

# Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

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

When I was writing about the case of Moses Kennedy, contributed to these pages by Mr. E. Dawson Rogers, I described it as on a par with my own case of Abraham Florentine. It has been pointed out to me that this is not quite so, and, as I desire to be exact, I admit the relevancy of the statement so made. There was a general roundness and exactitude about Florentine that has impressed people more than I should have expected. Many little incidents have impressed me as much, and an accumulation of them has made me a little impatient of the habit of looking at each fresh case as if it were a new departure from all that we had known before. By all means let us be careful in the sifting of evidence; but it is possible so to sift as to exclude all that is of value. It is possible to lay down conditions, on which alone evidence is to be received as valuable, which shall exclude a great mass of most useful testimony. It is possible also to be hyper-critical. It seems to me that my worthy friend, the editor of the *Religio-Philosophical Journal*, incurs some risk of this charge in the comments made on this piece of evidence. I should almost think, if I were not sure that he is sincere in his statement that "the truth and the truth only is desired," that some *rapprochement* between him and the American Society for Psychical Research had introduced the methods of Mr. Richard Hodgson into his paper. Mr. Dawson Rogers's reply sufficiently touches the real points of the case. But it may be well to pin any critic down to a few plain facts.

Let me put them in this way. I have had the rare advantage, always welcome, of sitting with Mrs. Everitt. The "direct voice" that occurs in her presence is a thing to be remembered. I have heard it speaking to me from a position that must have been close in front of my face, if my ears are of any use to me. I have heard John King's, Katey King's, Joey's, and others just in the same way. I have heard in some cases the medium and "spirit" speaking, if not quite, then almost, simultaneously, in tones utterly dissimilar. There is no question of ventriloquial deception, if one must refer to such a question every time that these matters arise for discussion. It should be a day too late now to discuss all these phenomena as if they were new and unprecedented. They are in evidence. Now what is to be made of them? This at once. There is abundant proof of the "independent" or "direct" voice speaking in tones other than those natural to the medium. There is also evidence that such voices betray a separate and distinct individuality; that they convey at times independent information previously unknown to any human being present in the circle; and that this method of conveying

information is preferred in the presence of a certain medium as other methods—*e.g.*, raps, tilts, automatic writing—are with other mediums. My point is that the methods of communication vary, but the end in view is the same.

Now in this case, in the presence of a lady and her husband, whom it would be impertinent in me to speak of as trustworthy and veracious, we have an independent voice giving information that all persons then present state to be new and unknown to them. Mrs. Everitt, the medium, had never so much as heard of the man or of his place of decease till he came to tell of the facts. So far the testimony here. Mrs. Kennedy will say, no doubt, whether she has reason to believe that the facts were known in London. If they were, the case rests on the testimony of witnesses, and that testimony is such as would be taken in a court of law on a trial of a man for his life. I am not, of course, able to say on what exact grounds of evidence the case will finally rest. But I desire to protest against its being treated as a wholly new and unheard of thing that a dead man should come back and show that he is not dead at all. And this I do, having repeatedly urged on those whom I can reach that they should cautiously and fully record such cases, so that they may be at the service of those who apparently live on a daily meal of such "facts," and would die of inanition otherwise. I do not profess any personal sympathy with that attitude of mind. It seems to me to be a kind of half-way house between the mind that cannot take in any such facts at all and that saner and more balanced intellect which, when it has once got hold of a fact, fits it into its place and holds on it. But there is no room for doubt that a great mass of thinking people, or people who think that they think, cannot grasp these unfamiliar facts which hook on to nothing with which they are acquainted. We have gone through a long scientific training which has ignored the chief part of man's nature, and we are suffering for it. "The fathers have eaten sour grapes and the children's teeth are set on edge."

It is for this reason that I find myself often in sympathy with the mind that is struggling up to light, wanting yet fearing to believe what it too often asks for an impossible proof of—a mental state that has my sincerest pity; one which, if unduly prolonged, would need skilled attention—and that robusiter and saner state in which a man, having once got his fact and tabulated it, goes on to interpret and assimilate it. For the mere trifler with these matters, the "halter between two opinions," the modern Laodicean, I have no sympathy or pity. For he will go on, to the end of the life that now is, explaining how difficult it is to make up his great mind, and how impossible it is to secure the class of evidence that can alone content him. It is easy to pose on a pedestal in that way, but after all the people who get at facts and estimate them, at least somehow, and start others on the way to further enlightenment, are those who are to be found on their knees in the gutter (if need be) and are not of the order of St. Simeon Stylites. In my estimation, humbly set forth

and certainly with no desire to interfere with the conduct of a paper with the methods of which I have a general agreement, and which, I have no doubt, has done excellent service in unmasking fraud in the past, I venture respectfully to think and say that it has here carried the detective method too far.

Mr. H. M. Stanley is posing as a second Gordon. He is not responsible for the amount of gush that is flooding our papers and deluging him any more than he is for the crazy-brained person who kissed him, or than Browning was for the enthusiast who told the world that the poet used to put his coals on the fire kneeling on one knee, as if he had been a fire-worshipper. But the picturesque reporter of the new journalism is at work, as this extract will show:—

The day following the great meeting of the British and Foreign Bible Society, in Exeter Hall, a conference of prominent supporters and workers was held at the Bible House, Queen Victoria-street, with a view to the improvement of organisation and methods of operation. In the course of the meeting Sir Harry Verney rose and said:—I have something to tell you that I am sure you will all be very glad to hear. I was sitting a few days ago next to Mr. Stanley, the great African traveller, and in conversation he said to me: "Just before I started for Africa Sir W. Mackinnon said to me, 'Now I want to give you something, but I should like you to choose for yourself. I shall have the utmost pleasure in presenting you with anything you like. Never mind the expense. Just say what you would like?' I replied," said the traveller, "'Give me a Bible.' The desired gift was soon in my possession, just the Bible I wanted. And during my absence in Africa I have read that Bible through three times." It need scarcely be added that the announcement was received by the meeting at the Bible House with the utmost delight and heartiest applause.—*British Weekly*.

And this too:—

Mr. Henry M. Stanley, in his article which will appear in the *June Scribner*, says: "Constrained at the darkest hour humbly to confess that without God's help I was helpless, I vowed a vow in the forest solitudes that I would confess His aid before men. Silence, as of death, was round about me; it was midnight; I was weakened by illness, prostrated by fatigue, and wan with anxiety for my white and black companions, whose fate was a mystery. In this physical and mental distress I besought God to give me back my people. Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its waving folds was the long lost rear column."—*Daily Telegraph*.

Perhaps I may refer also to Mr. Stanley's letter to Mr. A. E. Pease, M.P. He is evidently wrathful as well as brave, a man of emotions.

#### "THE WATSEKA WONDER."

Mr. Hodgson visited Watseka last Saturday for the purpose of interviewing Mr. and Mrs. A. B. Roff, Mrs. Alter and others, concerning the very remarkable case of Lurancy Vennum. Old readers of the *Journal* will recall the startling phenomena connected with this case as reported for the *Journal* by the late and greatly lamented Dr. E. W. Stevens. Lurancy Vennum was painfully and most strangely affected; she would have paroxysms during which she would double herself back until her head and feet touched. In connection with her affliction she seemed to be obsessed by illy-developed and malicious spirits; so thought Watseka Spiritualists, but people generally considered the child insane. Spiritualists pleaded with the friends not to send the young girl to the insane asylum, giving as a reason their theory of spirit influence as the cause of her seeming insanity. The account of how Dr. Stevens, Mr. Roff, and others finally came into the case, and how the poor girl was taken possession of by the spirit of Mary Roff, and at last through their beneficial influences was fully restored, has been graphically old in these columns, and the account is now in pamphlet form, duly authenticated and published under the title of *The Watseka Wonder*.

Mr. Hodgson reports his interviews as very satisfactory, confirming the published account. He also secured valuable corroborative evidence not before published, and which he will embody in his report to the Society for Psychical Research. He made the investigation at the special request of Mr. Myers, of the Society for Psychical Research, who, with other members, had been greatly impressed by the *Journal's* account.—*Religio-Philosophical Journal*.

#### JOTTINGS.

Mr. Stead, moving into new quarters at Mowbray House, Norfolk-street, Strand, assumes the sole control of the *Review of Reviews*, and enlarges it to ninety-six pages, an amount of printed matter more than equal to that given in the six-shilling quarterlies. The venture has been copied in Paris and New York, and there can be no doubt that the idea is a success. But the Editor will have to publish weekly instead of monthly and keep down the size of his *Review*. Already it is far too big, and yet much that is printed is not noticed.

The *Review of Reviews*, which increases in value every month, gives some points of interest to our readers. Lady Paget contributes to the *National* a paper on Count Mattei, "the Cancer Curer." There is no doubt that the medical problem of the present day is, as Lady Paget says, "the sudden and inexplicable increase of cancer all over Europe," though, perhaps, that increase is hardly confined to the last three or four years, as she adds. The other point of interest is the rapid decrease of consumption. Phthisis is diminished in destructiveness to life as cancer is increasingly fatal.

Count Mattei claims that he can cure cancer. Some healing mediums have made the same claim. Some "faith-healers" have also alleged cures of this virulent disease. Lady Paget states that the "only certain cures of cancer through medicine which have ever come to my knowledge are those of Count Mattei." Twenty years ago "the Pope gave him a part of the Hospital of Sta. Teresa, and eighteen or twenty cases were cured within an incredibly short time." We must assume that these were veritably cases of cancer, the diagnosis of which is not difficult, the cluster or group of cells which indicate cancer being readily detected under the microscope. If this be so, then the attention of scientific men is imperatively claimed for this discovery.

We have known of Count Mattei's remedies for some years, and some friends of ours have tried them with success. They are forbidden in Austria, and we may say that they find no favour with the medical profession in England. There is, however, a qualified practitioner, Dr. Kennedy, of 22, George-street, Hanover-square, who prescribes them. Also Dr. Robert Theobald, of 5, Grosvenor-street, W., a homeopathic practitioner, who has been for some years in close correspondence with the Count, and is an authorised representative of him in London. Thus we have Orthodoxy and Eclecticism shaking hands. We have no space to give any details of Lady Paget's paper, which is very interesting. Nor can we discuss the secret—for, of course, it is a secret—of the Count's success. He seems to have acted on the principle, "Physician, heal thyself," for though he is over eighty-six he does not look more than fifty.

