

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT, MORE LIGHT!"—Goethe.

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CONTENTS.

Gypsy Sorcery	109	Spiritualistic Frauds and the	"
"Pythagoras and Some Others" ..	110	"Evening News"	115
Curious Psychical Phenomena ..	112	Definition of Terms	116
Mattei Treatment	112	Remarkable Experience	117
Letters on "Light"	113	The Recent Exposure	118
Notes on Psychical Development. II.	114	"The Glaring Eye"	119
New Novel by Mr. Arthur Lillie ..	114	Astrology	120
New Society for Investigation	115	Society Work	120

NOTES BY THE WAY.

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

GYPSY SORCERY AND FORTUNE TELLING.

Mr. C. G. Leland, President of the Gypsy-Lore Society, has gathered together in a goodly volume, copiously illustrated—and beautifully, too—by himself, a rich store of anecdote, magic, incantations, and the like current amongst the gypsies. Here we have his views as to the origin of Shamanism, Witchcraft, and Sorcery; on Charms and Conjurations; on Exorcisms and Spells; on the gypsies of Hungary, Roumania, Dalmatia, Servia, and various Slavonic countries. He traces the Romany back to the East or India, and gives us many interesting glimpses of the prevalence of witchcraft amongst Western nations. In almost every cheap book-shop in Great Britain and America, he tells us that there is to be found for sale at a very low price a Book of Fate, and "next to the Bible and the almanac there is no one book so much disseminated among the million as the fortune-teller in some form or other. That is to say, there are, numerically, many more millions of believers in such small sorcery now in Great Britain than there were centuries ago." This is a startling proposition, but Mr. Leland is an expert and knows what he is saying. "There is not a town in England or in Europe where witchcraft is not extensively practised. . . . Research and reflection have taught me that sorcery is far more widely and deeply extended than any cultivated person dreams—instead of yielding to the progress of culture it seems to actually advance with it. . . . It would seem as if, by some strange process, while advanced scientists are occupied in eliminating magic from religion the coarser mind is occupied in reducing it to religion alone. . . . It is simply idle to speculate on the possibility of cultivating, or sympathising with the lowest orders without really understanding it in all its higher forms. . . . These people [the gypsies] have always been the humble priests of what is really the practical religion of all peasants and poor people. . . . Their women have all pretended to possess occult power since pre-historic times." Mr. Leland is of opinion that this strange survival is worth study, and he has made a noteworthy contribution to the possibility of real research in the obscure subjects which he has made his own. He is broad and generous in his admissions, and welcomes all and sundry who are working together "towards a grand solution of the unknown—men of science and practical inventors, such as Darwin, Wallace, Huxley, Tyndall, Galton, Joule, Lockyer, Edison; with Theosophists, Spiritualists, Folk-Loreists, and many more."

I cannot pretend to give any idea of the scope of this authoritative and exhaustive treatise. It would be well indeed if there could be found in every department of occult lore a writer as competent as Mr. Leland to write on his special subject. By that means alone shall we deal with the vast amount of matter that lies ready to our hands, scattered in wild confusion over all lands and among all peoples, awaiting the magic touch of the mind that can classify and interpret and educe order from chaos. The Society for Psychical Research has shown us how energy and method can tabulate facts before unclassified. It is something more than deplorable that in the fruitful ground of Spiritualism proper which they have not yet touched, no one should have done what Mr. Leland has so well accomplished under far greater difficulties. We have been so occupied with the endless iteration of phenomena, which most of us have made little effort to interpret and arrange in order, that there is grave danger that the present wave already ebbing may recede before we have got from it the rich store of knowledge that it brought to our very feet. Most of the men of capable and trained mind have their work in life so cut out that their leisure is scanty, even when their opportunities are rich. The ordinary Spiritualist has arrived at his conclusion and is very little disposed even to listen to anything which jars against his theory, though such all-round sifting of rival theories or explanations of phenomena, which no expert questions as matters of fact, is obviously necessary before a safe conclusion can be set forth for general acceptance. If I insist on this point, it is because I know so well the wealth of facts that lies waiting for the Interpreter, and because I believe that the interpretation, making all allowance for the insufficiently recognised power of the incarnate human spirit, will be substantially on the lines roughly laid down by the thoughtful Spiritualist.

Two of Mr. Leland's most interesting chapters, where all is full of interest, are those (XI. and XII.) in which he deals with the "Magical power which is innate in all men and women—how it may be cultivated and developed—the principle of fortune-telling." Women, he says, excel in these qualities, and he is led into some speculations thereupon. A very brief *resumé* of a portion of his argument is all that I can attempt. When the will or the waking consciousness sleeps, an entirely different power takes command of the myriad forces of memory and uses them in a way that common-sense would never sanction. This power we call Dream, but it is more than that. It can not only make the Waking Will believe fantastic absurdities; it can revive forgotten memories; it can solve problems that the waking consciousness finds beyond its power; it sometimes teaches the musician airs such as he could not compose. Nor is this merely the action of a more gifted self within Me: for it often acts against Me: in dreams it plays with Me, and, having fooled Me to the top of my bent, lets the curtain fall with a crash, and—I am awake. The phantoms flee—the more phantasmal, the more rapidly. I am myself again, something very different

from the Dream Artist lately in command. "If, as everybody assumes, it is *I* who dream—only using other material—how is it that I invariably disagree with, thwart, and vex myself?"

This *alter ego* does not confine himself to dreams. A lunatic is a man who dreams wide-awake. His will is in abeyance, and the stored-up mental images stray out and blend. When the *alter ego* works harmoniously with the *waking will* we call it Imagination: when he draws on unknown latent forces we reach the realm of Mystery. And this intrudes largely into our waking life, especially in the case of the poet and the artist, and all who live in the domain of Imagination. Witness the dreams in the waking life of Shelley, Wordsworth, Keats, and I may add, of Burne Jones, and painters of the imaginative school. Now Magic is the production of that which is not measured by the capacity of the conscious working will. The dream-spirit, commanding the hidden store-house of memory, perceives what waking sense cannot. The amount of miracles, mysteries, omens, and the like caused by the action of these latent faculties is enormous. "Know thyself" means "know the universe." We are all potential magicians gifted with illimitable powers. Access to these powers can be got by steady training. Intuitive perception is in some an inborn gift, the use of which is empirical; in more it is a cultivated aptitude, as it is with the gypsy. Inherited instinct is developed from childhood. The fortune-teller makes the ignorant and credulous feel that her mysterious insight penetrates their very souls. Unconsciously the *alter ego* is awakened: it calls forth from the hidden stores of memory what a fortunate hit has paved the way for: the *rapport* between the two minds is established, and the rest is easy. Mr. Leland relates how he once told the fortune of a lady who had spent some time in the East and among the Arabs. The method was Onomancy, *i.e.*, taking the letters of her name according to numbers, and deducing the past and future. He made, as he thought, the most reckless guesses, and was amazed to find that all relating to the past was admitted to be true. He now believes that it was a species of inspiration that guided him to these unexpected results. Many will scout this explanation, no doubt, for people do not like to be disillusioned, as we see often enough when a conjuror's tricks are explained, or a pretender to occult power is exposed. But it remains as a fact that we know little of our own inherent powers. The subject is vast and I cannot pursue it. Enough, I hope, has been written to send my readers to Mr. Leland for instruction.

Mr. Leland recommends to the student the works of Dr. Wlilocki, Dr. Anthon Hermann, of Budapest, Dr. Friedrich S. Krauss, of Vienna, on Slavonic Gypsy Lore. He cites with approval Dr. Lloyd Tuckey on "Psychotherapeutics," and recommends the study of Hypnotism. To these (a very few among many mentioned by the learned author) I may be permitted to add Du Prel's "Philosophy of Mysticism," which will be found to deal in a very illuminative fashion with many points touched on by Leland.

WE hasten to correct an error into which we have inadvertently fallen. The able and exhaustive article noticed in "LIGHT" (February 7th) was from the pen of General Lippitt, and not from that of E. Mason Lisle as stated. The article appeared in "The American Law Review."

MYSTICAL Death forecrows the brow with the spiritual diadem of Power. As through the sleep of physical death the soul glides into the immortal state, so in the mystic death-trance of mortality, the world passing away like a silvery dream (by angel aid, in possibility, with the full execution of earthly duty), the spirit imparts to the soul the pre-celestial brightness of its own eternal existence.—LADY BOWYER.

ASSEMBLY OF THE LONDON SPIRITUALIST ALLIANCE.

On Tuesday evening, February 24th, Mr. W. Paice read a paper on "Pythagoras and Some Others." The fog, which has afflicted London for so prolonged a period, made it almost impossible for members to gather. Many come from distant parts, and locomotion was almost beyond the power even of the most regular *habitués*.

We give the substance of an address which many will read who were unable to hear it when delivered.

PYTHAGORAS AND SOME OTHERS.

When I chose a somewhat ambitious and area-covering title for my paper, now some months ago, it was with the idea of speaking mainly of the hidden and mysterious meanings attached to numbers by Pythagoras and by his followers, down to the time of St. Martin and the present day. That intention I have found impossible to carry out in anything like its fulness. My intentions, like those, I fear, of many others, have been ruthlessly thrust aside by the gloom of the past winter. Man indeed proposes, but anti-cyclonic conditions dispose freely of his propositions. Most freely have they done so with mine.

