more likely case, for great are the temptations to which the possession of such power must lead, if it be only in making a market of that which it has cost nothing to acquire. In this differing from the man of medical or scholarly acquirements?

The magic is more likely to be black than white, it strikes me. But forewarned is forearmed. F. O.

Resurrection and Immortality.

SIR,—I should like to make a few brief remarks upon the paragraph in your leading article of the 26th inst., in which you make a reference to the late Presidential address of Sir George Stokes, P.R.S. When dismissing the resurrection of the physical body as "an extravagant, incredible belief," it appears to me that Sir George was not rejecting the idea of resurrection in general, but only repudiating the possibility of any resurrection of the *molecular* body. That which will rise after death is the *spiritual* body, which is, indeed, according to my belief, as purely physical as the other, *i.e.*, material, but of a totally different substance. Any resurrection of the molecular frame of man is manifestly an absurd idea. Again, the immortality of the soul is surely "a purely philosophical conception." The human soul is immortal because every man is by birthright a son of God, and that is not a matter of direct revelation, but a philosophical induction, gathered from numerous declarations in Scripture. The survival of the soul after death is another thing altogether, of which there is, according to Spiritualistic experience, direct evidence.

I am not concerned to defend the Presidential address throughout, but I maintain that the two statements condemned in your leader were absolutely correct.

April 27th.

H. B. L.

Mr. Bellamy's "Looking Backward."

SIR,—In *Looking Backward*, the charm of the book—and for me as for Mr. Wallace the book is a delightful one—is spoilt by the narrator waking up, and letting one see that all the story has been a dream. This I hold to be fatal to story-telling as an art. With the subject matter of *Looking Backward* I have nothing to do. In *Miss Ludington's Sister*, the story is again spoilt, as I hold, when all that has been so suggestive and interesting is found in the last chapter to be based on a vulgar fraud. Will Mr. Wallace pardon me if I call his attention to Mr. Rider Haggard's *She*, and Mr. Louis Stevenson's *Strange Story of Dr. Jekyll and Mr. Hyde*, in illustration of my meaning? Both these leave the impression of reality on the reader's mind, however improbable he may think the "facts" of the stories to be.

Perhaps "vagueness" was too strong a word. But it is difficult to acquit an author of something not very different from it when, apparently to make sure of his public when advancing new theories, he provides himself with a dream for an explanation in one case, and a fraudulent conspiracy in the other.

An Appeal.

SIR,—Allow me to appeal to the readers of "LIGHT" on behalf of an old Spiritualist, Mrs. A. Sharrington, a widow, who has not been able to earn her living, and has been dependent on the kindness of a few friends for years past, through advanced consumption. She is at present in Hampstead Hospital, but has to leave there in the beginning of May; and as she is without a home, some friends wish to make up a sufficient sum to pay for her keep at 10s. per week in an institution at Ventnor for the summer months, till she can be admitted again into the London Hospital.

Could any of your readers procure for her free admittance to the Ventnor Hospital for a few weeks?

The case is known to several members of the Spiritualist Alliance for many years as a specially hard and deserving one,

and they would be pleased to have the help of others to secure a shelter for this poor helpless woman.

Donations may be forwarded to the care of Mr. B. D. Godfrey, at "LIGHT" Office, 2, Duke-street, Adelphi, W.C.

PAUL PREYSS.

Mr. Chalney's Sophistries.

SIR,—I went to hear Mr. Chalney lecture at Harcourt-street yesterday and, as they dislike discussion there, perhaps you will allow me space for a few remarks in "LIGHT." As an old Spiritualist, I am anxious that the truth should not be overlaid by sophistries; and I see in this movement another effort likely to obscure true Spiritualism. Mr. Chalney appears to give the wildest and most extravagant explanations to the plain historical facts in the Bible. He seems to think that as literal history they are untrue, but that they are true only in some mystical sense of which he alone through all the ages has obtained the right method of interpretation. I asked him whether he thought the writers of these histories had the least idea of such interpretation of their works. He said, probably not, but they wrote higher truths than they themselves knew of. I trust that no one will in the future interpret the few writings I have given to the world on the same lines, or probably they may make me an upholder of some of the many bigotries I abhor. I further asked him what authority or proof he had that his interpretation was the right one, and I could not obtain a clear answer. The chairman then closed the meeting, which perhaps was the wisest course to pursue. Now for the sake of clearing another storm cloud from the light of true Spiritualism allow me to ask him through your impartial columns the following questions.