*Lippincott* continues the dead man's diary, and it is in some ways striking, very like the visions and stories that we have had from other sources. A woman had trifled with the love of a good man whom she had ensnared, and her punishment in hell was to hopelessly love him whose heart she had broken. But one can write this sort of thing by the yard.

Professor Beyschlag, of Halle, has written a very noteworthy review of *Robert Elsmere*. The Professor is a leader of the party which sets out to reconcile Christianity as historically understood with modern culture. We give one example of his method:—

What are these facts? First of all, amid the ancient religions of nature and fancy we find a religion of the conscience, which can be explained only on the supposition that God really permitted the human consciousness to behold through the rent veil of nature His holy countenance; a religion which to this day offers to us the elements of moral training which the mythologies of the most intellectual peoples failed to do. Then, for the fulfilment of this religion comes the Founder of a new covenant, standing as high above the old covenant as this stood above the most intellectual heathendom. Criticism cannot touch the Gospel account of a life which cannot have proceeded as a poem out of any human heart, or affect the fact of a life-power which till this day stands as the sun in the heaven of humanity, bringing forth blossoms and fruits such as the natural heart of man can never produce of itself.

The Professor does not see any objection to miracles. Man, he says, can disturb the order of nature: then why not God? Man's religious instincts will not rest in "a God Whose hands are tied by His Own creation." England, he thinks, has no *living theology*.

Professor Huxley, in the *Nineteenth Century*, gives as his verdict that civilisation is a failure. "Even the best appears to

me to exhibit a condition of mankind which neither embodies any worthy ideal nor even possesses the merit of stability." Here is a striking profession :—

I do not hesitate to express the opinion, that, if there is no hope of a large improvement of the condition of the greater part of the human family; if it is true that the increase of knowledge, the winning of a greater dominion over nature as its consequence, and the wealth which follows upon that dominion, are to make no difference in the extent and the intensity of Want, with its concomitant physical and moral degradation, among the masses of the people, I should hail the advent of some kindly comet, which would sweep the whole affair away, as a desirable consummation. What profits it to the human Prometheus that he has stolen the fire of heaven to be his servant, and that the spirits of the earth and of the air obey him, if the vulture of pauperism is eternally to tear his very vitals and keep him on the brink of destruction?

If he had to reform the world, he would, "like Hamlet, shudderingly object to the responsibility." But he would proceed from the known to the unknown, from the family to the State. "Individualism pushed to anarchy" is as mischievous in the smaller as in the larger community. Then comes another striking passage, which is the sum of the whole matter :—

The problem of government may be stated to be, What ought to be done and what to be left undone by society, as a whole, in order to bring about as much welfare of its members as is compatible with the natural order of things? And I do not think men will ever solve this problem unless they clear their minds, not merely of the notion that it can be solved *a priori*; but unless they face the fact that the natural order of things—the order, that is to say, as unmodified by human effort—does not tend to bring about what we understand as welfare. On the contrary, the natural order tends to the maintenance, in one shape or another, of the war of each against all, the result of which is not the survival of the morally or even the physically highest, but of that form of humanity the mortality of which is least under the conditions. The creature that survives a free fight only demonstrates his superior fitness for coping with free-fighters—not any other kind of superiority.

It seems that the Pope who, speaking *ex cathedra*, is infallible, has decided that cremation is a "detestable practice," anti-Christian, "a pagan custom revived by evil men belonging to the Masonic sect." This is news indeed. The great object of this sect—what in the world have Freemasons to do with cremation?—is to so use cremation as "to obliterate the sentiment of reverence, to remove the fear of death, that great fulcrum of religion." So in the *Dublin Review* we read. We can forgive the stupidity of all else weighed against the admission we have italicised.

The "unchangeable Eastern Church" has no monopoly of fixity of tenure. The unprogressive Roman Church runs it hard. And, as if to prove that neither body has any monopoly of dogmatism, Mr. Spurgeon comes out in the *Sword and Trowel* with as fine an imitation of a Papal Bull as we have ever read. Everybody who does not think exactly as Mr. Spurgeon does is "a traitor to the truth." Everybody who does not agree with the Pope is a heretic, and so on, and so on. Children playing with fire!

The *Daily Graphic* returns (May 13th) to the subject of hypnotism in Paris. It gives an account of the "lark mirror of Dr. Luys. This was suggested to him as a method of fascination by the means used by snarers of small birds." Dr. Luys himself is described as "a kindly man, devoted to science, and persuaded that its sole and immediate purpose is to alleviate human suffering." Yet the correspondent "cannot help thinking that there is something sad and even wicked about these experiments of his. It is a painful sight to see a number of people reduced to the level of soulless beings, disinherited of will."

Two wretched engravings of the soulless beings as they appear under the influence of the "lark mirror"—eyes open and eyes shut—do not predispose us to dispute the sadness and painfulness of the sight. Anæsthesia for the relief of suffering is one thing! This is quite another.

"Saladin," in the *Agnostic Journal*, has a sympathetic notice of the Duke de Pomar's novel, *The Honeymoon*. He is described as possessed of "a literary faculty well worth cultivating. . . everywhere, as in the writings of his mother, the Countess of Caithness, his book gives evidence of intuitional yearning and great spiritual elevation."

The same paper contains *inter alia* a letter from Mrs. Boucher in reply to some criticisms of an anonymous correspondent, "Lex Naturæ," one from A. J. Sarchet in rejoinder to Mrs. E. H. Britten in the *Two Worlds*, another on Spirit Photographs,

and another on Immortality. This is a varied bill of fare for an *Agnostic Journal* in one number.

The next number before us has three columns on "The Philosophic Rationale of Devachan," and a letter of Captain Pfoundes in which he makes some strong statements, and to which the editor appends a rejoinder. "Brutal Suppression of Open Criticism" is strong, and the editor of a paper so widely eclectic as the *Agnostic Journal* naturally declines to admit the soft impeachment. "Vituperation" (he says) "is not discussion."

The *Harbinger of Light* (Melbourne) has the following kindly words :—

A generous individual who desires his name to be withheld has sent to the fund annually raised in aid of "LIGHT" the munificent donation of one thousand pounds. We are exceedingly pleased to read this news, as it will not only relieve the editor and manager from anxiety in financial matters, but enable them to increase the circulation of this excellent journal, which has already done much towards raising the status of Spiritualism in England, and is largely quoted from by the American and foreign Press.

The *Banner of Light* thus acknowledges a serviceable donation, which we are glad to read of :—

It is with deep gratitude we acknowledge the receipt from Mr. E. H. Bentall, England, of a £100 note in aid of our free circle, donated by this liberal-minded gentleman, who evidently appreciates the usefulness of this department of the *Banner*. Not only do we thank him cordially, but we are also requested to thank him in the name of the band of spirits who preside at these circles.

Dr. Peables, in the *Golden Gate*, among other remarks thus writes of the mysteries of mediumship. Premising that Dr. Kane, the Arctic explorer, had found his thermometers abnormally sensitive at low temperatures :—

Mediums (he adds), sensitive and highly impressionable, are in séances infinitely more susceptible than Kane's thermometers. A harsh word, a disagreeable odour, the opening of a door, the introduction of a coarse, sceptical person into the séance—these and other disturbing causes may destroy all the conditions necessary for the influx of thoughts and ideas from the residents of spirit life. In writing warmly, earnestly, as I do in behalf of mediums and the delicately adjusted laws governing mediumship, charge me not with "condoning fraud." Heaven forbid! I loathe, abhor, and detest fraud in any department of life, and especially so where spiritual manifestations and the soul's immortality are concerned. But men, full-orbed men, and Spiritualists are the proper persons to investigate and expose frauds, rather than unprincipled politicians, sensational reporters, and secular newspaper penny-a-liners.

He adds, in reference to the tendency nowadays to use words either very loosely or very pedantically—*immortality* is an instance of the first and *hallucination* of the last error—some words that are not inappropriate :—

There seems to be a tendency in these tonguey times to juggle with and use great, high-sounding words, instead of terse, clear-cut, Emersonian words and phrases. Hence for Spiritualism we have "psychic research"; for Spiritualists, "psychological investigators"; for legitimate effects, "karma"; for prayers, "invocations"; for mesmerism, "hypnotism"; for evil spirits, "elementals" and "undeveloped spirits"; for mediums, "psychic sensitives"; for the universal law of progress, "evolution"; and I am looking for some stilted booby, in writing some day of his mother, to pronounce her a "feminine race-bearing biped."

In America they have been celebrating the forty-second anniversary of modern Spiritualism with accustomed energy. On her fiftieth birthday (April 21st) friends have also presented Mrs. C. L. V. Richmond with one thousand dollars and a complimentary address. We refer to this gratifying ceremony elsewhere.

The *Carrier Dove* reverts to its old monthly form, having found that "the old is better," and the weekly newspaper form not successful. Moreover, the editor found the stress of a weekly issue too severe, and her health, we regret to find, has failed. We think the present form preferable, and we trust that publication monthly will entail less serious work on the editor.

In the present issue Mr. W. Emmette Coleman is very severe on Dr. Franz Hartmann's *Secret Symbols of the Rosicrucians*. He roundly charges on the author incorrectness of statement and pretence at mystery where there is none.

There are some very funny people in the world. At the Richmond Athenæum the Rev. C. F. Coutts has been lecturing on "The Reality and Unreality of Ghosts," a subject of which he obviously knows nothing, and is, therefore, as Mark Twain

once said, "not hampered by any preconceived notions from ventilating any theory that may occur to him." He is, however, so far in advance of some who speak about ghosts that he sees no *a priori* impossibility that apparitions should present themselves. So far good.

But then the reverend gentleman becomes funny, thereby showing his appreciation of the importance of the subject. He tells us that "a parson was put into a haunted room without knowing it." A ghost came and he conversed with him for some time. Having had enough of his company, he asked him for a subscription to his schools, when the ghost promptly disappeared, just as an ordinary man would have liked to do. "Moral. To cure a haunted room stick up a missionary-box."

Perhaps that story will give a fair idea of the general intellectual standard attained by Mr. Coutts. He told his hearers that Spiritualism had been exposed and shown to be fraud "whenever it has been scientifically investigated." This is a statement which can only be met by the rude expedient of calling it what it is—a falsehood, unredeemed by any decent draping of truth. The discussion that ensued was vastly uninteresting and unimportant.

### A SEANCE WITH MR. DAVID DUGUID.

My wife and myself being on a visit to Glasgow, I called upon Mr. David Duguid for the purpose of requesting the favour of a séance with him, which he courteously granted, stipulating only that a member of his regular circle should form one of the party.