In looking over the history of psychical investigation during the last few years, one thing stands out pre-eminently, that this kind of investigation has apparently, till lately, been in supposed opposition to the investigation of orthodox science, as well as of orthodox theology. I say till lately, because there is considerable evidence that this divorce is gradually being forgotten and discountenanced, not only by scientific men themselves, but by Spiritualists, who are not now so ready to interpret the phenomena all in one way as they were formerly accustomed to do. True science has never been opposed to true spiritual investigation, and true spiritual investigation has never been opposed to true science. There has been such a breach as alone can be brought about by the false friend, the false friend being that dogmatic theology which said to both, "You are better apart, and what is good for each of you, out of each other's possessions, I will carry over; trust me, and all will be well." And men trusted a materialistic theology, and were deluded.

This was not so at first. Pythagoras and his followers, not to go farther back, and Plato and his disciples, knew better. Scientific investigation was to them the investigation of being, of the past, the present, and the future of man, in his essential life. Aristotle, speaking of the Pythagoreans, says: "They first applied themselves to mathematics, a science which they improved, and, penetrated with it, they fancied that the principles of mathematics were the principles of all things." And Aristoxenus, the musician, speaking also of the Pythagoreans, says: "They seemed to have esteemed arithmetic above everything, and to have advanced it by diverting it from the service of commerce, and by likening all things to numbers." That is, that the sovereign science—that science which is to all other sciences as an ultimate court of appeal, and the laws of which all other sciences are eventually bound to obey—was seen by the Pythagoreans to be of the important psychical nature that it is. No physical investigator of the present day hopes to do any good work unless he is a mathematician; his physical researches must be interpreted in the language of an immaterial science, a science whose perfection so overcame the Pythagoreans that they very naturally "likened all things to numbers," which modern chemists, at any rate, are not far off doing.

But side by side with all this—and this is what I want to point out—Pythagoras taught that the bodily life of the soul is an imprisonment suffered for sins committed in a former state of existence. At death the soul reaps the reward of its action in this life. The best go to the higher and purer regions of the universe, the worst to Tartarus. The majority live afresh in a series of human or animal forms, according to their deserts. And Pythagoras taught all this before Allan Kardec, before the era of Esoteric Buddhism, before—but here one hesitates—the era of the mystic brethren of the Thibetan Himalayas. Speculation as to the mathematical meaning of the universe went side by side with speculation as to the future of the men who were speculating, and the sorrow of the world was already there asking for explanation.

Side by side, and even overlapping each other, we have the Pythagorean science and the Pythagorean theory of an after-life.

Again, long years after, but still in Greece, in the pure air of the South, uncontaminated by the smoke of civilisation, Plato talks in the olive groves of Academe.

"An old tradition," he says, "tells of many successive births, the soul departing to Hades and returning again, so that the living are born from the dead. And if the dead had no existence, this could not be, since from something nothing can come. Moreover, experience shows that opposite states come from their opposites, and that such a process is always reciprocal. Death certainly succeeds to life; then life must succeed to death. And that which undergoes these changes must exist through all. If the dead came from the living, and not the living from the dead, the universe would ultimately be consumed in death." He then, in the same dialogue, the *Phædon*, quotes Socrates as saying: "That knowledge comes through recollection; what is recollected must be previously known."

Surely the spirit was not without witness then. And Plato had written over the entrance to the Academy, "Let no one enter here who does not understand geometry." The separation had not begun as yet.

I know that against such teaching as that of Plato and Pythagoras it will be argued that it is unreal, mystical, and all the rest of it—words which convey about as much true condemnation as the epithet "German" used to do some few years ago, when applied to theology. Perhaps this commonplace way of looking at the Platonic philosophy is as well expressed as anywhere in Dr. Smith's "History of Greece," a school book still of some reputation. "As a moral and political philosopher," says the ingenuous author, "the views of Plato were sublime and elevated, but commonly too much tinged with his poetical and somewhat visionary cast of mind to be of much practical utility." "Practical utility"! of course, that is the point, the "practical utility" of an easy salvation and four thousand a year. The impracticability of Christ's teaching has also seriously troubled even an archiepiscopal mind.

Certainly peering into things of the spirit was concurrent with other kinds of research in old Greece. The two branches of science at least ran side by side. The mighty intellects of Socrates and Plato not only noted the facts, but tried to interpret them, however possibly erroneous that interpretation may have been. From the phenomena of recollection Socrates deduced the existence of the soul; from the phenomena of death Plato argued for the continuance of life. In the perfectness of his geometry, and the multifarious combinations of his numbers, Pythagoras thought he saw the meaning of the universe.

The shadows of night, however, darkened the pellucid sky of Greece, and the Roman philosopher was but a pale reflection of his Grecian teacher. The hard story of Roman rule we know, and also the story of its destruction, and how gradually there grew on the ruins of that iron empire a new Europe and a new civilisation. With all that I have nothing to do directly, though I wish I had the ability and the time to trace the workings, small, doubtless, and obscure, of physical and spiritual research during that period. But we find ourselves at last in the presence of the spiritual teachings of Christ, crystallised, spoilt, and made tyrannical by the official theologians of a dogmatic Church. Under such conditions all investigation was difficult. Thought was suppressed, and the revolt when it came, as it was bound to do, was in favour of the materialistic side of philosophic thought. To the Protestant Reformation, and most of all to its most intense presentation that of Calvinistic Puritanism, must, I think, mainly be attributed that divorce between materialism and Spiritualism—I use the word in its broader sense—which is only now beginning to heal. I do not wish to trespass into the very properly forbidden path of religious controversy, yet it is instructive to note how common it once was to hear the boast that England was materially prosperous, that the sun never set upon its possessions, that its armies and navies were victorious because it was the land of the Bible. Interpretations as to salvation, of a somewhat facile kind, were made and believed. There was, therefore, nothing left but to advance materially, and the material side of research was naturally the one most developed. The spirit cannot be quenched, and the spiritual side was not neglected, but practical science was so separated from all religious

thought, and religious thought knew so little about science, that each imagined it was outside and independent of the other. It was, therefore, fitting and necessary, that some new development should give evidence of the existence of intelligent life other than that measured by the balance, or scraped out by the scalpel. The new development came in the shape of those manifestations with which we are familiar. And here comes in a very curious fact, that no sooner had the re-discovery of outside intelligence been made, than we got the reassertion of that same doctrine of transmigration under another form which was the central teaching of Pythagoras between 2,000 and 3,000 years before. There is no evidence to my mind more impressive as to the blighting influence of a materialistic theology than that, while almost immeasurable advance had been made in *material* knowledge, the thread of *spiritual* knowledge should have been taken up pretty nearly where it had been left at that remote period. I am not going to say anything about the rightness or wrongness of any form of belief; I merely state what appears to me to be an important fact.

We are moving rapidly now; the story of to-day is the ancient history of to-morrow, and nowhere is this more evident than in the march of psychological investigation. In one way, indeed, we have come back to the time of Pythagoras and Plato; we no longer dread the interference of science in our religion or our philosophy. The freedom of thought which has made it possible to deny the exercise of miraculous power has made it possible to reassert that power in a new form. To the ancient Greek philosopher it was an easy step from his philosophy to the consideration of his death, his pre-existence and his future fate; all this was normal to him, and so it is again becoming to us. With him life was continuous, and so it is now again with us. And he interpreted it all in the language of the science that he had; and that brings me to what I especially wish to say.

Far be it from me to condemn in even the remotest degree that desire of affection which seeks solace in communication with those who have gone over the borderland of death. I know myself too well the unspeakable sorrow which would hail as a gift from the very heavens but one touch of a vanished hand, but I say with all emphasis that the evidence of that vanished hand touching mine must be read in the clear light of the purest knowledge available. And if that knowledge decides against the evidence, the judgment, however sad, however forlorn it may leave us, must be accepted.

Of intelligence outside myself I am perfectly convinced, but what I do not know is what that intelligence is, for I do not know what my own intellect is, how it exists, where it comes from, or where it is going. I am conscious, I am possibly subconscious, I am equally possibly superconscious, and what part my subconsciousness or my superconsciousness may play I do not know.

As I have had the honour of addressing you before, and that more than once, you know that generally I am not discursive, but concentrative; the concentration which I wanted to give to my subject has been spirited away from me, and a new attack of fog has rendered the matter worse than ever. So if I have rather developed a talk than an address you will, I know, forgive me. The whole subject of life, death, matter, and spirit seems to me in such a transitional and almost chaotic state that things which seem connected for one moment, appear miles asunder the next. What appeared to be plain sailing enough ten years ago is seen in the clearer light of new investigations to be tolerably full of rocks and shoals.

Some may, perhaps, think me wrong in that I make too much of scientific research, but surely a Spiritualism that fears the light of true science is no true Spiritualism. If a man clings to the supernatural, and will have his ghosts, always eerie and at times uncomfortable, let him do so; but for myself a scientific demonstration of the existence of the soul is the one thing of all others to be desired. Plato would not have hesitated to give the proof if he had got it.