Why should plain historical books written in a manner he has investigated (having been a Secularist) be made to bear such interpretations? He says it must be so because as historical facts they are absurd. Quite so; they are absurd because they are the myths of the world's childhood, but they have no more right to be propped up by giving them mystical meanings never intended by their writers than we have to give a mystical rendering of *Robinson Crusoe* or *Gulliver's Travels*. He told us that he had informed the author of *She* of the true meaning of his book, much no doubt to the surprise of Mr. Rider Haggard. I will ask him also what authority or proof he has for all this?

Really, sir, we who have been toiling for years to pile fact upon fact, testing every step, in our desire to prove immortality to our race, are distanced in an hour by the mighty leaps of our Secularists when they do become converts. I write this not out of hypercriticism, but because I would earnestly pray your readers and all Spiritualists not to be fogged their words with these subtleties, not to go back to ancient myths, but to listen to the angels' message in the present time. The beautiful facts and comfort in Spiritualism are worth more than all the writings of the past. Let us not lose the substance in running after the shadow.

A. F. TINDALL, A. Mus., T.C.L.,

President London Occult Society.

4, Portland-terrace, N.W.

It is by the co-operation of the best men that the worst institutions are maintained. History is full of examples to the point. The timid compromising good are the cement which holds in place the dungeon stones of the Roman hierarchy. For a century, at least, the slave trade was carried on by English captains because pious men upheld and justified the system. When the piety of England rose up against both slavery and the slave trade they were overthrown. History shows, that *when roused*, the religious principle is unconquerable.—T. LAKE HARRIS, *Herald of Light*, V., p. 213.

It is impossible to set up a machine if some of the parts are wanting. It is a thousand times more difficult to present in the form of a universal solver of all possible conundrums a system of philosophy, confessedly fragmentary or imperfect, in which not only parts are wanting, but also the mental powers and appropriate kind of consciousness on our part to understand their working, even were they present. This cry for a complete picture of that in which for us there must necessarily be wide gaps has been the curse of all religious systems, whose expositors have invariably felt themselves constrained to paint in all kinds of fanciful objects wherever a lacuna occurred in order to satisfy the insatiate "thirst for truth" of followers not sufficiently developed mentally to be able to suspend their judgments in matters of which, if they stopped for a moment to reason for themselves, they could plainly see that real knowledge was impossible; and who by incontinently demanding information where none is to be had, have simply invited deception and fraud.—"ALPHA" in *Theosophist* for February, 1890.

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.]

SHEFFIELD.—Mr. TOWNS, of London, will beat 175, Pond-street, Midland Cocoa House, Sheffield, from May 4th until May 11th.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Meetings free every Sunday at 6.45 for 7 o'clock. The speakers for May will be as follows:—May 4th, Mr. Butcher, at 7 p.m.; 11th, Professor Chainey, at 7 p.m.; 18th, Miss Keeves, at 7 p.m.; 25th, Mr. Dever Summers, at 7 p.m.—M. A. BEWLEY, Sec.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last, after a reading from *The Two Worlds*, Dr. Pullen Burry, "1st M.B. (Lond.)," gave a very interesting and instructive discourse on the relation of the spirit world to this. Séances are held every Thursday evening at 8 p.m., to which all earnest inquirers are cordially invited.—GEO. E. GUNN, Sec.

KENSINGTON AND NOTTING HILL SPIRITUALIST ASSOCIATION, 68, CORNWALL-ROAD, BAYSWATER, W.—A committee meeting of this Association will be held at the above address on Tuesday evening next (May 6th), at 8 p.m. It is hoped that all members of the committee will be in attendance, as important business will engage the attention of the meeting. All inquiries to be addressed to the honorary secretary, PERCY SMYTH.