The séance was held on Saturday, May 3rd, in Mr. Duguid's sitting-room, the circle consisting of Mr. Duguid, Mr. Hendry, my sister and her husband (Mrs. and Mr. F.), my wife and myself. We took our seats at 8.25 p.m., Mr. Duguid having previously placed upon the table a large colour box, containing tubes of moist colours, a palette, palette-knife, brushes, a piece of cardboard about 9in. long by 6in. wide, and two small musical-boxes with the keys inside the lids, which closed with a spring.

We had been seated about five minutes when, Mr. Duguid's eyes closing, he fell apparently into a trance, and taking the cardboard, he with a lead pencil made a rapid outline sketch thereon. He then took a tube of white paint from the box, placed some on the palette-board, and with great rapidity with the palette-knife, rubbed in the ground work, then with brushes proceeded to paint the details in colours. At 8.55 the painting was passed round for inspection; we then recognised it to be an admirably executed view of Carrick Castle, a place we had that day passed during a trip up Loch Goil.

The paints being wet, the finishing touches had to be postponed to a future occasion. During the whole process Mr. Duguid's eyes were tightly closed, so tightly as to apparently cause tears to trickle down his cheeks; the brushes were chosen and carried to the colours required, and thence to the picture without the slightest hesitation.

After this he took two blank cards (carte-de-visite size) from his pocket-book and tore a corner off from each, handing one to each of the ladies for subsequent identification. These cards he placed leaning against the colour box. The gas was now turned out, and the room was in total darkness.

In a few moments each of the sitters, commencing with the ladies, perceived a delicious perfume, which appeared to travel from one to the other alternately, no two persons noticing it simultaneously. One of the musical boxes commenced playing, and a small star-like light was seen moving for an instant about the colour-box. When the gas was relighted, we found we had been in darkness exactly five minutes. Each of the small cards was found to contain a well-executed view in oil painting, the colours being still wet. One was handed by the medium to each of the ladies who held the small piece previously torn off, which, in each case, was found to fit perfectly.

The controlling intelligence claimed that these two paintings were executed during the time the star-like light was seen by us, which was during an interval of probably four or five seconds, but they were certainly produced during the time we were in darkness which, as above stated, was exactly five minutes.

Mr. Duguid now gave descriptions of two strange spirits who, he said, were present and trying to get into his circle. The descriptions given were sufficiently accurate for us to recognise two relatives belonging to our own circle.

At a family sitting held after our return home, I asked, "Did any of our particular friends try to manifest to us in Glasgow?" Instantly the signal raps of the above-mentioned relatives were given in reply.

T. H. DAVIS.  
Southampton.

### UNCONSCIOUS CREATION.

By MRS. A. J. PENNY.

#### PART II.

Every word, when it is expressed, is *outwardly* made and formed, for in the expressing or pronouncing thereof the outward spirit—viz., the *outward part* of the soul receives it to its own substance. . . . In what property every word doth form and manifest itself in *man's speech* when he speaks it forth, let it be either in God's love—viz., in the holy *ens* or in the *ens* of God's anger, of the same it is again received, everything entereth with its *ens* into that, whence it takes its original. BOEHME'S *Mysterium Magnum*, chap. 22., pars. 7 and 16.

Speaking of *ideas* in his *Spiritual Diary* (3499) Swedenborg says that they "are moments and varieties of respiration," and at 3323 *Ibid.*, we read, "The external of the idea belongs to such respiration, because the idea brings it forth." He has also said, "Every idea, or the least image of a man, entirely resembles a man in effigy; or there is the effigy of a man in every one of his ideas." (378 *Ibid.*) And a recent writer in the *Theosophist* (*Rama Prasad*), September, 1889, after explaining that every vibration of light in colour has its sound, goes on to say, "it is from this very easy to understand that the prototypes of all physical forms, with their inherent powers of appearance, duration, and disappearance, are all a set of sonorous phrases. It is sound that leaves on physical matter the various living organisms of the world. It is sound that creates, preserves, and destroys." Now he had elaborately taught in a foregoing paper, that from every human soul coloured aura proceeds; hence, by his showing, changes of mental or soulish state, *altering vibrations of light in that aura, emit some degree of sound*, quite in agreement with Boehme's, "mark this, every imagination maketh substantiality"\* and "thoughts, which are also such an outgoing from the breathing of the mind, as the mind is an outgoing and object from the Divine mind."†

Again in a most profoundly interesting book entitled *Swedenborg, the Buddhist*,‡ I find, p.132. "The aura that exhales when a man thinks, speaks, acts, is not lifeless, and effectless; for it is an outflow of vital mites, intensely fiery and effective; a *nervo-vital* force that affects all things, animate and inanimate, with which it comes in contact. And note this strange fact, that it always re-acts, that it returns to the man from whom it issues." Nor must we forget how largely Van Helmont enters into this idea of "new spiritual bodies that go forth continually from man, which belong to him, and contribute to the whole man for to make out his whole measure," and because these "outgoing spiritual ideal beings are not mere spirits but spiritual bodies, and bodily spirits, as being born of the whole man; and that all these spirits have their original out of and form the central spirit of man, viz., out of the heart, and are sent abroad as his messengers, must not these messengers perform that which they were duly sent about, and go thither whither the central man designs them? and in like manner return by revolution to man again?" . . . "and forasmuch as the voice and word of man are his offspring and children, viz., his outflown spirits and angels which continually [from the beginning of his life until his death] go out from him," . . . "they are a spiritual and everlasting being as well as he himself is."§ No; they must be what Boehme calls "choative" and "temporary spirits," for they have no *eternal* origin; a discordant *quality* of eternal nature gives rise to them—and what thus *begins* in division must end. Van Helmont uses the above argument in support of the belief in Re-incarnation; and I have often thought whether the embodiment of some of these derived *shadows* of a past existence—drawn by the magnet of some central spirit, naturing for the first time on our earth—may be the fact that the doctrine of *invariable* refreshment covers; but it is the influence of those creations in the present life, on which I want attention to be fixed. It would be waste of time and space thus to draw together authorities for believing that we are all involuntary creators of many a "vital mite"; but that unfortunately they escape from the "central man" with no *design* of his. If birth only extended existencies; if bane and blessing only reached our fellow creatures by conscious

\* *Threefold Life*, chap. x. par. 31.

† *Divine Vision*, chap. ii., par. 30.

‡ *Swedenborg the Buddhist*. By PHILANGI DASA. (Well worth reading, though flawed by a prodigious falsity as to the great Swede's faith).

§ VAN HELMONT'S *Paradozical Discourse concerning the Macrocosm*, pp. 8 and 63.

determination or bequest, life would not be the momentous force its every instant is. We need also to be aware of this, every output of thought and will secretly, but as surely, enlarges and fortifies the spiritual state which prompts that emission. Anyone can prove it by closely observing what happens during an ill-tempered mood, when indulged. An angry or bitter word seems to relieve us, but for each that we utter, a dozen more spring to the doorway of the mouth, and want to find voice: so with an impatient gesture; snatch, or fling down, or stamp once or twice under extreme irritation, and the fretting impulse is now ripe for fury. Why, when we see how it shocks or pains another, and even alone disgraces ourselves with loss of dignity, if nothing worse, *why* does the wretched passion gather strength? Metaphysicians are, of course, content with the surface answer, all indulged habits are strengthened. But the question our seers have answered is *why they strengthen*. If we break a glass and cut our fingers, we do not do that again because it has been done. Now we often cause ourselves acute suffering, shame, and corresponding anger from companions by a jibe, a taunt, a reproach, and yet they best know how often the choleric friend repents and apologises—and sins afresh. Because “the outward part of the soul has received the poison of wrath or scorn into its substance,” and—spirits who can perceive what affects the *outward part*—congenial spirits “rush to their sphere” in that soul: hence, too often, seven spirits worse than the first, attracted like small boys in a street by any “row” hasten to make us justify a small outburst of temper, by one more angrily unjust. And over and above these *concurrent* spirits remember the awful truth revealed that the *will* of man “is a voice or sound, viz., a word of the spirit.” . . . in this *word*, there is yet a will, which there will go forth into a substance,” . . . “from the mouth of the will forth into the life of the *magia*, that is into *nature*; and openeth the unintelligent life of the *magia* so that the same is a *mystery* in which an understanding lyeth essentially, and thus getteth an essential spirit. Whereas every essence is a secret arcanum of a whole substance, and is thus a comprehension, where many lives, *without number*, become generated, and yet is together as it were but one only substance.”\* [Context is encumbered by expletives, and to make the passage intelligible, I am obliged to detach sentences even in consecutive paragraphs, —italics in the texts not mine.] These derivative lives form but *one substance*, presumably because they are not from eternity, they “arise out of time”; and are the emanations of no *whole* being. It is but a fanciful deduction of my own that as a consequence of being one substance with the generating soul which puts forth these anomalous lives, change of residence in mature age causes the uneasiness and depression it so often does, for really old people it is a recognised risk to health. Is there not something more than “use and wont” missed in a new home; in leaving rooms long occupied do we not cut ourselves off from an invisible *entourage* of spirits that corroborate the habits of the head of the tribe? Children who have not had time to people their home sphere thus are joyous in new places, but the *first* day in any such is more often depressing to their elders. This may be a fancy of my own: the influence of the *reliquæ* of the dead in their usual haunts before quitting the outermost body is a fact long proven. Readers of “LIGHT” will not need to be reminded of the sentry-box that had to be destroyed, because three suicides had been committed in it. An exactly similar recurrence of these, in a lodging-house, and the last being that of a stranger who *could* not have heard of what had happened there before, has been reported to me, and only within the last few months, friends of mine, for whose veracity I can vouch, young, full of eager interests and activity, wholly ignorant of the theory their experience exemplifies, have suffered much from occupying the bedroom of a relation whose life, and last illness in that home, had been heavily weighted with temperamental melancholy, one of the kindest hearts, who could never willingly transfer suffering—but quite possibly for some little time, one of those whom St. Martin calls the *non allants*. As I am not subjecting matters of private history to the analysis of the Psychological Research Society, I may quote a few sentences from the letters of my friends. Both very unimaginative; one sister wrote saying she was about to leave the house for a year, having suffered so much from low spirits since she went to live in it. “We have felt,” she said, “unaccountably depressed and more especially in the room where — died. We neither of us sleep there now; not for fear of ghosts, or anything we may see, but we are so certain of waking up

\* BOEHME'S *Earthly and Heavenly Mystery*, text iv., pars. 19, 20, 21.

morning after morning miserable and dejected. We have tried it so often that now we leave it empty;” and the other sister writes, “Whenever I slept in that room I felt hysterical, for no reason, a most unusual thing with me, for I am always bright early in the morning and fit for any amount of work. I am not afraid of her spirit, for I am not at all nervous, but I would not occupy that room again; there is no doubt as to the depression which troubled me, and I do not care for its recurrence.” A very subtle thinker has lately told us that “biology resolves into a combination of living entities the living individual, who itself subsists, is nourished, and develops itself, by the help of a society more vast.”\*

My supposition is that death disbands these constituents of *seeming* individuality, and that in places where its *collective* life has been, the outbreathed ruling quality of that life remains in diffused incipient spirit life, and that these leaderless sparks of soulful fire combine afresh when living men and women afford a new magnetic centre; and thus the *débris* of a vanished life can affect us. Possibly these are what Madame Blavatsky has called “the residuum of the personality that was, dregs that could not follow the liberated soul and spirit, and are left for a second death in the terrestrial atmosphere.”† A second life in another personality is what in some cases I apprehend: especially in *embryonic* life.