That certain people having made up their minds that such a thing as a soul does not exist, and, perhaps from an uncomfortable feeling that all would not be pleasant for them if that soul did exist, steadfastly ignore or try to destroy every scrap of evidence as to its existence is true enough, but that is not the same thing as science itself being inimical to the evidence. Modern physical research, as well as modern

psychical research, tends quite the other way. The regions but just beginning to be explored by such investigators as Crookes, equally with the regions that spread out in unknown vistas before the far-seeing gaze of Charcot and his followers, all point to something which the materialist philosophy of twenty years ago did not see even in its dreams. And if these unknown lands prove to be of a somewhat different nature from what we expected, from what, perhaps, we had ever hoped, we must accept the geography with the humility that becomes all true investigators. If some cherished hopes are blighted, some idols overthrown, newer and brighter hopes will arise, and the living God will stand revealed instead of the idols.

The discussion was maintained by Mr. Gilbert Elliot, Mr. Robinson, and the chairman, Dr. Wyld.

CURIOUS PSYCHICAL PHENOMENA.

INVESTIGATION OF THE NOTED GHOST STORY IN "BLACKWOOD,"
"CAN A MOTHER FORGET," ETC., WITH SOME CASES OF
CURIOUS PSYCHICAL PHENOMENA,

BY ELIZA BOUCHER.

In the issue of "LIGHT" for January 10th, p. 20, reference is made to a remarkable story of an apparition which was causing great excitement in St. Petersburg. The same story, with but slight variation, appeared last year in "Blackwood," and was noticed in the "Review of Reviews." I found it had spread in Catholic circles both here and in England, and I endeavoured to obtain some clue to its origin. Having been given the name of a celebrated Catholic priest in London as its hero, I determined to appeal to him. Very promptly came the reply. Not having his authority for doing so, I cannot publish his name, but I copy his letter verbatim.

"Some ten years ago, a story very similar to the one whose outline is given as happening at St. Petersburg, was told to me. I related it, as told, to a company of people, and since then, at intervals, a variety of questionings has been directed to me, as if I were the hero of it. The story, as told to me, happened at Bermondsey, in Southwark. I have never been able to discover the priest to whom it is said to have happened, nor anything that is of any consequence in proof of its truth. It is an interesting story, and there it ends."

The above shows how necessary it is that every account of supernormal occurrences should at once be given to the world, well authenticated, and without the slightest exaggeration. The following dream I took care to have thoroughly well authenticated by the friend who gave it to me, and I also copy her account (which I have preserved) verbatim. I received it a year or two since, so can only give my word now, for every care having been taken at the time to entirely substantiate it. The name is given to me, but I have no authority to publish it.

"Mrs. — dreamt that a friend of hers, whom she had not seen for some time, bought a lamp, and had hung it up at one side of a room, which struck Mrs. — as rather strange, and she wondered (in her dream) why it was. She called some time afterwards on her friend, who was out, so Mrs. — waited until she came in. She then began to tell Mrs. — that she had been out to buy a hanging lamp for the nursery, as one of her children the previous day had upset one which was on a table, and she feared further accidents. 'By-the-bye,' said Mrs. —, 'I dreamt the other night of your buying a lamp, I should like to see it, to see whether it is like the one in my dream, which was rather a handsome one.' The friend then showed the lamp, which was identical with the one dreamed of, and then proposed showing Mrs. — where she was going to hang it. This proved to be on one side of the nursery (like the dream), and on Mrs. — asking the reason of this, the friend said that in winter they drew the table near the fire, and she wished the lamp to be then over the table. Mrs. — had not seen her friend for some time, and had never heard her mention a lamp in any way. If she had called on her sooner after the dream, and mentioned it, the accident might have been avoided, for the lamp cut the child's face in falling, and set fire to the carpet."

One of the most striking accounts of supernormal sounds which has ever come to my knowledge directly from the

person concerned, is that of rappings heard at various intervals in the house of a lady of my acquaintance, for at least ten or twelve years. They are sometimes so loud as to attract the attention of visitors in the drawing-room, who naturally ask the meaning. No secret is made to friends of the occurrence, and they are simply told that the sounds are of a supernormal character. Strange to say, although so loud and distinct, no intelligence (or but very slight) is shown, and if messages are attempted, they have no sense or meaning. In April of last year the account was: "Our invisible visitors have been very silent for the last two or three months, until the day before yesterday, and yesterday it was very distinct."

About the middle of last month the lady said, "I am afraid I cannot give you any satisfactory news about our ghostly visitor, it still comes the same as ever, but with nothing more tangible or intelligible in the result. I have lately had my drawing-room altered, turning in a small room at the side, which I thought might have produced some alteration in the sounds or visits, but it has not; all is exactly the same in sound and frequency."

Some years ago in the same house, and exactly at a particular time in the evening, the sound of a horse at full gallop was constantly heard, but that has now ceased.

It has been suggested that the rapping phenomenon may be due to elementals, and this really appears the most reasonable theory on the strange subject.

Bruges.

MATTEI TREATMENT.

The Hon. Percy Wyndham requests us to publish the following letter respecting some cases of Mattei treatment:—

DEAR MR. WYNDHAM,—Your letter published in "LIGHT" has been forwarded to me. I regret that you should have referred to my cases so long after our conversation in the train (which took place a year ago last June) without authorisation from me. The case of intractable jaundice, which had resisted all the usual modes of treatment, certainly gave way to the Mattei treatment, as applied by Professor Surville and myself, in a few days, and no relapse has occurred. In one of the cases of cancer the disease recurred in another organ, and although the treatment relieved pain, yet the disease eventually proved fatal. In the other case the enlarged glands occurring after the removal of a malignant epulis entirely subsided, and up to the time I saw the patient a month or two ago, has never caused further trouble. Of the action of the remedies it is impossible to say much, but in certain cases in which operation is refused by the patient, or when inexpedient from the position of the growth, I still hold the opinion that the Mattei medicines are not to be ignored in the treatment of such cases.—Believe me, yours truly,

HARCOURT COATES.

17, Endless-street, Salisbury.

February 23rd, 1891.

P.S.—I have no objection to your publishing this in "LIGHT."

DISSEMINATION OF "LIGHT" AND OTHER SCIENTIFIC JOURNALS.

Messrs. Cox and Co., manufacturing electricians, 11, Fetter-lane, E.C., are opening a new department for supplying scientific books and periodicals with all despatch to their clients. Among the periodicals we notice "The Astronomical Journal," "British Journal of Photography," "Chemical News," "Electrical Engineer," "Knowledge," "LIGHT," "Nature," "Photographic News," "Science Gossip," "Scientific News," and many others. Among the books are many scientific works such as Guthrie's "Electricity and Magnetism," Tyndall's "Heat" and "Sound," Tait's "Frictional Electricity," Ganot's "Physics," and like standard works, to be had at a reduction of 10 per cent. We have no doubt that this will be a great convenience to customers, and is a departure greatly to be commended. We shall gladly co-operate.

WE never do evil so thoroughly and heartily as when led to it by an honest but perverted, because mistaken, conscience.

To the Christian, death is not an end, but an event in life, a new start with an extended knowledge and a purer love.—BISHOP OF LINCOLN.

LETTERS ON "LIGHT."

(FROM A CORRESPONDENT.)

- I. (January 24th.)—How much can we bear to Know?
- II. (January 31st.)—Can Spiritualists Organise? Not on mere Belief in the Unseen. Our Father and our Mother.
- III. (February 14th.)—Why are we not all able to Communicate with the Unseen? Chiefly addressed to those who cannot get a Message. Suggestions on Guides, Tasks, Loves, the Soul's Home.
- IV. (February 21st.)—Inequality explicable by The Lineage of Souls. Twin Souls choose Lineage before parting for Evolution. Lineage Explains Magic, Religions, Sex.

V.

OUR FREE FIGHT OR STRUGGLE FOR EXISTENCE IS DUE TO CORRECT LINEAGE. EFFECT OF LINEAGE ON PSYCHIC LIFE.

Having set myself to answer the question, *Why cannot we all communicate with the Unseen?* I shewed how doctrines already under the notice of Spiritualists might be used, notably those of Re-incarnation and Karma (III.). I said I had used them (1887), trying to explain the element of injustice, which had been a life-long study with me, and appeared as plainly after I accepted the idea of human spiritual evolution as before; I said that directly I began to apply this, and to "read Karma," I had been led to see the steps of choice reaching backward, through all injustice, to some very early moment of election, which indeed looked to me the earliest of all, so far as evolution is concerned; that this early moment was intended to govern or influence all subsequent choices; that these fall into line—two lines being open, two early decisive choices being offered; hence I said: The soul chooses its Lineage. Thus Lineage is the first step in Karma, which you can no more "read" unless you know Lineage is its first step than you can see what life is if you are ignorant of, or hostile to, the idea of development or spiritual evolution. I said that my life-long study of injustice in History and daily life had led me to see there was some consistency running through it, and hence to surmise the existence of some management or some policy bringing it about, by turning to account whatever was available for this bad end; and that the study of Karma only confirmed this, the discovery of the Lineage of Souls only showed how far back that policy could have been working; and also that here seemed set its limit; at that earliest choice injustice had not interfered; nor were injustice and our struggle for existence its necessary consequences. I gave the name Correct Lineage to the people who seem to have the best chances; and No Lineage to the others. I said that the doctrine of the Lineage of Souls had come to me in fragments only, but that I should arrange these in as self-explaining a manner as possible (IV.).

After my glimpsing of the Lineage of Souls (1887), my next great instalment of truth was October 6th, 1889. I was pondering: How do souls choose their Lineage? How can anything be called a "choice" which is not preceded by any experience? A spirit, who came often at that time, appeared suddenly and said: "It is very simple. It is no more than this." And he held out his hands. In one palm lay a Black stone; in the other, a White stone.