SOUTH LONDON SPIRITUALISTS' SOCIETY, CHEPSTOW HALL, HIGH-STREET, PECKHAM.—An instructive address was given on Sunday morning last by Mr. W. G. Coote, and was followed by a good discussion. In the evening the delegates from the London Federation, Messrs. W. O. Drake, John Hopcroft, and A. M. Rodger, spoke to a crowded audience. On Sunday next, "Spirit Communion," at 11.15 a.m., prompt; Lyceum, 3 p.m., and address by Mr. J. Dale at 6.30 p.m. Members' circle after evening service.—W. E. LONG, Hon. Sec.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday last, Mr. Leach gave two interesting addresses on "Marriage" and "Resurrection" to good audiences. On Sunday next, at 11 a.m., Mr. J. Humphries; at 7 p.m., Mr. Parker and friend; on the 11th, Mr. Wortley; 18th, Mr. G. Chainey; 25th, Mr. W. E. Walker. Any parcels of literature and books for distribution and for our library will be gladly welcomed by J. VEITCH, Sec., 19, Crescent, Southampton-street, Camberwell.

ASSEMBLY ROOMS, BEAUMONT-STREET, MILE END.—Mr. Goddard read an interesting paper on Sunday upon "A General View of Spiritualism." On Sunday next, at 7 p.m., Mr. J. Campbell, F.T.S., will lecture upon "Theosophy and its Detractors." On Monday, May 12th, Mr. J. Veitch, under the auspices of the London Spiritualist Federation, will lecture upon "Spiritualism v. Theosophy: Which is True? A Reply to Mrs. Besant." Admission by ticket 3d., 6d., and 1s. each, to be obtained at the door, or at any of the London Spiritualist Societies.—C.

MARYLEBONE ASSOCIATION, 24, HARCOURT-STREET.—The meeting on Sunday morning last was very interesting; Willie and Harry Towns mediums. The Lyceum was held at 3 p.m., Messrs. Collings, Willie Towns, and Mrs. Smythe conducting. A reading was given from *Spiritualism for the Young*. Recitations by several children. The evening lecture on the "Gospel of Interpretation," by Mr. G. Chainey, was much appreciated. Next Sunday, Mrs. Yeeles, inspirational speaker; Thursday evening séances, Mrs. Hawkins; Saturday ditto, Mr. Hopcroft. Doors closed at 8 p.m. sharp.—C. WHITE, Hon. Secretary.

LONDON SPIRITUALIST FEDERATION.—The third annual meeting will be held in the Claremont Hall, Penton-street, Pentonville-road, N. (five minutes east from King's Cross Station), on Sunday next. Amongst the speakers will be, in the afternoon, at 3 p.m., Chairman, Rev. Dr. Young, Mr. H. J. Browne, Australia, Mrs. Yeeles, Mr. T. Everitt, Mr. J. T. Audy, Mr. J. Hopcroft, Mr. J. Veitch, Mr. A. M. Rodger. In the evening, at 6.30, Chairman, Mr. E. Dawson Rogers, Professor George Chainey, Mr. R. Wortley, Mrs. Spring, Mr. R. J. Lees, Mr. J. Watmore, Mr. W. O. Drake, Mr. W. Wallace. Professor George Chainey will speak on the subject of "Spiritualism in the Bible." A social tea at 5 p.m., tickets 1s. each.—UTBER W. GODDARD, Hon. Sec.

NEWCASTLE-ON-TYNE.—We had an outdoor meeting on the Quayside on Sunday morning, when nearly 2,000 persons were gathered to hear addresses on the Spiritual philosophy and religion and their bearing on the subject of "Capital Punishment: Its Inutility and Post-mortem Effects, with the Result." Unanimous opposition to the stupid barbarity of hanging was expressed and many signatures to the abolition petition were obtained. The speakers were the writer and Messrs. Simpson, Ogle, Brown, and Egdell. A reading from an admirable pamphlet, *Execution this Morning*, kindly given by Mr. Burns, rivetted attention for half an hour. The meeting lasted nearly two hours. The abolition sentiment is strong here and growing.

The Spiritualists have placed nearly 100 petitions, and have already secured about 4,000 signatures.—BEVAN HARRIS.