I have Mr. Laurence Oliphant's full sanction for my belief as to involuntary creativeness. At p. 254 of his *Scientific Religion* he wrote:—

“The idea of procreation by respiration will, of course, seem fantastic to the natural mind, until it reflects upon the fact that we actually do procreate by respiration every day of our lives. This is only brought forcibly to our notice in cases of infectious maladies, for nothing is more certain than that the exhalations of diseased persons are charged with microbes or bacilli, or minute living organisms which carry with them the germs of death, which are, so to speak, hatched in our bodies, and which we breathe out into nature, thus becoming their human parents. There would be nothing strange in the phenomenon of similarly generated organisms being life-giving instead of death-dealing. Such do, in fact, exist in the sentient atoms of healing magnetism, the quality of which largely depends on the respiratory processes of the operator.” (See context to end of chapter.)

#### AWAY:

I cannot say, and I will not say  
That he is dead,—He is just away!

With a cheery smile, and a wave of the hand,  
He has wandered into an unknown land,

And left us dreaming how very fair  
It needs must be, since he lingers there.

And you, O you, who the wildest yearn  
For the old-time step and the glad return,—

Think of him faring on, as dear  
In the love of There as the love of Here:

And loyal still, as he gave the blows  
Of his warrior strength to his country's foes—

Mild and gentle as he was brave,—  
When the sweetest love of his life he gave

To simple things. Where the violets grew,  
Pure as the eyes they were likened to,

The touches of his hand have strayed  
As reverently as his lips have prayed.

And he pitied as much as a man in pain  
A writhing honey bee wet with rain.

Think of him still as the same, I say,  
He is not dead—he is just away!

JAMES WHITCOMB RILEY.

A CALF prepared for slaughter put its head into the lap of the Rabbi, but he repelled it with the remark, “Go, for this is the end of thy creation.” Therefore it was said in Heaven: “Because he is pitiless, let affliction come upon him.” But one day his maidservant, in sweeping his room, chanced to annoy some young kittens, upon which the Rabbi said, “Leave them alone, for it is written: ‘His tender mercies are over all His works,’” and thereupon the decree was rescinded. “Let us have pity upon him,” was said in Heaven, “because He is pitiful.”—*Talmud*.

\* ALFRED FOUILLEE'S, “Les Transformations de l'Idée Morale.” *Revue des Deux Mondes*, September, 15th, 1889.

† SINNETT'S *Incidents in the Life of Madame Blavatsky*, p. 179.

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*Light* :

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

SATURDAY, MAY 24th, 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.

LETTERS TO THE EDITOR.

We find the letters addressed to us usually instructive and sometimes amusing. If some of them give us more trouble to put into shape than is, perhaps, necessary if care were always exercised, we welcome the result of our labours. For we think that our correspondence is the most instructive part of our paper. The opinion of a single writer, such as a leader writer is, in a paper like ours, is the verdict of one man. That he is versed in his subject and an expert in it qualifies him to give an opinion on moot questions, but on such a subject as Spiritualism he finds himself after a time asking questions himself, and not infrequently casting about for answers to them. Some of these he finds in his correspondence columns. And there also he finds the varied experience of many types of mind, all instructive and suggestive of thought.

The *Times* has always been regarded as indispensable reading to a man who wished to keep abreast of the age, by reason of the immense value of its correspondence. If the enterprise of later journalism has provided the reading public with news at every hour of the day it remains true that the people who have anything important to communicate write to the *Times*. The man who has made a discovery, the person (we use advisedly a non-committal term) who has a grievance, the coiner of new suggestions, and the antiquarian versed in ancient lore all write to the *Times*; and there their letters are, for the benefit of mankind. It may be that a day will come when a utilitarian age will want for a halfpenny or perhaps for a farthing what it pays threepence for now. Meantime the correspondence in the *Times* may be said to justify the existence of that journal.

We sometimes think that our own correspondence is in its way hardly less remarkable. It deals, be it remembered, not as that of the *Times* does with all subjects but with various phases of one only. It deals, not with exact knowledge that is thus communicated to a vast circle of readers who will realise its import and attach it to what they already have, but with a subject little understood and respecting which published remarks are too apt to be emotional and vague. Yet how varied it is in interest, how suggestive of reflection. How it ought to strike a thoughtful student as he reads it. For a careful man would ponder that all this means more than a lazy curiosity. Men

do not write such letters as we receive week by week about what does not very deeply interest them. They do not show such evidence of real thought, be it right or wrong in direction, unless they have made the subject on which they write their own. Our correspondents who find place, and we are unable to afford space to all, contribute very materially to the stock of our knowledge, and our readers, no doubt, are obliged to them. If our letter bag grows in bulk as it has lately done we shall have to adopt the device employed by *Nature* and others of our contemporaries and cut letters down to the point when what is material only is printed.

The last issue of "LIGHT," not to go back over a long time, had letters ranging from the Bible and its due interpretation, the Resurrection of the Body, Mr. Gladstone and Genesis, Definitions of Spiritual Science and Evolution, down to Raps. We heard of the Fasting Woman of Bourdeilles, who is not so reprehensible as Signor Succi, and we wondered perhaps at the Explanation of an Explanation, which seems to need another explanation to explain it. Perhaps we marvelled more that a recent convert to a belief in the reality of occult phenomena should lay down the law in the way that one correspondent alleges that Mrs. Besant did at the Hall of Science. Letters are not to be quoted as necessarily accurate records of what a public speaker has said. But if Mrs. Besant stated that "the exercise of mediumship often leads to insanity, intemperance and other evils," she made a very loose statement indeed. If she said that "all the communications of the séance-room could be traced to their origin in the minds of the sitters," she stated what our personal experience and that of many others conclusively disproves. If she thinks that people are likely to write all their experiences to us in order to add to the "one instance since the [her] Mile End address," we fear she will be disappointed. There are cases enough on record which only a study of the literature of Spiritualism can give to a reader. Such a study is a question of patience and long years, and our facts are not to be disposed of in this airy manner. This, however, is not important. The statements mentioned in Mr. S. T. Rodger's letter contribute to our amusement rather than to our knowledge.

May we use the present opportunity to beg our readers to use all convenient care in recording facts of interest in as brief a manner as is consistent with clearness, and to write them without expression of opinion except when it is necessary to discuss a theory? Space will be saved—and we have not much to spare—and increased room will be available for those who can instruct us from the many points of view from which various minds approach these subjects.

It should be our aim, we think, to miss no well attested fact, and to refuse no reasonable discussion of any theory that has found acceptance among thoughtful people. Perhaps the least valuable letters are those which we get from correspondents who have settled everything under heaven according to their taste and spread the feast for others, often at inconvenient length. We wish to welcome all varieties of opinion, but we want above all things "Light! more light!"

LONDON SPIRITUALIST ALLIANCE.

The closing meeting will be held in the Banqueting Hall, St. James's Hall, on June 12th. Mr. Desmond Fitzgerald will discourse on "My Experiences in Spiritualism: A Word with Sceptics and Spiritualists." At this meeting members have the privilege of inviting their friends. Cards can be had from Mr. Godfrey, and those interested in the meeting and desirous of attending it, but who are not personally acquainted with a member can obtain information as to facilities for so doing by applying to the President.

## A NEW EDITION OF "THE PERFECT WAY."\*

There is no reason at this time of day to introduce to the readers of "LIGHT" a book so widely known as the *Perfect Way*. The lectures contained in it were originally delivered in London, in 1881, before a private audience, and were collected and published in that year. A revised edition was brought out at the close of the year 1886. The present edition, just issued from the press, is important as containing certain changes which have given rise to an erroneous idea that Mrs. Kingsford had disavowed her share in the work before her lamented decease.

These changes consist chiefly in the substitution of new matter for the greater part of paragraphs 27-41 in Lecture viii., and the omission of the plates. It is expressly stated in an advertisement to the new edition that "the alterations involve no change or withdrawal of doctrine, but only extension of scope, amplification of statement, or modification of expression." These suggestions of Mrs. Kingsford's were made to Mr. Maitland, and embody her last wishes. It will be well for readers, who wish to see how this statement is borne out by facts and how the gossip above referred to is not, to compare the two passages (pp. 225-242 in the most recent edition). Mr. Maitland's invariable accuracy and precision of statement are seen in the care with which he has embodied the emendations of his colleague.

We may remind those who may have forgotten the book and those who have more recently interested themselves in a subject which is more prominent now than formerly, that the lectures deal largely with the interpretation of Scripture. The writers—who are not properly described as the authors—claim to have rediscovered lost truth in that which they set forth as in substance identical with the secret doctrine of all the great religions of antiquity, including Christianity. To this "finding of Christ" they apply principles of interpretation in respect of what we are used to call revelation which must be studied carefully in order to be comprehended. They contend that the true plane of religious belief is, not where the Church has placed it, but in man's own mind and heart: subjective and spiritual, not objective and physical. The appeal is not to the senses but to the soul for interpretation.

It is obvious to say that the working out of a thesis such as this makes the argument appeal to the educated and trained intellect and not to the common folk. But there is in the Introductory Lecture (pp. 25-36) and in Appendix iii, Part 1, interesting and valuable information as to the methods, intuitional and psychical, by which this elaborate system was "recollected" and "recovered."