(As I then understood it, he "showed" me; he really revived my recollections; at first I was not quick to distinguish one process from another.)

Simultaneously I knew that Black means "concrete," or "definite"; White means "the idea." Black does not primarily mean "Wicked"; but White does primarily mean "Good."

To choose the Black stone means "Give me the right to progress through what I can perceive, through using the expression of anything as I find it; through taking people and things as they are and not as they ought to be. Give me first the form, and through it I will find my way to the idea, when and if it suits me."

To choose the White stone means "Give me access to ideas, and let my progress be measured by my power of finding expression for them."

It is easy to see that the White choice, being the higher, ought to contain fewer dangers than the Black. The White opens no door to wickedness; the Black does, though it by no means pledges itself to let wickedness come in. Thus it is not possible to say these two choices might be but initial ones in two equally safe paths of Lineage, leading to the same end: complete development into goodness and wisdom. The

Black merely ask to have the *thing* first and the *meaning* afterwards; the White merely ask to have the *meaning* first and the *thing* afterwards. It is easy to see the dangers involved in choosing the Black stone: literalness, narrowness, indifference to any form of way of living save that which concerns you; selfishness, and need of long education into the solidarity of Humanity. It is easy to find among the White stone souls dreaminess, unpracticality, confusedness of ideas, all which may be good, but perhaps not workable in the style proposed; a love of going round admiring ideas and schemes, without training their own executive powers and putting their devices to the test of practice. It is also easy to find them without these defects; good without any drawbacks to their value. "Never prophesy, unless you know," says Artemus Ward. I believe Correct Lineage in choosing the Black stone chose a way of growing which was inverted, a roundabout way at best, and one full of inevitable dangers. I believe No Lineage chose the right way in choosing the White stone, and that their defects are due to ousting from fair opportunity. Let us make an indulgent estimate of probability and see whether we are justified by the facts. Let us admit no more than that each Lineage would have its besetting sins; that there would be rivalry, claims and counter claims to superiority of method and attainments.

It is a far cry from this indulgent estimate of probability to the facts as we have them on this earth, viz. (1) All the Great Wicked are and have been Correct Lineage. (2) Consequently Correct Lineage have been all the "lost souls"; i.e., those sentenced to dissolution, put back to perform rounds of evolution all over again; or those sentenced to extinction, broken up without any promise being given or any likelihood of a further chance. (3) The Great Wicked have attained their hideous position by persistent antagonism to No Lineage souls, suppressing them so far as possible on all planes of evolution. (4) The Great Wicked could not have attempted this without enlisting the majority of Correct Lineage souls on their side. (Surely accomplished by working on their love of holding the apparent ground? which is the easiest way to blind them to the real issue.) (5) This heinous crime against humanity was carried on at some epochs in the form of a dead set against No Lineage and such good souls of Correct Lineage as refused to concur in this; a great battle took place, once at least. All caste organisation is resolvable into the attempt of Correct Lineage to govern Humanity's evolution. But where caste was imperfect or broken, the struggle worked as we see it in our own day, blindly, horrible to both Lineages alike, utterly inexplicable as to its genesis, utterly unmanageable in its phases.

What the bad among Correct Lineage have done and how they have done it could hardly be better described than by some words of Professor Huxley, who sees the net result, but not its origin or process of becoming, as I am describing it. He attributes the struggle for existence to Nature's unchecked action. What he calls "the natural order" is the one-sided state of affairs brought about by Correct Lineage souls having things all their own way for countless ages and on all planes of evolution (as I will show in later letters).

"The natural order of things—the order, that is to say, unmodified by human effort—[warped by Correct Lineage]—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."—Huxley, "Nineteenth Century," quoted in "LIGHT," May 24th, 1890.

Few will deny the correctness of this description; everyone is asking how such an awful state of things has come about. My thesis is that it came about from the souls choosing the Black stone, signifying, "Let me progress through forms to ideas," this choice being afterwards given unfair advantages. But how can their choice of "forms before ideas" have made such a future record possible as Huxley here describes?—that it was not inevitable we feel at liberty to infer from the excellent lives led by thousands of Correct Lineage souls; permitting ourselves to argue that if all had been as good, that Lineage could never have turned orderly evolution into the Free Fight.

(To be continued.)

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, W.C.

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Light:

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

SATURDAY, MARCH 7th, 1891.

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.

NOTES ON PSYCHICAL DEVELOPMENT.

II.

The book to which we have referred (in Part I.) is Reuben Potter's "Voice from the Heavens." In the introduction he gives a most remarkable account of his development to a state when he was enabled to hold face to face converse with his spirit-guide and to talk as one man talks with another, not in the subjective voice or by impression, but, as is alleged, in audible tones. The story must be greatly condensed.

Mr. Potter was on a visit to a relative in an Eastern city, and in converse with a lady on spiritual subjects, when he first felt a trembling and tingling sensation in his body, which seemed to be under the control of a mind not his own. He walked the floor with strange gestures, and his hand was controlled to write messages on paper or by tracing the letters in the air. Even on waking out of sleep he found his hand still at work, and his body as though charged with electricity.

A new development succeeded. These letters traced in air became intelligible to him, and the words so formed were repeated audibly by him. The mental condition was perfectly normal. This state of things continued "for weeks." He left *via* St. Paul for the Pacific coast, and while waiting for the train had several indications of the highly magnetic state in which he was. A newspaper remained almost rigid in the air before him, quite unsupported. A shower of pebbles was attracted and fell at his feet. A vision was shown to him of a luminous square projected on the wall of the waiting-room, the details of which need not here be given.

In the train there was a violent pounding on the window shutters. He moved his seat, and the noise followed him. When he retired for the night (the car was fitted with sleeping berths) the pounding was louder than ever. The passengers tried to find out what it was and finally sent for a brakesman, but they could make nothing of it, though *all heard it*. At his destination he went to the house of a friend, where the unnatural look in his eyes attracted attention at once, as well as the continuous tremor of his body. Fearing that he might be thought mad, he went to a hotel, only to be thrown on to his feet

and pushed, by a hand palpably felt, back to his friend's house. A room was given him in a small house in the grounds at the back of the main residence. There more physical manifestations took place. The outer door flew open before the knob was touched, and rattled violently when closed; the window curtains stretched out as though blown by a strong breeze, though the windows were closed and the night still. Much more of the same kind goes to show how thoroughly Mr. Potter was charged magnetically. "Ethereal magnetism" the spirits called it. The eyes were hot and painful and sleep impossible.

When the experiment was over and the heat in the eyes gone, he found his inner vision opened, and beheld several spiritual beings clairvoyantly. The next night a further experiment was made. He felt as if inhaling a current of ether-laden air or rather of ether-air, *i.e.*, air charged with the mysterious ethereal quality which had made him so magnetic before. This time it was not a vision that he saw: he quitted (or seemed to quit) the body and occupied another form, seeing scenes in the spirit world. The magnetic state was even greater now. The water, as he washed, flew off in spray from his face. His eyes retained the same weird look; his body the same continuous tremor. For thirty days this had been going on. No wonder the poor man was exhausted: no wonder his friends thought him mad.

Next came clairaudience. He heard sounds at first subjectively: then they became audible to anyone who was near. Voices in a similar way began subjectively and ended by being of the same character as his own. At first they made themselves subjectively intelligible, and he repeated the sentences with his own mouth. Then they separated themselves and held audible converse with him. It is impossible in the space at our command to go into further detail. Suffice it to say that when the purpose was served the visible appearances and the sounds ceased, but the facility for conversation with spirits has developed until there is now no difference between a conversation held with a friend in the body and the being from another world whose instructions this little volume contains.

There are many points in this marvellous narrative which work in with the experience of those who have intelligently observed the process of development of psychic power in themselves. The highly charged magnetic state of body: the tingling in hands and limbs; the attraction of small objects to them in certain states, nay even of large solid objects such as chairs and tables; the gradual upward growth from raps and tilts through subjective clairvoyance and clairaudience to the Open Vision and objective communion with spirit; and, this attained, the cessation of the means by which the end has been reached: all this is the familiar experience of the medium of the higher development.

NEW NOVEL BY MR. ARTHUR LILLIE.

A novel of weird interest, entitled the *Cobra Diamond*, is, we understand, to be issued this week. It is from the pen of Mr. Arthur Lillie, and is in three volumes. One character, Madame de Puffendorff, is in mysterious communication with a Tartar in snowy wastes, one Wung Dumpy (the "ocean of inexplicable qualities"). Oddly enough, a German naturalist, in the *Cornhill* two years ago, announced that the Cobra really does secrete a stone which is luminous when wetted, and is used by the snake to decoy the male glow-worm, who takes it for the female. He asserted that he had witnessed this fact in Ceylon.

In proportion as we are more and more unfettered from the shackles of time and sense, we hear resounding with deeper magnificence the words: "Follow thou Me." The natural life may be pierced and crowned with thorns, while the soul, rising with resurrection wings in its relation to the spirit, realises the brilliant foregleams of its glory.—LADY BOWYER.

A NEW SOCIETY FOR THE INVESTIGATION OF SPIRITUALISM.

An important movement is being set afoot in the United States, which has for its object the investigation on scientific lines of the phenomena of Spiritualism, pure and simple, in much the same way as the Society for Psychical Research has set to work in a much wider field of research.