KING'S CROSS SOCIETY.—Last Sunday morning Mr. Cohen delivered an address upon "Materialism v. Idealism." He described the materialistic philosophy as thoroughly unsound, and gave an able exposition of the theories taught by Berkeley and other Idealists. In the evening, Mr. Yeates having disappointed us, we were favoured with short addresses bearing on several phases of Spiritualism from Messrs. Mackenzie, Cannon, and Everitt. Next Sunday morning we enter Claremont Hall, Penton-street, Pentonville-road. Mr. A. M. Rodger will deliver the address, and proceedings will commence at 10.45 prompt. The following speakers have been engaged for May:—4th, Mr. A. M. Rodger, "Three Aspects of Spiritualism"; 11th, Mr. F. D. Summer, "Prayer"; 18th, Mr. F. W. Read, "The God Idea in Spiritualism"; 25th, Mr. McKenzie.—G. J. RODGER.

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

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

The Circle. No. 2. (7, College-street, Nottingham; and 37, Ladbroke-square, W.) Annually 5s.; single copies, 1s. 6d.

The Biology of Daily Life. By Rev. J. H. N. NEVILL, M.A. Kegan Paul, Trübner, and Co. [A counterblast against orthodox curative treatment of disease. "No limit can be set to the curability of disease—organic as well as functional—in an undrugged and rightly-fed body."]

"I": *A Lecture on the Immortality of the Soul.* Delivered by Sir G. G. STOKES, P.R.S., at the Finsbury Polytechnic, on March 30th, 1890. Reprinted from the *Family Churchman*. Price 2d. [This is the address, revised by the author, which has been recently commented on in "LIGHT."]

Gems from the East: A Birthday Book. Compiled by H. P. BLAVATSKY. Illustrated by F. W. London Theosophical Publishing Society, 7, Duke-street, W.C. [A very dainty little quarto bound in white vellum with red edges. Price 3s. 6d. All the axioms and precepts are terse and to the point, some are full of wise instruction aptly and briefly put.]

Animismus und Spiritismus. Versuch einer Kritischen Prüfung der mediumistischen Phänomene mit besonderer Berücksichtigung der Hypothesen der Hallucination und des Unbewussten. ALEXANDER M. AKSAKOW. Two vols. Leipzig. [An elaborate reply to Dr. Edouard von Hartmann's *Der Spiritismus*; reprinted from *Psychische Studien*. Some of the earlier portion has already appeared in "LIGHT," translated from the German text.]

TO CORRESPONDENTS.

It seems desirable to make clear that any facts previously published in transactions of any Society or in any journal cannot be printed as original matter in "LIGHT," and should not be sent to us except for our private information. All records sent, moreover, must be accredited by the name and address of the sender, and will gain in value by the attestation of witnesses.

The Editor begs respectfully to intimate that he cannot undertake return rejected MSS. If accompanied by stamps to pay postage in case of its being deemed unsuitable for publication, he will reasonable care in reposting any MS.

It will ensure despatch if all matter offered for publication is addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other name or address. Communications for the Manager should be sent separately.

He also begs respectfully to intimate that he cannot undertake to prepare for the press communications that are not suitably written. He begs his correspondents to see that all articles and letters forwarded are written on one side of the paper, are ready for the printer, and are of moderate length. Those over a column in length are in danger of being crowded out.

SEVERAL letters are crowded out in consequence of pressure on our space.

R. P. O.—The case appears in "M. A. (Oxon's.)" *Spirit Identity*. The book is out of print, but there is a copy in the London Spiritualist Alliance Library.

WE beg to acknowledge with thanks the following further donations to our "Sustentation Fund": E. H. B., £2; L. Dodgshun (Gisborne), £1; Mrs. N., 5s.

G. B.—Thank you; but on consideration you will see that the explanation explains nothing. Is it contended seriously that each atom is a living and sentient being?

H. B. L.—Your question is extremely difficult to reply to. We know no one whom we could recommend in such terms as you specify. But we will write you after making some inquiries. Glad to hear from you at any time.

"BERYL."—Anything sent shall have our best consideration, if you will only bear in mind the exigence of our space, and the desirability of providing mental food suitable for our readers. The subject which you propound will be, we think, almost unknown to our readers, and the exposition must, therefore, be *ab initio*.

H. B. F. (Philadelphia).—Your remarks should be addressed to the paper from which we quoted. We have no wish to open the questions with which you deal, and simply discharge a duty in publishing information for which we do not vouch, and any adequate rebuttal of which we would print. We cannot agree with the general tenor of your remarks, but we try to deal out even-handed justice all round.