For the rest the titles of some of the lectures will indicate roughly their scope. They deal with disquisitions on The Soul; The Nature and Constitution of the Ego; Various orders of Spirits, and how to discern them; the Fall, the Atonement, and the Redemption. There are added some fifteen Appendices which contain passages of much stately beauty full of the flavour of the old Hebrew poetry.

COULD the quality of society be compensated by quantity, it might be worth while to live in the world! Unfortunately, we find a hundred fools in the crowd to one man of understanding. The brainless will have companionship and pastime at any price. For in solitude, when all of us are thrown upon our own resources, what a man has in himself will be made manifest. Then sighs the empty-pated in his purple and fine linen, under his wretched *Ego*, while the richly endowed fills and animates the dreariest solitude with his own thoughts. Accordingly we find that anyone is sociable, and craves society in proportion as he is intellectually poor and ordinary. We have hardly a choice in the social world between solitude and commonplaceness.—SCHOPENHAUER.

\* *The Perfect Way; or the Finding of Christ*. By ANNA KINGSFORD and EDWARD MAITLAND. (London: Field and Tuer; Redway; Simpkin, Marshall and Co. Price 7s. 6d.)

## "THE SUNLIGHT LAY ACROSS MY BED."

In the current number of the *New Review* we have the second part of Olive Schreiner's curious allegory. This time we move from Hell to Heaven. A fathomless gulf was fixed between the two places, and two bridges, sloping upwards, led to the lower and upper Heavens. One was wider and less steep, and on it were countless footsteps, some of feet returning. "No man who has once entered Heaven ever leaves it; but some, when they have gone half-way, turn back because they are afraid there is no land beyond." "Once in Heaven always in Heaven." They crossed and came to a great door—"Heaven has more doors than one"—and entered. "It was a great still land. The mountains rose on every side, and there was a pale, still light; it came from the rocks and stones. "Everything here gives light." By-and-bye it grew brighter as they walked and they came to where the people were gathered, all shining and making flowers to grow as they shed their light upon them. They were in companies, but the brightest light came from the shining of one man and one woman.

Then there came a man and a woman who gave the visitor water—"I had been afraid to drink of the water in Hell"—and fruit—"we shone so long to make it ripe"—and then he slept. When he woke he was led by the man to a new garden which they were making, and the man said, "Do not tell the others of our little garden: it is for them all when it is finished." And so the allegory runs its course. All is light: the bodies of all give light, "they dare not cover any part." "I began to take off my clothes, and when I looked down I saw my body gave no light. I said, 'How is it?' And God said, 'Is there no dark blood in thy heart? art thou bitter against none?'" And then he thought the time had come to tell God how badly he had been treated by his fellow-men, and misunderstood. He began, and all the flowers withered under his breath.

They mounted then to the highest Heaven. He could not breathe; the blood burst from his finger-tips. At last they came to a solitary mountain-top. "Not a living being moved there; but away on a solitary peak I saw a lonely figure standing, a sexless being, the breasts of a woman, the mighty limbs of a man. There is no sex in the highest Heaven. He had climbed to his lonely peak by a bloody stairway. He was perfected through suffering. From his vantage ground he saw all Hell and Heaven; from that lone height all things were open. He worked, and as he wrought all that he saw became light in him; it fell on his work and made music." "This is Heaven. I will sing too." But it was vain. "I could not sing that tune. I was silent."

And then God sent him back to earth, though he prayed that he might linger, if not in the highest, then in the lowest Heaven or even work out his salvation from Hell. "Go back to earth; that which you seek is there."

The dream is over and the dreamer woke:—

It was morning. The silence and darkness of the night were gone. I closed my eyes and turned me towards the wall: I would not look upon the dull grey world. In the streets below men and women streamed past by thousands, I heard the feet beat on the pavement. Men on their way to business; servants on errands; boys hurrying to school; weary professors pacing slowly the old street; prostitutes, men and women, dragging their feet heavily upon the pavement after last night's debauch; artists with quick, impatient footsteps; tradesmen for orders; children to seek for bread. I heard the stream beat by. At the alley's mouth, at the street corner, a broken barrel-organ played; sometimes it quavered, then went on again. I listened: my heart scarcely moved. I could not bear the long day before me; I tried to sleep again, yet still I heard the feet upon the pavement. Then suddenly I heard them cry loud as they beat "We are seeking!—we are seeking!—we are seeking!" and the broken barrel-organ at the corner sobbed, "The beautiful!—the beautiful!" My heart which had been dead, cried out with every throb, "Love!—Truth!" We three kept time together. I listened; it was the music I had heard in Heaven that I could not sing.

### ANNUAL LYCEUM CONFERENCE.

The Annual Conference of delegates from the various Children's Progressive Lyceums throughout the country was held in the Spiritual Temple, Oldham, on Sunday, May 11th, pursuant to resolutions passed at the Conference in Manchester last year.

At the hour of opening the Conference a full muster of delegates and friends had assembled, and after the usual preliminaries, the President of the Conference, Mr. H. A. Kersey, Newcastle-on-Tyne, assumed his official duties.

The Secretary, Mr. Alfred Kitson, Batley, then presented his annual report, from which it was seen that the Lyceum movement had increased nearly 50 per cent. since the previous Conference. At the present time there are sixty Lyceums in operation, every Sunday, at which there is an average attendance of 570 officers and 3,607 scholars. These figures are based upon the actual returns from forty-six Lyceums, and estimated upon the fourteen Lyceums who sent no returns. The actual figures taken from returns are: Lyceums reporting forty-six, officers 444, members 2,767, but the estimate upon the additional, but unreported, fourteen is approximately correct. Seven Lyceums have been discontinued during the year, i.e., Felling, Hetton, Middlesboro' (Granville Rooms), Northampton, Rochdale (Michael-street), West Hartlepool, and West Pelton. There were forty-one delegates present, the towns represented being: Bacup, Batley Carr, Belper, Blackburn, Bradford, Brighouse, Burnley, Colne, Darwen, Halifax, Huddersfield, Lancaster, Liverpool, Manchester, Manchester (Collyhurst-road), Newcastle-upon-Tyne, Oldham (Temple), Oldham (Duckworth-street), Pendleton, Rawtenstall, Sowerby Bridge, Slaithwaite, West Vale.

The Conference decided that the existing Federation should, hereafter, be known as "The Spiritualists' Lyceum Union," and that its objects be:—

To promote the welfare of the Lyceum movement

1. By an Annual Conference.
2. By District Assemblies, when and where necessary.
3. By extending the work in new directions.
4. By bringing the Lyceums into closer sympathy, and promoting greater uniformity in the manner of working.
5. By encouraging the publication of suitable literature; and such other methods as may be found desirable.

It was resolved that the next annual Conference of the Union be held on the second Sunday in May, 1891, at Sowerby Bridge, in response to the invitation from the Lyceum in that town.

The election of officers for the ensuing year resulted in the unanimous re-election of Mr. H. A. Kersey, Newcastle, as president; Mr. Alfred Kitson, Batley, as hon. secretary; and Mr. Joseph Sutcliffe, Sowerby Bridge, as treasurer. The question of a suitable recognition to Mr. Alfred Kitson, the hon. sec., for his many years' devotion and unselfish service to Lyceum work was raised, and a committee comprising Dr. and Mrs. Britten, and Mr. Kersey, with power to add to their number, was formed to consider how effect should be given to the suggestion. The Conference, which extended over two sessions, was duly terminated in the evening by a suitable lecture through Mrs. Wallis, of Manchester, at which there was a good attendance.

### IMMORTALITY.

*Apropos* of some discussions that have recently been carried on, a Positivist view of this question may find a place. It is a singular view, but it is held by a number of thinking people:—

Do the soul and the spirit exist apart from the body? Who can say? How is it possible to have any opinion about any immaterial life, seeing that all our knowledge comes through the channels of the senses? Do men live after death? Of course they do. Their lives continue, though their bodies do not. We cannot understand that there can be consciousness in the absence of a nervous system. In that sense we do not know what it is to live consciously after death. Life is not a nervous system. They live in places where they have never been. We are not as the beasts that perish; their death ends their activity—so far as is known. But the social nature of man is not bestial. It is a subtle faculty of uniting itself with other souls. The organism of mankind is immortal. Such is the subtle condition of human existence that the good life becomes incorporated with the immortal humanity. Not a thought is wasted; it develops man in proportion as it is strong or noble; it is continually pulsating. Every good life, every kind word, every good deed, every clear thought, lives. Therefore man lives, and lives for ever.—FREDERIC HARRISON.

### PRESENTATION TO MRS. C. L. V. RICHMOND ON HER BIRTHDAY.

We have already noticed in these columns the fact that the Jubilee of Mrs. Richmond was to be marked by some recognition from her friends. We have now the pleasure of presenting a condensed account of the proceedings. We accompany it with those expressions of goodwill which we may presume to offer, though unauthorised, from those sympathisers who are among our readers.

Our report is abbreviated from the *Progressive Thinker* (Chicago, U.S.A.):—

Dr. Bushnell, the chairman, announced that this meeting was called to celebrate the fiftieth anniversary of the advent of one of the *best* women on earth, noted as being the most perfect instrument for the spirit-world; one who had always been faithful to her trust, and to the bidding of her controls. He was glad that she had been born into the world fifty years ago, and still more glad that he had known her so well and so many years. For fourteen years she had occupied the platform with him, and during all that period she had never been behind time to exceed five minutes at the regular services. This was an example of promptness worthy of imitation. All who had had an opportunity to know Mrs. Richmond loved her, and those who do not know her have only to know her to love her. He could say but little, but he thanked God that he had had the honour of living in the same age that she lived, and had the pleasure of listening to the teachings of her instructive guides through her lips.

Mrs. George P. McIntyre then read a laudatory poem.

Mr. Bliss, of Chicago, was invited to the platform, and made a very eloquent congratulatory address to Mrs. Richmond.

Mr. Wellington, a young member of the society, made a few remarks and read a poem written for the occasion.