The "Psychic Investigation Association" is fathered by the names of men who will command respect for ability, sincerity, and position. They are the Rev. Minot J. Savage, Unity Church, Boston; the Rev. Edward A. Horton, Second Congregational Church, Boston; the Rev. R. Heber Newton, All Souls' Episcopal Church, New York; the Rev. Edward Everett Hale, Boston; the Editor of the "Arena," Boston; Mrs. Mary A. Livermore, Melrose, Mass.; and the Rev. T. Ernest Allen, Fourth Unitarian Society, Providence, R. I. (to whom communications are to be addressed).

The purpose of the association is to apply the rigid scientific method to a critical investigation of Modern Spiritualism, so as to formulate the method of psychic science. "The great emphasis is to be laid upon actual experiments with mediums; every other line of work will be subordinated to this."

It is desired to enlist as members: (1) Ministers of all denominations, because of the connection between any truths so discovered and theology and the general welfare of humanity; and because they are the guardians of public morals, and so would discountenance anything immoral should such be shown to constitute an integral part of Spiritualism. (2) Professional men, as capable critics duly trained. (3) Members of various schools of philosophy and others who are advocates of Spiritualist and other hypotheses explanatory of the phenomena observed.

A criticism of the prospectus of the association is invited, we will say that there is one sentence in it that inspires us with some alarm. It is this—"We wish the phenomena under consideration to run such a murderous gauntlet that only those vitalised by truth can emerge at the end of the line." That way danger lies. The experienced Spiritualists, who, we trust, will form part of the new Association, will tell the investigators that to impose conditions is to court failure. It is easy, as has been abundantly proved, to make any manifestations of spirit-power impossible by imposing, from a platform of ignorance such as we all more or less occupy, conditions that cannot be complied with. We hope that the method employed will be one of careful observation of whatever may at first occur, without seeking to impose on the unseen and unknown operators any hampering conditions. When phenomena have been observed they cannot be too carefully tested and tabulated.

We have nothing but good wishes for the venture.

A TALE OF SOCIALISM AND POLITICAL ECONOMICS.*

Originally printed as a serial in the "Banner of Light," this short story is now published in the form of a novelette dealing with the future of labour and capital, and foreshadowing a system of integral co-operation as the next step in the solution of these complex problems. Upon these burning questions it is not our province to express a reasoned opinion, much less to arrive at a definite conclusion. No student of current politics can fail to see that on their happy solution largely depends the future welfare of all communities. The British Legislature is recognising that fact; leading men of both the great parties are showing an inclination to force labour problems to the forefront, and that which has long been shelved has a chance once more of securing attention. To those in our ranks who interest

themselves in the outcome of what Spiritualism teaches, Mr. Morse's speculations will afford food for thought. The story is interesting and well told.

SPIRITUALISTIC FRAUDS.

"The Evening News and Post" of the 18th ult. gave publicity to a statement respecting the recent exposure of fraud at 61, Lamb's Conduit-street, and insinuated, or rather stated, that we had suppressed any account of the facts, though they were within our knowledge. As a matter of demonstrable fact we published editorial comments on the affair as soon as it was brought to our cognisance, and in our very next number. We addressed to the Editor the letter subjoined, with the result which his editorial note shows. It may be taken as proof of the impartiality which we always endeavour to maintain that we are between two fires: that of the hot-headed anti-Spiritualists who shout blood and fury; and that of the enthusiasts who laboriously try to prove what we have never denied, the possession on the part of the incriminated mediums of true psychic power. We are not likely to be diverted from the discharge of a plain duty by these tactics. The letter above referred to we append. It appeared on February 27th.

To "The Evening News and Post."

SIR,—My attention has been drawn to a paragraph in your issue of the 18th inst., respecting the exposure of certain fraudulent practices on the part of "mediums" at 61, Lamb's Conduit-street. The writer heads his paragraph, "LIGHT," the Spiritualists' organ, knew the story of the swindling mediums, but said nothing."

This, sir, is evidently the result of a hasty and careless reading of the leading article referring to the exposure ("LIGHT," February 14th, p. 78). It is therein stated that the writer had his suspicions aroused as to the *bona fides* of Husk by what he observed at a private séance at Norwood. He arrived at the conclusion that the phenomena were not genuine; but "did not feel justified in dragging into print the names of private persons" on suspicion, and bided his time. "The time has come, and the impostor stands pilloried."

Surely, sir, it is obvious that this statement does not refer to the recent exposure, of which the first intimation I had was got from a cutting from your paper sent to me by a correspondent. It was used as material for the article from which I have quoted. The occasion to which the remark above cited referred was long antecedent.

It has been my desire in conducting "LIGHT" to hold an even balance and to deal in a spirit of perfect impartiality with all subjects that require notice. I therefore felt this imputation, erroneous and unfair as it was, keenly, as I did the further sneer against the credibility of all Spiritualist journals.

I have no wish to say more than to ask you, in justice to me, to insert this explanation, and to withdraw the statements of which I complain.—I am, &c.,

February 25th.

THE EDITOR OF "LIGHT."

[We willingly print the above letter, as we find that the writer of the article complained of erred. While it is true that the editor of "LIGHT" had reason to suspect the *bona fides* of the medium, he had no proofs of them, and could not therefore denounce him. It was "The Evening News and Post" that furnished the proofs, whereupon "LIGHT" immediately spoke out. There remains, therefore, no reflection upon the good faith of the editor of the Spiritualists' organ.—Ed. "Evening News."]

ASSEMBLY OF THE LONDON SPIRITUALIST ALLIANCE.

The next Assembly of the London Spiritualist Alliance, as already announced, will be held on Tuesday next, March 10th, at 7.30 p.m., when Mr. Everitt will deliver an address on "Spiritualism in the Provinces: Notes of a Visit to the North of England."

THE prophetic relation reveals to us that while we are lamenting our weakness and failure in the flesh, the Divine Mind in its eternity of knowledge apprehends us also in the cycles of futurity, but adapts the communications to our present consciousness. Our aspiration should be by faith to rise higher and higher into our future self, the radiant personality of perfection, by which ascension prospectively the Infinite Intelligence can proportionately heighten the revelations to what we shall be rather than what we are.—LADY BOWYER.

* "Wilbraham's Wealth." By J. J. MORSE, 80, Needham-road, Kensington, Liverpool. (Progressive Literature Agency. 1s.)

DEFINITION OF TERMS USED IN SPIRITUALISM.

By DR. CYRIAX.

FROM *Neue Spiritualistische Blätter*.

Translated by "V."

Spiritualism, also called Rational or Modern Spiritualism, apart from the philosophical meaning, is the term applied to the pure teachings of the spirit, which since March 31st,¹ 1848, have been communicated to mankind by spirits in almost countless manifestations.

The principles or dogmas of Spiritualism are: that there is one God, the origin of all that exists; that man has an immortal soul, for whose salvation he is himself responsible; that human life is an endless one, which is not interrupted by death; that life in the next world is closely connected with our earthly life, so that all our actions continue to have their effect after the death of the body; that soul and spirit² after leaving the mortal body ever strive after a higher state of perfection, and that the dead can, in accordance with well-defined natural law, communicate under certain conditions with those still on earth.

Spiritism.—About the year '50, the well-known French lawyer, Rivaille, under the name of Allan Kardec, founded the doctrine of Re-incarnation,³ and to distinguish it from Rational Spiritualism, which obtains in most Protestant countries, he called it "Spiritism."

Re-incarnation, re-embodiment, is the doctrine taught by Kardec, that man cannot be sufficiently prepared for eternal progress by one earthly life, but that he needs repeated existences on earth; and that for this object the spirit of a departed person again and again re-incarnates itself—that is, must allow itself to be born as an infant, in order constantly to pass through a new life on earth.

Palingenesis.—The multiplicity of earthly existences, as taught by Allan Kardec.

Medium, intermediary, mediator. This is the name by which those persons are called through whom spirits are able to manifest.

Medial, belonging to a medium. When it is observed that spirits endeavour to influence some person in order to manifest through him, he is said to be medially endowed.

Mediumistic, proceeding from a medium, or taking place through a medium; for instance, mediumistic writing, that is, writing by a spirit through a medium.

Mediumship, the gift of being able to communicate with spirits.

Phase.—Phases of mediumship are the different modes of spirit manifestation; thus it is said that a person passes through the phases of physical manifestations to those of spiritual, &c.

Manifestation.—By this term are understood all the various phenomena observed with mediums. There are "physical" manifestation, that is, movements of tables, chairs, &c.; then "semi-physical," such as raps, mechanical writing, &c.; then "chemico-physical," to which belong the apport or disappearance of water, &c., the passing of matter through matter and the phenomenon of materialisation. Then come the semi-spiritual and purely spiritual manifestations.

Materialisation, embodiment. By this is understood the power of the spirits to form for themselves temporarily a material shell, like to that of their former earthly body, so that they may be recognised by their appearance. In genuine materialisations, therefore, the actual figure⁴ of the departed person is seen. The spirit John King speaks of this as the greatest chemico-physical achievement of the spirit world.

If the power is not sufficiently strong to form such a figure for at least a few minutes, the spirits use the medium, whom they cause to come forward, so altered and disguised, that people think for a moment it is really the form of the spirit, as he possessed it in earth-life. These manifestations are called by the name of

Transfiguration, as by the power of the spirits the appearance of the medium is so completely changed in size, features, &c., that he appears to be another person.