Mrs. Heath, a lady who had the pleasure of listening to Mrs. Richmond in her younger days, being present, was invited to come forward and make a few remarks. Mrs. Heath said:—

"This is so unexpected that if I was not going to tell the truth I should not know what to say. (Laughter.) Having had the honour of listening, in the State of New York, to Mrs. Richmond, when she was only twelve years old, I feel it an honour and a privilege to express the delight I have in being here to-night on her fiftieth birthday. I have watched her career since that time. She came upon the rostrum in an old-fashioned dance hall, way down in New York. She could hardly be induced to go upon the rostrum, she was so timid; but she came out finally with her eyes closed, and told such grand truths that everybody was astonished, and I must say that my husband and I were about the only Spiritualists present. But a cousin of mine, a great sceptic, was present. He had attended college in Berlin. Mrs. Richmond began speaking in German. My husband and I said to my cousin, 'What is that?' He replied that it was German, and that that little girl could not speak like that!"

W. W. Chandler, of the Committee of Arrangements, then addressed in an exceedingly happy manner the assembled friends, and explained how this "affair" had been brought about. Mr. Chandler, although reading from manuscript, kept the audience in a roar of laughter by his comments on his own composition. He read several responses to the circular sent out by him, which showed the high estimation Mrs. Richmond is held by her many friends throughout the country. He concluded by saying that the offering from Mrs. Richmond's friends in Chicago amounted to 366dol. 60c.; but that since coming into the hall, 22dol. more had been given, making 388dol. 60c., as the total from Chicago. He then read the various names of those who lived outside of the city, and the amounts contributed, which amounted to 596dol., and said it was within almost 18dol., of 1,000dol., when a financially responsible friend in the audience said he would make it up to 1,000dol., and the package was then presented to Mrs. Richmond.

After a few moments' silence, Mrs. Richmond was entranced, and came forward to the front of the rostrum, and spoke as follows:—

"Beloved friends, members of this committee, members of the congregation, and all: Our medium, wholly unable at any time to speak of herself before an audience, would to-night by your loving presence and testimony be more unfit, if possible, than usual. If all the love



that she bears to you could be written as it is felt in your hearts, then would her speech in response to what you have done and said fill the universe. As it is, we who are her controls, and your ministrants who have always been accustomed to speak for her as well as ourselves, we say, that both our medium and her companion can but give in return for your love, all the love of their hearts, and that in these words, which but feebly express what they feel, there is still the appreciation of such gratitude, of such thanksgiving that it might form the theme of a thousand songs, and many thousand tongues of praise. This is a surprise to our medium! To be sure, she knew it was her birthday when she was invited to take tea to-night with the President of this Society, and supposed a few friends would drop in in the evening; but was surprised when she was invited to come over to this hall. While she appreciates the loving thought which prompted this token, and the liberality of the committee, while every name recorded and every token given will be a priceless treasure, and while the outward burdens of life will be much easier to bear, and the carrying forward of spiritual ministrations will be greatly helped; and to be sure you have her utmost thanksgiving for this, and that also of her companion; but a million times the amount of this magnificent token would be as nothing compared to the priceless treasure of your love, and the words and thoughts of loving appreciation that have prompted this offering, and that are her eternal possessions. She has been uplifted by your love fourteen years. The ministrations here have united your hearts with hers, into an indissoluble bond. In this golden year of her life she accepts most gratefully every tribute of your love. While it is true that as spirits we have found in her a most willing and fitting instrument for voicing the thought of spiritual truth to the world, yet the work of Spiritualism would not have been less had she never lived; for truth is truth, and it will, of course, seek fitting instruments for its expression; it will, of course, find its way into the world; but the little child that was born fifty years ago, cradled among the hills of Western New York, is not Spiritualism; there would have been other voices, other instruments reared up. At any time in that labour of fifty years, had she ceased to labour from passing from mortal life or any other cause, still would the work of Spiritualism go on. Nevertheless, it is none the less valuable to have a fitting instrument, and to know that our medium is loved and appreciated by you. Because of this, and her trust in the power that guides and governs, no doubt the presentation of these truths to your minds and hearts and to many others has seemed to be such as could not be found in another. But whatever gives the truth of immortality to the world, whatever speaks of the light that is here, or is to come, whatever helps to banish the clouds of gloom that the old time theology or materialism have shed over the world,—that must be for ever prized in your sight. Through the love that you bear to our medium and through the love that she bears to you, the evidence of spiritual truth is made the more complete and valuable by the thought which extends beyond her. There are myriad voices yet waiting to speak. Ten thousand tongues will be raised up to declare the truth of love divine. In this brief moment of existence—for after all a half century is but a moment—there may have been given such comfort to many lives, such words of strength and encouragement as will add to the great blossoming out of spiritual truth that is now in the world, which comes on apace, a divine dispensation of light, and which, if it were in a moment blotted out to-day in the world and all mention of Spiritualism should cease, would still in twenty-five or fifty years rear up as many more instruments to declare its presence.

"Mr. Bliss has remarked that Spiritualism has had no martyrs. This is true, if life physically only is taken into account; but every one who has served as a medium has been persecuted, and felt their friends alienated because of their adoration of the New Truth. Even in the ranks of Spiritualism, there may have been those who have risen up to criticise and persecute! Well, no, the days of martyrdom have not passed. Our medium's paths have been through pleasant places, and she has been surrounded with friends who have loved and appreciated, elsewhere there might have been days of martyrdom and hours like Gethsemane, and periods dark and hard to bear; but truth brings its own and its highest reward, and the compensation is found in the crown of such love as that which is experienced here to-night. Shall we say more? You have given this testimonial to our medium, and as her spirit-guides and friends, we thank you."

POVERTY is the scourge of the people, *emmi* of the better classes. The boredom of Sabbatarianism is to the middle classes what weekday penury is to the needy.—SCHOPENHAUER.

## SPIRIT IDENTITY.

NOTES BY "EDINA."

Two communications giving (to us) clear evidence of identity have occurred in our circle lately and are now sent to you. The first was at a sitting with Mr. Duguid on his return from a recent visit to England. There were present, Mr. Duguid, my wife, deaf daughter, and myself. We sat in light, and to prevent interruption, I locked the door on the inside. Of set purpose, I left my second daughter out of the sitting, and she was busy among her young sisters in the next room. My reason for doing this was that I had found at two previous sittings her inspirational *speaking* in so many different voices had so pervaded the séance that Mr. Duguid was unable to give us any trance messages, some of which had formerly been most beautiful and instructive, and we now wished a further development of these. But it was not to be, for a knocking at the door led me to open it, when I found my second daughter there, who had, she said, almost been carried out of the room she was in, by some unseen power, and compelled to ask admission. She was added to the circle with the result of evoking a prolonged display of magnetic power on her part; such as making passes over her mother and sister, pacing the room, waving her hands, lighting up the gas and other abnormal manifestations. She brought an album and pointed out the same portrait as was shown to her sister by the original (see last communication). All this was accompanied by inspirational mutterings and sentences spoken by different voices in French, Italian, German, and broken English, including that of the German physician, who was much in evidence during the sitting. During this part of the sitting Mr. Duguid stated he distinctly saw a Greek priest in the room. Twice during the séance the same girl crossed the apartment to the piano, which she opened, and played a few bars of weird music. Simultaneously at this juncture, Duguid and my deaf daughter whispered that they saw our little boy, now in the spirit world, close by the table, when suddenly the sister who was moving about the room dropped on the floor and began creeping, and the voice of the boy was heard crying, "See, I am riding on M—'s back, mamma." This was just as he used to do when here. Then followed two or three spoken words from another loved and lost one, and a reproduction of a closing incident in her life profoundly affecting, which I cannot give, but which the girl said she was irresistibly compelled to manifest to us by her controlling power.

Next, with a sudden jerk or effort, she ejaculated the name G— F—, at the same time opening her mouth and placing the forefinger on the tongue. No one knew G— F—, or what this gesture meant, but myself; and I said "G—, if that is you, speak to me." Then followed a series of fruitless attempts on the part of the girl to speak; but nothing came, *entirely from want of "tongue power."* This lasted some seconds when I said, "I know why you can't speak, G—. But try to write." A note-book was put on the table and the girl's hand wrote, "G— F—." I said, "Write now where you stayed when you passed over." But G— F— either could not or would not; and instead of this names of five separate streets were written out in succession, in all of which he had resided at different periods. One address, going back to 1858, had been quite forgotten by me till my recollection was revived by my seeing it on paper.

Now this last manifestation was, to me, most remarkable throughout.

G— F— has been dead these ten years. His name was unknown to anyone in the circle but myself. About the last time I met him was at the corner of the street where I now write these notes, and he had just recovered from an operation for cancer on the tongue, which had led to the excision of a large portion of it. On that occasion his attempts to speak to me were most painful, and almost unintelligible. Yet here was my daughter, apparently inspired by him, reproducing for my benefit, with marvellous similitude, his physical condition at that closing interview.

I (rightly or wrongly) connect this visitation with that of A— K— formerly alluded to by me, who was an official in the same public office with G— F—, our present communicator, and with whom, I have no doubt, he has "foregathered" in the spirit land.

After this demonstration Mr. Duguid became entranced and personated the German physician, giving further most beneficial advice regarding the throat affection before referred to. He

also made some magnetic passes all round the back of my daughter's head, intended, he said, to improve her hearing powers, and gave directions for future treatment, all of which may have some beneficial result. At all events, the directions are simple, and easily followed. This séance gave us clear and palpable evidence of identity of three communicators; but I have only given you *one*, as it is the only one I can give which is outside of the sacred recollections of our family life. To me it is of special value, as I alone knew the communicator.

Some days ago we received a letter announcing the death of a lady acquaintance in Glasgow. My second eldest daughter was reading it, and while doing so her deaf sister said, "I see Mrs. — [the deceased] beside you and she has a black dress on." Her sister took her at once into the next room, as being more secure from interruption, and there her hand was moved to write (1) the names of two daughters of the deceased, one of whom resides in Glasgow and the other is in the spirit world. (2) The name George — which (I imagined, though I did not know) was that of the lady's husband, who predeceased her fifteen years ago. (3) A sentence describing the disease of which our late acquaintance had died and the part of the body affected.

Now the names of the two daughters were known to us and were correct; but the name of the lady's late husband and the disease of which she died were not known. Next day I went to the club and turned up the file of the *Glasgow Herald* of the date given as of the lady's demise, and there I found the event and her husband's name set forth. It was George —. Next, as to the disease of which the deceased lady had died I have to state that I met two of the family in Glasgow quite recently, and on inquiry found the written message had correctly given both the fatal disease and the part affected. I do not think verification can go further.