Trance, deep, magnetic sleep. There is a difference between complete and semi-trance. In the state of semi-trance, the medium is in a half unconscious condition; he knows that he is obliged to do something, and does it with-

out being able to help himself. He is conscious of an invisible power, which impels him to do something, without being aware of what it is till it is done—just as in hypnotism. Communications given through mediums in a state of semi-trance are little reliable, as they are always more or less intermixed with the medium's own thoughts. In full trance, mediums are in a deep, magnetic sleep and completely unconscious, so that they cannot be considered responsible for anything they say, write or do, but are, as it were, simple instruments for the use of the spirits.

Phenomena.—Thus, in Spiritualism, we call all feats performed by the spirit world in our world of the senses.

Mechanical Writing.—The medium is perfectly conscious, he knows that he is writing, but not what he writes, as it is the spirits who are controlling the muscles of his arm. Spirit writing also may occur in the state of deep trance.*

Speaking Medium.—We have here three distinct phases. A medium may speak under "inspiration," so that his thoughts and language are given him by the spirits, although he is perfectly conscious; or he may speak when in trance, and here again this may occur either through the thoughts and words being given to him, or by the spirit taking possession of his entire organism and making use of it, just as if it were his own; so that he speaks through the medium in his own manner, using his own language or dialect, and the gestures or peculiarities common to him when on earth. This is called "Personification."

Test, or proof.—A test-medium is one through whom the spirits are not only able to prove the manifestations as coming from them, but can furnish proofs of their identity with former men, by giving their names, age, place of abode, time of death, &c., as well as by speaking of events which could only be known to themselves.

Clairvoyance, clear-sight.—We understand by this the seeing spiritual things with the spiritual eye, as well as seeing occurrences taking place at a distance. This power is mostly found possessed by somnambulists, or sleep-walkers—persons, that is, whose spiritual senses are active while their bodily senses are asleep—but it is likewise possessed by persons who are quite awake, who have the power to place themselves in connection with the spiritual world, and in a measure to transport themselves in spirit to distant places, where they can see and tell of what is happening. These persons are called clairvoyants or clear-seers. But frequently a so-called clairvoyant does not possess this gift of himself, but receives these communications about spiritual events or distant localities from his spirit guide.

Psychometry.—By this is understood the gift certain persons, called psychometric mediums, possess of placing their minds in communication with the interior spiritual qualities of certain things (medicines, for instance), by touching them, as well as with their surroundings, and describing events connected with the objects touched. For example, a piece of marble broken from a statue dug up at Athens, or from a temple, is placed in the hand of one of these mediums; after a short time he has before his spiritual vision not only the entire statue or temple, but the city in which it stood, the surroundings and the inhabitants in the attire they wore at the time, and can tell if the statue or building was destroyed by an earthquake, fire, or war. Thus Professor Denton gave morsels of a meteoric stone to twelve mediums, eleven of whom gave him a similar description of a destroyed planet from which the stone had fallen. If a certain medicine is placed in the hand of a psychometric medium, he can mentally experience and describe its effects upon the body. In the future it may even be possible to discover the author of a murder through a morsel of the blood-stained clothing, by means of which the mode of the crime and the person of the murderer might be described, thus leading easily to his detection. This phase of mediumship is still much too little developed, because it requires such highly sensitive, as well as cultivated, persons, who would be capable not only of seeing the object or occurrence, but of correctly describing it in suitable language.

*Psyche*⁵ (literally the breath), the inner being of man, composed of soul and spirit.—Certain occurrences, which

* Direct or independent spirit writing is performed directly by the spirits, without the medium's hand being made use of. Direct writing usually takes place on a slate or paper held under a table, or covered with another slate, so as to secure the necessary condition of darkness.—TRANSLATOR.

resemble spiritual manifestations, but which cannot be regarded as due to the action of spirits, may be looked upon as proceeding from the psyche of the man or medium himself. It is necessary, therefore, to exercise judgment in considering these phenomena, and not to ascribe what is due to the power of the medium's own psyche (and this power is very great) to disembodied spirits, but only such manifestations in which the action of supernormal intelligences is indubitably proved.

Magnetism,⁶ called likewise animal-magnetism, bio-magnetism, healing magnetism, or life-magnetism, comprehends all the phenomena known under the name of hypnotism or mesmerism.—About a hundred years ago, Dr. Franz Anton Mesmer made the discovery that by passes made with the hand similar effects could be produced upon patients as by strokes made with a magnet, and, therefore, gave this force, proceeding from the human organism, the name of animal-magnetism. Hypnotism is only one phase of magnetism, and differs principally from the latter in that its operation is combined with unconsciousness, sleep and immovability of the limbs, and is, therefore, less to be recommended for healing purposes than magnetism, by which cures are effected by means of so-called magnetic strokes and passes, without a state of unconsciousness or catalepsy being produced. By magnetising, the positive, healthy life-magnetism (nerve-fluid) of the magnetiser is transferred to the patient, and thus his cure is effected; while in hypnotism ideas are called forth by suggestion in the patient, in place of his own, which he has no power to resist, and thus the psyche of the patient is forced to accept the *suggested* or substituted idea of health, and unconsciously to use it for the cure of his malady.

Intuition.—This is the highest phase of mediumship, and signifies an interior sight, an immediate recognition of principles by the discernment of natural processes, and of great fundamental truths without the previous process of reasoning. A sort of spiritual clairvoyance is always united with this faculty of intuition, and thus mediums who write or speak under intuition have presented to them by the spirits, pictures, which set forth before them the spiritual processes underlying earthly ones.

Spheres.—Under this term we understand the different localities and places of abode in the spirit-world, corresponding to the various grades of development; thus we speak of the lowest sphere, of the earth-sphere, of the first, second, or third spheres, &c.

Hallucination, deception of the senses.—By this is understood apparitions or phenomena which only exist in the imagination. A person believes that he sees or hears something which has no real existence, while by *Illusion* a deception of the senses is understood, which is due to a false conception of actual things or occurrences.

¹ And long before.

² Soul: yes. But we know nothing of spirit. Doubtless it progresses, but it is cognisable to us as soul.

³ Introduced to France. The doctrine is very ancient.

⁴ It is probable that there are various kinds of materialisation. Whether in all the "actual figure of the departed" is presented is a moot point.

⁵ A word not in use. If it were it would be the equivalent of soul.

⁶ Magnetism has a definite scientific meaning, and its use is better avoided in psychics.

While Dr. Cyriax is to be commended for an attempt to define obscure terms, it will need much careful discussion before satisfactory definitions can be arrived at. We have noted a few points on which we venture to differ. There are many others which, in our judgment, require either expansion or modification.—Ed. of "LIGHT."

MR. W. H. COTTON informs us that he is prepared to continue the work which the lamented decease of his wife, Mrs. Louise Cotton, interrupted. He may be addressed at 7, Hogarth-road, South Kensington, S.W. His fixed hours, by appointment, are at 10, 11.30, 2, and 3.30. Fees vary from 2s. 6d. to a sovereign, and lessons of one hour each are at three for a guinea.

SPIRITUAL overcoming is the wider unfurling of the standard of celestial work, upon the iron severity of accomplished duty, upon the arid, unrequited summit of overwhelming human effort, while still battling with the forces of sin, the forces of self, and the forces of the world: thus the spirit, asserting its supremacy of existence, advances in its power and majesty, while the drapery of corporeal life falls in folds of crimson-hued martyrdom, as a willing hecatomb to the spirit's glory.—LADY BOWYER.

A REMARKABLE EXPERIENCE.

BY JOHN WETHERBEE, OF BOSTON, U.S.A.

Dr. N. B. Wolff, a veteran Spiritualist, the author of "Startling Facts," has lately had some startling experiences, which he has printed in "The Cincinnati Inquirer." They are so startling that they have elicited some criticism from Spiritualists, who have not had his and my experience. The only point I should criticise would be the reality of the spirits being the historic French potentates they claim to be. The initials of the doctor's name stand for Napoleon Bonaparte. He was born about the time the eminent French Emperor was in his glory, and events must have impressed his parents, for we do not know how far psychic influences extend; and then when one thinks of it, why should not great as well as small personages put in an appearance? Only, not myself associating with such in this life, I hesitate as to their identity. But of these wonderful experiences of Dr. Wolff, I have no sort of doubt of their being spirits. Being spirits, after all, is the main thing. It seems this séance was held in remarkably good light. As I have had wonderful experiences with this same medium, Mrs. Fairchild, under perfect test conditions, I will relate an experience of materialisation in a bright light, which I consider memorable, and I am hoping they will in the future be oftener repeated, as we know there has been great improvement since this phase first appeared.

The circumstance to which I refer happened thus: I was taking a walk with my wife, and happened to be near this medium's residence. As she was soon to leave the city, we made her a call; it was purely accidental. When about retiring, she said to me, "Don't go, Mr. Wetherbee, I want to give you a private séance." This lady was under great obligations to me, and I suppose she desired to express them in this way. Just then the front door bell was rung, and she went to the door. My wife was a little nervous on this occasion, and when she heard at the front door the voice of Mrs. Shepard, a lady she knew, she was glad, and went out of the room to ask her to stop and attend the seance, saying to Mrs. Fairchild it would make no difference. While these ladies were in the front entry I looked into the cabinet, which was at the end of the room. It was empty and I walked all round it. I had no doubt of that fact, but not knowing what might happen at the séance, I thought it best to be able to say that I attended to that point.

The room was large—40ft. by 20ft. Soon the three ladies came in, the medium turned the gas in the two chandeliers down low so as to make it semi-dark, and said to us, "Can either of you ladies give us some music on the organ?" One could not, but Mrs. Shepard tried to finger a little, when a white-robed spirit came out of the cabinet; it was Mrs. Shepard's spirit daughter; she took the seat at the organ and played beautiful music. The medium had not been near the cabinet, and I was the last one in it, as mentioned. It will be remembered that Mrs. Fairchild does not sit in the cabinet, as is usual, but remains on the outside and walking the room during a séance; and she was doing so then.

After that, for an hour or more, came out many spirits. do not propose to write about them in this article, which is for a purpose.

I will mention, however, that my son came out and up to us, as we were sitting near the cabinet, and his mother and myself walked with him, one on each side, to the front end of the room, where he said to me, "Father, you go and take your seat, I want to talk with mother." I did so, and the two talked together for ten minutes. Ex-Senator George W. Morrill came out; he was a great friend of this medium. He had lately become a spirit, and was the most perfect materialisation I ever saw, in size, complexion, and sandy hair. I needed no announcement to recognise him. He thanked me for standing by this medium, and [said] that Colby would come to his senses some day. We understood each other perfectly.

The foregoing is an introduction to the fact which is the main object of this article. The medium at this time was standing near the centre of the room, under one of the chandeliers, about twenty feet from us. She said, "Mr. Wetherbee, how would you like to see a spirit materialised in the light?" her hand on the gas-burner. I said, "Very much," but never expected to see such a manifestation. She turned up the gas to its full height, and the room became

light enough to read a newspaper where I was sitting. I expected to see a spirit come out of the cabinet into the light room, but instead, right on the carpet, as if coming out of the floor, was a slouch hat, a head under it and body slowly following until the full form stood squarely on the floor. This was in plain sight, about two feet from where the medium was standing. I recognised it as the spirit that often comes to me in that queer way, who calls himself Ralph Huntington. It is not exactly a *fac simile* of that particular old friend of mine, who became a spirit some twenty years ago, but he has given me tests that are evidence it is he, so I, as in duty bound to, give him the benefit of the doubt. When erect we recognised and walked towards each other, shook hands, were introduced to the two ladies, so I was not in the hypnotic condition, but in full command of my senses. We then walked up and down the room, and talked together for about ten minutes; when near the cabinet he said good-bye, and went into it out of sight, and that was the end of the séance. I went instantly into that cabinet, and found it empty. There was no outlet out of it except into the room where we all were, so that spirit had vanished—was *non est*—and I consider it one of the most satisfactory materialisations that I have ever witnessed.

LETTERS TO THE EDITOR.

The Exposure.

SIR,—I scarcely like adding to the vast number of letters which have already appeared in connection with this unfortunate scandal, and but that I see no suggestion as to the prevention of such scandals in future, I should not now have written. Having had a fair amount of experience in occult phenomena, and knowing the dangers of mediumship from the Theosophists' standpoint, I am, perhaps, more inclined than many others to hold my judgment in abeyance as to the moral culpability of the mediums. Not being a professed Spiritualist, my *amour propre* does not tempt me to defend mediums at all cost, and, therefore, I hope, anything I say or any suggestion I make will carry some weight. First I will consider the doubt which must exist in all experienced minds as to the *proof* of deliberate fraud. As far as the evidence has gone, I see no *proof* of such. It is, at the same time, no use arguing with sceptics on this point, as only a thorough acquaintance with hypnotism and the abnormal constitution of mediums can give any explanation other than those of wilful deceit. We, therefore, who know that Mr. Husk and the other mediums present *could* have been entirely under the influence of the entities which preside at such séances, should be careful not to condemn these mediums on insufficient evidence, and the only evidence which could be called sufficient would be the proof of *premeditated* fraud. But while using every effort to save mediums from unjust condemnation, we should demand that our caution in judging them and our desire to help in re-establishing their shaken credit should be rewarded by their consenting to sit only with test conditions in future.

It has long since appeared evident to me that, from a pecuniary point of view, this system would be an advantage to mediums, and who can doubt but that inquiry into the phenomena would be stimulated by this method? Conducted as these seances are, even the genuine phenomena are useless as a means of convincing intelligent people—twice recently I took friends, and they came away less convinced than they went, and it only makes one feel and appear foolish to urge that some of the phenomena may be genuine. Now, supposing mediums would consent to allow the sitters—presuming that there *must always* be one or two reliable Spiritualists present—to choose their own conditions, then whatever occurred—if ever so little—would be satisfactory; the sitters would be likely to continue their investigation, and the mediums would be saved from the possibility of being accused of fraud. Mediums know they *cannot control* the manifestations; why, therefore, if they are honest, do they not place themselves unreservedly in the hands of some well accredited friend of the cause, feeling sure that those who know something about these subjects will have every consideration for the medium, and will defend him against all comers? It is the unfortunate attitude of mediums themselves which gives rise to suspicion; they should gladly acknowledge themselves irresponsible beings when once they

give themselves up for the purpose of procuring manifestations, and they would thus secure the kindness and consideration of those present at the seances. I speak with a certain amount of authority, having had a medium in my house for six weeks, solely for the sake of showing some friends the truth of the phenomena; and if the seances at Lamb's Conduit-street had been such as I suggest, I should often have made up a party and gone up there during the last year, for I have had large numbers of people asking me to assist them in investigating the phenomena. The inconvenience of having seances at home, as well as the expense, has deterred me from doing anything at all in this direction. But as I feel sure that only witnessing extraordinary phenomena under test conditions would have started me, and kept me on the path of inquiry, so I conclude there are many others who would be glad to learn the truth of these, to us, well-known facts, if opportunity for investigation was given them. As it is, it becomes an insult to their intelligence to ask them to go and sit at such performances as those given by Husk and Williams, for only a person experienced in such matters could suspect that *any* of the manifestations were genuine! Hoping that public mediums will, in their own interests as well as for the furtherance of the cause they at least believe in, be advised in this matter,

ALICE GORDON.

SIR,—Several of your correspondents who are Spiritualists express doubt as to the fact of Mr. Husk's exposure. To an unbiassed mind there can be no doubt, as the facts are vouched for by at least twelve persons who were present.

The alleged inexperience of the sitters does not affect the evidence, as it is purely a matter of *fact*, but I do not think the sitters *were* all inexperienced; several have attended a large number of these séances to my knowledge. My friends and myself have also sat upon many occasions with Williams and Husk (together and separately) at Lamb's Conduit-street, Peckham, and also at our own homes. I may also say this exposure does not explain one-fourth of the phenomena I have witnessed with these mediums. I find the mediumistic powers of these men attested by very prominent Spiritualists, Rita by Dr. Maurice Davies, Husk by Dr. Wyld, and Williams by no less an authority than "M.A. (Oxon.)," in his articles on "Researches in Spiritualism." Therefore, I think that many of the phenomena I have witnessed may have been genuine, but as upon occasions the genuine failed, fraud was resorted to, whether by medium or spirit I leave the Editor to say. But I feel I must draw his attention to the case of the envelopes mentioned by Mr. Theobald in his work, "Spirit Workers in the Home Circle." Here is the record of a truthful, earnest life, and yet an incident occurred that would condemn any public medium to certain disgrace.

Regarding the criticism on the minor points in my previous letter, I have only to say that I adhere strictly to that account. I was in an excellent position to see all that occurred, am thoroughly acquainted with the phenomena, voices, and materialisations that occur at these séances, and I see nothing to alter in my letter.

In conclusion, I must protest against the epithets used by several writers against Messrs. Rossiter and Robertson. They were not tied to any conditions, as the usual book was not used, and were therefore at perfect liberty to do as they did without any breach of faith. The account they published is perfectly just and fair, and I think Spiritualists are making a grave mistake in thus abusing those gentlemen.

THAMES.

SIR,—"Fair play is a jewel," and I feel confident there is no one more desirous of arriving at a *just* conclusion in reference to the above matter than the Editor of "LIGHT." The phenomena which took place at one of Mr. Husk's seances which I attended were, in my opinion, genuine; but I really think the thanks of all true Spiritualists are due to Mr. Rossiter and his friend for exposing that which was undoubtedly fraud. It is useless for anyone to pose as a public medium who cannot stand the test of those who investigate. Sceptics want tests, and without them cannot be convinced.

As for Rita, his excuse of being unconscious is merely calculated as a desire to shuffle out of the matter; he is no

more privileged to loosen his hands, or allow them to be loosened, than any other sitter, and if incapable of governing himself at Mr. Husk's *public* seances, does not honour compel him to stand aloof from them altogether?

P. S.

SIR,—Your correspondent "Persephone" concludes with some remarks which should not, I think, pass unnoticed:—"Whatever be the outcome of this published accusation it cannot fail, if uncontradicted, to prove a deadly blow to Spiritualism, not only in its spurious, but in its genuine manifestations."