### LETTERS TO THE EDITOR.

#### Mr. Maitland's Definitions.

SIR,—Such a paper as that read by Mr. Maitland before a recent meeting of the London Spiritualist Alliance is to my mind of the greatest interest. It affords to spiritual students an opening for the discussion of many terms that require more definitely to be understood than they are at present. The labour he has bestowed upon the subject deserves that we should seriously examine the "proposed definitions," to discover if they be adequate and true. This paper ought to induce a large correspondence, but on account of the long list of definitions, unless some order is maintained, a discussion would only end in becoming so confused a mass that no one would know where he was.

I propose, therefore, to deal at present with the first three, as they are more or less closely allied. No. 1. "Religion (subjectively) is respect for the Divine will as the restraining and constraining power of all being." The first thought with regard to this that occurs to me is: Why the Divine *will*? Why choose the will as the object of respect, in preference to any other of those powers of spirit with which we are acquainted, not to mention those of which we know nothing? We might say the Divine imagination, intellect, or love with just as much propriety as the attribute chosen. It seems to me that the definition would be more adequate, if instead of designating one particular power of spirit as an object for respect, it were to read "Religion is respect for The Divine," leaving out the word *will* and substituting nothing in its place.

The second thought that occurs to me is, Why should religion be respect for the restraining and constraining power of all being? Will is undoubtedly the force that does restrain and constrain all that is; but are there no other Divine forces equally deserving of religious respect? What about the conceiving, planning, imaginative force? What about the forces of love and of thought? If it be considered necessary to describe the Divine at all in the definition (for I am not sure that we need any more than the sentence of six words mentioned above) it would appear to me that the following are more appropriate:—*as the ever active source of eternal being.* This phrase is only descriptive, and the apparent redundancy contained in the words "eternal being" is of no moment, and is really not a redundancy because being is not always substantial, the word having an adjectival meaning as well, in which case it is by no means necessarily eternal. The definition as amended by me would read: "Religion is respect for the Divine, as the ever

active source of eternal being," with the option of leaving out the second half if preferred.

Next with regard to the second definition proposed, that "a religion (objectively considered) is a system of thought and rule of life, by the observance of which . . . aspirations." In this Mr. Maitland substitutes thought for belief. Why not rather add thought to belief, and read "system of thought and belief, and a rule of life?" For otherwise the powerful force of faith is cut out. The presence of the word belief in the definition is absolutely necessary in order that it may be true. For *one* religion that is in full working order demands no thought, but absolute belief; and millions of professors of the Roman Catholic religion not only desire to have no thought on religious matters, but utterly decline to think for themselves; even stating that that is the business of their priests. If Mr. Maitland's definition be true, Roman Catholics have not a religion. It is not all the world that demands a credible creed, but only that portion of it that has so far advanced as to be able to stand alone and is in no way terrified by priestly thunder. Again, for those who have got so far as this, belief is also a necessity, because no matter how far they rely on thought to discover a firm basis for their religion, thought cannot carry them in spiritual study further than conviction. It cannot prove spiritual truth, it can only render it so probable that belief seems wise and unbelief foolish. Between conviction and knowledge lies a gap, and belief is the soul's endeavour to supply that gap. I should therefore propose, as an amendment, that the words "and belief" be inserted after the word "thought," and the word "a" before the word "rule." The definition would then run, "A religion (objectively considered) is a system of thought and belief, and a rule of life, by the observance of which man makes of himself the best," &c.

Then, as a corollary to this, it seems that Mr. Maitland's third definition would find its true position. Because all the words after "rule of life" to the end refer to the function of religion, and should, therefore, be appended to the second definition as follows:—

"Cor. Hence the function of religion is the culture of the soul."

With many thanks to the able author of this most invaluable and timely contribution. "1ST M.B. (LOND.)"

#### Some More "Needed Definitions."

SIR,—Your correspondent "Leo," in his remarks on my recent address, has, I think, somewhat under-estimated the scope of my definitions of the doctrines of the Incarnation and the Christ. For, properly apprehended, they cover all the really thinkable aspects of their subjects. If, after reading them again, "Leo" still finds himself impelled to posit a "God-Man" who "exists, or rather is, independently of and apart from that quintessence of humanity which necessarily lives by Him," I shall be glad to learn how and whence he derives such a being. And also, if Christ does not represent the individuation of Deity or Divine Spirit, by *means of its passage through humanity*, but exists, or is, prior to such operation—saving, of course, as a principle subsisting in the Divine Nature—how he is entitled to be called "Son of God and Son of Man," or can be regarded as a "God-Man" at all; since only by its passage through the process of Manifestation represented in humanity does Spirit become man. "Leo," however, seems to contemplate as possible such a being subsisting prior to and independently of such process, and therein of humanity itself. And, moreover, to make the Christ the incarnation, not of God, but only of a God, is utterly to subvert the doctrine according to which the "Son" is the "Father" manifested (in and through humanity).

As I fail to apprehend the idea intended in "Leo's" concluding sentences, I forbear to remark upon them, except only to say that if they imply some process not common to all redeemed and regenerate humanity, they have no relation, meaning, or value for us, and therefore no proper place in a gospel of redemption. I should be sorry to misrepresent "Leo's" views; but, as expressed in his letter, I am unable to distinguish between them and those of certain Spiritualists who fall into the error of setting aside the Supreme Being as the subject of divine Incarnation, and for Spirit substitute a Spirit.

As I find myself quoted in the discussion on the Resurrection of the Body, I take occasion to mention that a "needed definition" of this doctrine is to be found both in *Clothed with the Sun* (p. 313, Appendix) and in *The Perfect Way* (Lecture viii., par 10, new and small edition). I cite the latter for its brevity.

"The resurrection body is altogether sublime, being woven for herself by the ascended soul out of elements transcending aught the physical corpse can yield; for it is her own 'unfallen' substance. It is not a *body raised*, but a *raised body*," or body of a higher order.

A fertile source of error in regard to these subjects is the practice of using the terms describing them without reference to the sense intended by their formulators. The Scriptures represent a certain system of thought, and are couched in a certain (mystical) language. And its would-be interpreters have ignored both the system and the special meaning of its terms; and hence have not only not understood the Bible, but have misunderstood it. As in this respect the Agnostics and the Ecclesiastics are in the same boat, the former are not entitled to throw stones at the latter, any more than they are justified in denouncing as nonsense that of which they have failed to discover the sense. A symbol, whether verbal or pictorial, is still a symbol, and does not bear its meaning on the face of it; and the Bible is, in at least a great measure, a collection of written symbols, and it can no more be understood by one who takes the words only than can, say, the double triangle of the Rosicrucians, Theosophists, and other mystical orders, by one who takes the lines only which compose it, and ignores the system of thought epitomised in it. I have no desire to intrude upon the issues between your correspondents J. Baynes Thompson and "E. M.," but while fully agreeing with the former as to the absurdity of supposing the universe to be made out of nothing—and this both because I do not see where, in a state of being wherein Deity was all in all, the "nothing" was to come from, and because we should, in such case, have to find a new definition for "nothing" (namely, as that out of which something can be made)—I cannot forbear asking him for his authority for the statements that "Creation means making of the universe out of nothing," and that the "nothing" in question is equivalent to "nothingness." So far from Gen. i. being responsible for such a doctrine, it specifies twice over the material (not the *matter*) from which it was made, and this in such a way as to show that the only sense in which it could be called "nothing" is that of its being *not a thing*, inasmuch as it is the *substance* of things, their potential essence, which must of necessity *subsist* before things can exist. That the terms denoting this original, undifferentiated substance are rendered respectively the "Beginning," the "Deep," and the "Waters" affords no justification for the allegation, but rather imposes on the critic the duty of ascertaining their intended meaning before concluding that they imply the "nothing" of absolute non-entity.

But this is not the only respect in which the charge of absurdity is too hastily brought against this chapter. Mr. Thompson may not be aware of the fact, but his impugment of the doctrine of the Trinity is also an impugment of Gen. i., seeing not only that the first three verses contain an explicit declaration at once of the Divine unity, duality, and trinity, but that without these there could have been no manifest universe. For just as there cannot be any entity, whether manifest or not, which is not a duality in unity in that it comprises the two factors, Force and Substance, so there cannot be any manifest entity which is not a trinity in unity in that it comprises the three factors, Force, Substance, and Phenomenon—since only by the last can we know the two first—and "these three are one" entity, and we have but to refer them to original Being, and by endowing this with Consciousness and Will to conceive of it as Personal, regarding meanwhile the Force as masculine and the Substance as feminine, to find the whole doctrine of the Trinity in Gen. i.—"The Spirit, the Water, and the Word"—("God said") being respectively the Divine energy, the Divine substance, and the resulting expression or manifestor of these two, and hence, "Father, Mother, and Son."

I shall be glad to have the exact place of the expression *credo quia impossibile*, which Mr. Thompson ascribes to St. Augustine. It is so much at variance with the general tenour of that eminent free-thinker's writings, that I am disposed to think Mr. Thompson has mistaken its source, and is really referring to an equivalent expression used by Tertullian in regard to another doctrine.

In conclusion, I sincerely trust that in the event of the suggested incursion into "LIGHT" from the ranks of Agnosticism taking place, it may minister largely to the edification of the votaries of that unhappy cult. But to this end, as also for the sake of your present clients, I venture to express a hope that the incursionists will discard for the occasion the positiveness of assertion, shallowness of reasoning, flippancy of tone,

irreverence of treatment, and studied disrespect to persons which are apt to form so distressing a feature in their own particular organs.

EDWARD MAITLAND.

"Looking Backward" and "The Great Republic."

SIR,—That such a book as *Looking Backward* should take on the form of a "shilling shocker," and stand beside it on every bookstall, is a "sign of the times" full of significance to those who are watching the progress of the New Age.

In a recent letter I quoted some lines from a poem by T. L. Harris entitled "The Great Republic."\* Since then I have read *Looking Backward*, owing to the letters on the book by some of your correspondents. It may interest them, as it has surprised and delighted myself, to know that I have discovered that the ideas in the poem have evidently inspired the book. I had some conviction of this as I was reading it, but could not be certain until I came upon a quotation from the poem that proved that the author was familiar with the writings of the seer. At the close of Mr. Barton's sermon he says:—

Do you ask what we look for when unnumbered generations shall have passed away? I answer, the way stretches far before us, but the end is lost in light. For twofold is the return of man to "God who is our home." . . . With a tear for the dark past, turn we then to the dazzling future, and, veiling our eyes, press forward. The long and weary winter of the race is ended. Its summer has begun. Humanity has burst the chrysalis. The heavens are before it.

Again:—

If I were to give you, in one sentence, a key to what may seem the mysteries of our civilisation, as compared with that of your age, I should say that it is the fact that the *solidarity of the race* and the *brotherhood of man*, which to you were but fine phrases, are, to our thinking and feeling, ties as real and as vital as physical fraternity.

Thus much from the book. Now for the poem. It is dedicated "To the Brotherhood of the New Life in Europe, Asia, and America." The writer offers it to his brethren who are "nourished in the wisdom and the good,"

"Of God who is our home,"

as a picture

That paints the future that the soul would see  
In our sad age . . .  
. . . the solidarity  
And brotherhood of all terrestrial races  
Pervaded by one life of Love Supreme;

He bids them

Take heart, take hope.  
None dream how fair man's coming state shall be.

The time draws nigh when men the self shall hate  
As now they love it.

I could multiply these quotations from not only the poem but other of T. L. Harris' writings to prove what I believe to have been the source of inspiration of *Looking Backward*, but these will suffice.

Swedenborg, who has been well styled "The Columbus of the Spiritual World," said that the press would be a powerful agent in spreading the kingdom of the second advent. His prophecy uttered more than 100 years ago has been amply verified. What Swedenborg did for the eighteenth T. L. Harris has done for the nineteenth century in opening up the kingdom of the celestial world to the inhabitants of our, alas! disorderly planet; the one being a further development of the other, in a distinct degree, in unfolding truths and delivering prophecies. The author of *Looking Backward* has given us a picture of the twentieth century, when the "solidarity" which T. L. Harris has been preaching and striving to establish for more than a quarter of a century shall have become the policy of the world. It is a gain to humanity that the kingdom of truth should have found such a brilliant exponent as Mr. Bellamy, a man, evidently, whose "light" is not "darkness," and whose fluent utterance has built up a city of the future on the lines of "solidarity" that attests the illumination of its architect. It is also a gain to those who have found "light and leading" in the writings of T. L. Harris, and believe him to be a man of God and no false prophet, that the spirit of his teachings should be proclaimed by such a popular witness as the author of *Looking Backward*.

The picture Mr. Bellamy draws of the establishment of order on our disorderly planet, which the descent of the new heavens and new earth is to inaugurate, must be introduced by some stupendous change greater than we have at present any idea of. The crystallising of truths into sects

\* In error I called it "The New Republic" in my last letter.

will not do it. The change must come to each and to all in that conquest of self through the breath of God which is the "spirit of Christ." Woman's true place in creation will then be recognised not as the slave or plaything of man, but as the daughter of the Eternal Mother who "liberates for man his vast varieties." Then, but not till then, may we hope to see realised that ideal city of which Mr. Bellamy writes, and leave far behind our present "dream of many woes."

"The longing of a soul is the prophecy of its fulfilment," says Emerson. It is the longing of the many souls for this "new earth wherein dwelleth righteousness" that will no doubt greatly hasten its establishment.

BERYL.

#### Hypnotism v. Mesmerism.

SIR,—In Mr. Haweis's chivalrous defence of old mesmerism in relation to new hypnotism, he says: "I shall be accused of invincible ignorance in not distinguishing between hypnotism, which Dr. Wyld tells us is the submission of the patient to the will of the operator; and mesmerism which is an analogous operation, *plus* that psychical sympathy which transmits a vital magnetism; but I accept the distinction without pledging myself to any theory."

I would suggest that Mr. Haweis's difficulty may arise from the brevity of my words, my meaning being simply this: that mesmerism is differentiated from hypnotism chiefly in this, that the hypnotist denies the presence of an *aura* as transmitted from the operator to the patient, while the mesmerist asserts that the transmission of this *aura* as directed by his will is the chief factor in mesmeric cures; and in this regard I am not a modern hypnotist but an old fashioned mesmerist.

GEORGE WYLD, M.D.

#### Apparent Plagiarism.

SIR,—In answer to your request to have parallel cases to that recorded by your correspondent, "Beryl," I have the pleasure of sending the following. About twelve or fourteen years ago Mrs. C. L. V. Richmond, then Mrs. C. L. V. Tappan, gave a lecture in the Assembly-room, Islington, Liverpool.

At the conclusion of the lecture she gave a very beautiful impromptu poem in which was incorporated a whole verse of Derzhaven's poem on God:—

In its sublime research, philosophy  
May measure out the ocean deep, may count  
The sands on the sun's rays; but God! for Thee  
There is no weight, no measure; none can mount  
Up to Thy mysteries. Reason's bright spark,  
Though kindled by Thy light, in vain would try  
To trace Thy counsels, infinite and dark;  
And thought is lost ere thought can soar so high,  
Even like past moments in eternity.

As I could repeat this poem from memory, I at once noticed the apparent plagiarism, and mentioned it at the time, submitting the opinion that the speaker was inspired by Derzhaven.

Liverpool.

H. J. C.

#### Capital Punishment.

SIR,—Can you allow space for the expression of my most heartfelt thanks to Madame de Steiger for her article on capital punishment? Had every friend dearest to me signed the petition against it, I could not; and to find convictions of my own so forcibly uttered was a great relief. The emotional judgments of our time seem to me very dangerous, because sympathies are now so widely diffused that depth of thought as to the woe or evil which excites them, cannot be proportionate to feeling: and *immediate* mercy always feels and appears more merciful than sternness for mercy's sake: yet the character of every "spoiled child" should teach us that yielding to this delusion is cruel. For one person who will consider the antecedents and consequences of a crime involving capital punishment there are probably hundreds who will fix their imagination on the deplorable state of a murderer expecting to be hanged; and in the hurry of modern life, any strong feeling gives a definite direction to instability and vacuity of mind; in this case it affords an outlet for the fashionable "*besoin de d'indigner*" also. Besides sentimentality always feels warm and soothing—to self; sound good sense a tonic, comparatively cold and bitter. But in Madame de Steiger's article there is not a trace of bitterness, and no coldness can be found in the clear-sighted tranquillity of her reasoning. I think her a public benefactress for making this protest, and wish that it may be reproduced in other periodicals in England and elsewhere. In Italy, if I remember rightly, capital punishment was given up for some length of time, but re-enacted because of the great increase of bloodshed which followed.

May 11th, 1890.

A. J. PENNY.

### 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.]

ASSEMBLY ROOMS, BEAUMONT-STREET, MILE END.—On Sunday last Mr. Wyndoe read a very interesting paper upon "Spiritualism, what is it?" Sunday next at 7 p.m., Miss Marsh.—C.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last the controls of Mrs. Spring gave a short address, followed by a number of clairvoyant descriptions, which were very successful, only one of them not being recognised. Séances every Thursday at 8 p.m., to which all earnest inquirers are cordially invited. Next Sunday Professor Chainey.—GEO. E. GUNN, Secretary.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM, S.E.—On Sunday last addresses were given by Mr. McKenzie and Mr. G. Chainey, to good audiences. Sunday next, at 11 a.m. and 7 p.m., Mr. W. E. Walker, trance address and clairvoyance. Monday, June 9th, at 6 p.m., tea meeting; tickets 6d. each, to be obtained of J. VEITCH, Secretary, 19, Crescent, Southampton-street, Camberwell.

KING'S CROSS SOCIETY, CLAREMONT HALL, PENTON-STREET, PENTONVILLE HILL.—Last Sunday morning Mr. Reed delivered an able address on "The God Idea in Spiritualism," and an interesting debate followed. Mr. McKenzie will be the speaker next Sunday morning, at 10.45 a.m. prompt. This society has arranged to go to Epping Forest on the first or second Sunday in July, whichever is found most suitable for the majority. Societies and friends are invited to join.—For particulars apply to the Hon. Secretary, A. M. RODGER, 107, Caledonian-road.

MARYLEBONE, 24, HARCOURT-STREET, W.—On Sunday morning last at 11 a.m. we had a good meeting, Mr. Towns being the medium. Lyceum at 3 p.m., Messrs. White, Collings, and Davies, and Miss Smythe conducting. Mr. White led the marches and calisthenics. Recitations by children. Good attendance. At 7 p.m. we had a lecture by Mr. J. Freeman on "Spiritual Experiences and the Outcome of Them," which was listened to with great attention. On Sunday next Mr. T. Everitt will deliver an address on "The Various Phases of Mrs. Everitt's Mediumship," and he will address the children in the afternoon.—C. WHITE.

SOUTH LONDON SPIRITUALISTS' SOCIETY, CHEPSTOW HALL, HIGH-STREET, PECKHAM.—The South London Spiritualists' Society will hold their fourth annual summer outing to Cheam Park on Monday, June 18th, by train from Peckham Rye Station at 9.15 a.m. Tickets (including tea), adults 2s. 6d., children 1s. 3d., may be had from the Secretary. On Sunday evening last large and attentive audiences listened to good addresses by Mr. R. Wortley and Mr. John Hopcroft. Many strangers were present. Next Sunday morning, addresses by Mr. U. W. Goddard at 11.15 a.m. Children's Lyceum at 3 p.m., and trance addresses by Mrs. Treadwell at 6.30 p.m.—W. E. LONG, Hon. Sec., 79, Bird-in-Bush-road, S.E.

LONDON SPIRITUALIST FEDERATION, CLAREMONT HALL, PENTON-STREET, PENTONVILLE (a few minutes from King's Cross Station).—Last Sunday the service was conducted by Mr. A. M. Rodger, who gave a short discourse from the words, "A new commandment I give unto you, for the darkness is past," treating them from a Spiritualistic standpoint. Messrs. Wallace and McKenzie also delivered brief addresses, and Mr. Davis gave an interesting account of his conversion from materialism. Religious services are regularly conducted in the above hall every Sunday evening, commencing at 7 p.m. The support of Spiritualists residing in the neighbourhood is earnestly desired. All who wish to become members of the Federation, and secretaries of societies willing to affiliate, should write at once to the Hon. Sec., Mr. U. W. GODDARD, 29, Lavender Hill, S.W.—S.T.R. *pro* Hon. Sec.

#### 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 to return rejected MSS. If accompanied by stamps to pay postage in case of its being deemed unsuitable for publication, he will use 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.

G. B.—We are unable to follow you, and cannot discuss the matter further. Thank you still for the trouble you have taken.

A. A. G.—If you were at all aware of the number of letters sent to us you would see how utterly impossible it is for us to enter into discussions with our correspondents on abstruse subjects. You have evidently read the remarks on which you comment without sufficiently understanding their drift. We will try and send a short letter in explanation.