I ask to be allowed to enter my protest against such an inference. It is as good as saying that an imitation, even when clumsily made, is to abolish the true original so far as our concerns are touched. Because flowers are now so closely imitated that it is sometimes advisable to label them as real; because false coin is uttered; because cheating in every department of business is more in vogue than honest dealing, are we to give up our flowers, our cash, our purchases? Of course, we are not so very foolish as that. But we keep our eyes open, and yet are often taken in despite our experience. In Spiritualistic dealings, however, it is entirely our fault when we are deceived. We are not compelled through necessity to engage in any way with mediums; and when we do submit to the process of "investigation" we ought to do so intelligently in a true scientific spirit. One must be foolish or incompetent if phenomena are received without reason. One must indeed be "green" to suppose that a mixed company, inquiring into things of which many of the persons are ignorant, is to yield only the pure truth undefiled.

I want to see more worldly wisdom exercised in this matter. As to an imitation giving a "deadly blow" to a great truth, I look upon that merely as a figure of speech. It appears to me, as one of our old hands, that this exposure will tend to eliminate the careless, thoughtless, credulous, and also wholly incredulous from the work we have at heart, viz., the right investigation of Nature's secrets in relation to ourselves.

March 1st.

M. A. I.

Soul-hearing.

SIR,—In my letter of February 28th I am made to say: "Soul-hearing is a spontaneous gift, altogether irrespective of the will of the invocation of the recipient." It should have been: "Irrespective of the will or the invocation of the recipient." I meant to say "that soul-hearing does not come by invocation but is spontaneous." The error may have arisen by my overlooking it in the proof. I should not have troubled you had I not thought that this error of one small word was important; because by it I feared my meaning would be misinterpreted. What I wrote in my MS. had nothing to do with the invocation of spirits. It was all the other way.

WM. R. TOMLINSON.

Mrs. Besant's Lecture.

SIR,—Will you kindly allow me, as an attentive listener to Mrs. Besant's lecture on "Problems of Life and Death," to make a few remarks on the criticism in your columns concerning it?

As to the maid-servant quoted by Abercrombie, so careful a speaker as Mrs. Besant certainly could not have attributed the phenomena to the girl's Higher Self, nor did she call it hypnotism. The explanation briefly given was to the effect that the intellectual faculty and power of memory (very different from the Higher Self of Theosophy) were capacitated in her case to function more clearly whilst the bodily senses were in abeyance; that it has been observed in proportion as these latter become passive or paralysed, the higher mentality is often enabled to shine more effectually through the dense veil of matter that normally conditions it; and that similar results may occasionally be obtained in hypnotism.

The latter portion of the criticism seems hardly fair to the lecturer. Mrs. Besant does not pose as a psychic, nor lay any claim to having obtained her knowledge by intuition alone. In her lecture she was merely giving the Theosophic teachings which have avowedly been received second-hand, but which have been most thoroughly investigated and thought out independently by her, and after careful comparison with other systems and philosophies, and then only, accepted as most consistent and convincing.

This, I contend, judging from her utterances on numerous occasions, is all the extent of her claim, and anyone who listens with attention to Mrs. Besant can hardly fail to be impressed with the idea that few are more fitted from past experience and research for such task, nor that, as stated, her sole object is the elucidation of Truth.

Army and Navy Club,

W. H. HAND (Major).

Pall Mall, S.W.

February 24th, 1891.

[It was very far from our intention to disparage Mrs. Besant's utterances: though we do not accept her conclusions.—ED. "LIGHT."]

"The Glaring Eye."

SIR,—With regard to the subject of the "glaring eye," mentioned by your correspondent, "H. B.," in your number for February 14th, I would preface my observations upon it by an anecdote. Two friends met; they both professed and called themselves Christians. One of them, a man greatly respected for his intelligence and strong religious feeling, who was, moreover, subject to visions—visions generally of a high order—told his friend on this occasion that he had seen the Evil One. The other, fully believing that the name of the Evil One is "Legion," asked his friend: "how he looked?" "Oh," was the reply, "he had such fierce eyes." The second person named in this anecdote who had before met with much such a case as that detailed by "H. B.," made the following rejoinder: "Whatever you do, don't let him eye you down, for you are stronger than he is." He could not have made that answer to everyone; but, knowing his man, he felt the potency and aptness of the apothegm: "Greater is he that is in you than he that is in the world." To many others the utmost he could have said would have been: "Resist the evil and it will flee from you." But such resistance implies a good deal of effort, such as many, he felt, seem not inclined to undertake. But, for the earnest, he believed that one word of prayer is enough to quench the evil eye at once. The ground-work of the advice given as above rose, I conceive, from a firm belief that there is but one God, of infinite power and wisdom, Who imparts to men a portion of His Own attributes, if they will but seek them.

If I were not convinced that the oneness of God is a true principle, I should be the last to dare question the opinion of a man of such extraordinary talents as the octogenarian Mr. S. Laing, who, in his book, "A Modern Zoroastrian," can hardly find words of sufficient contempt to throw upon the theory of the Unity of the Godhead. He says: "If the existence of good proves a good Creator, how can we escape the inference that the existence of evil proves an evil one? Of all the religious hypotheses which remain workable, in the present state of human knowledge, that seems to me the best that frankly recognises the existence of the dual law of polarity as the fundamental condition of the universe, personifying the good principle under the name of Ormuzd and the evil one under the name of Ahriman."

But if there are two equal gods, a good and an evil one, how is good ever to prevail? Better hold to one God as the cause and preserver of all things:—

If good and evil equal be for ever,
Adieu to soothing hope; leave fond endeavour
Two equal torrents, ever both at hand,
The one can never overtake the upper strand.
But still, we see that e'en among mankind
If they but seek the upper strand, they find.

There is nothing new, however, in the assumption of polarity guiding the universe. Early in the present century Sir James Macintosh startled the world by his book, "Quære et Invenies." There he tells us: "It is electricity alone which, by its positive and negative action, can keep the worlds at a fixed distance from each other, by distributing to them attraction and expansion in equal degrees; as it can bring them together or keep them apart by unequal distribution."

"It is electricity which, by this double property, has produced worlds and is able to produce new ones. . . . It is electricity which, in one word, animates and directs all the universe, under the direction of God."

Thus, we find Sir James Macintosh using polarity as the agent of one God; Mr. Laing, as "the fundamental condition of the universe, personifying a good principle and a bad." We would rather leave good and evil in the power of God,

with the belief that He is able to subdue all things to Himself.

I should not at all wonder if we heard more about "the glaring eye" before we have done with it. I can conceive that it may be permitted for many a man's good; as well as to try the faith of others. T. W.

The Old Ways and the New Knowledge.

SIR,—If Dr. Davies' misgivings as to his power of pleasing the members of the London Spiritualist Alliance in his late interesting address to them were not without foundation, perhaps he may have succeeded better in securing the sympathies of some outside that body in the position he took up, and I am pleased to rank myself among the latter and to acknowledge with gratitude the encouragement given to what may seem a somewhat anomalous position, namely, that of outward conformity with forms and ceremonies about which one feels that they are at once more and less real to oneself than to others who join in them, because of the "handmaid and helpmeet" of which Dr. Davies spoke. The motto, "Stare super antiquas vias," might not do for everyone to follow in these stirring times, but it may be a safeguard against the fallacy of thinking that what is new must be also true, and it may conserve energy to be used more profitably in other directions.

May I take this opportunity of expressing great interest in the series of Letters on "LIGHT" now appearing in your columns? They seem indeed "illuminative." W. S. E.

Astrology.

SIR,—I am quite in agreement with your correspondent "Libra" respecting Astrology. I have been at some pains to obtain a knowledge of the science, and have been led to the conclusion that much of its teaching is mere assumption and that many of the rules laid down are unreliable. No two authors, be they ancient or modern, are agreed as to the correct interpretation of the planetary influence; and their judgments with reference to aspect, sign, or position are often contradictory. Sometimes a successful prediction is made, but for one success there are many failures, and the puzzled and bewildered student is left to get at the truth as best he can. Modern astrologers are often profoundly wise after the event. To infer from a figure an illness, death, or even a severe winter after it has occurred is an interesting exercise for a doubting mind; but it is not astrology as I understand it.

Astrology as at present known and practised is hardly worthy of the name, it has been so mutilated and distorted, not to say wrongly interpreted. To be of real use and benefit, as of old, it must be diligently re-studied, its truths rediscovered, and its rules based on facts rather than speculations. This will take years to accomplish, and require many patient and earnest workers. Meanwhile, it may not be out of place to remind students that modern science, after ridiculing the claims of astrology, seems in the end likely to confirm them. I refer more particularly to the advances in sun-spottery in connection with planetary influence.

ARTHUR BUTCHER.

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.]

CLAPHAM JUNCTION, 16, QUEEN'S PARADE — Endyonic Society.—On Sunday next, at 3.30 and 7 p.m., Mr. A. M. Rodger and Mr. Wyndoe at both meetings. Tea at 5.30 p.m. Special meetings for inquirers every Wednesday at 8 p.m. Private developing circles are now being formed; a few more suitable sitters wanted.—UTBER W. GODDARD.

SOUTH LONDON SPIRITUALISTS' SOCIETY, CHEPSTOW HALL, 1, HIGH-STREET, PECKHAM.—On Sunday last Mrs. Stanley and other friends were present, and a profitable time was spent in spiritual development. Next Sunday Mr. J. H. Bowens (of Bradford) and friends will give addresses and clairvoyance at 6.30 p.m. The committee have taken suitable premises for our work at Camberwell Green, full particulars of which will shortly be given.—W. E. LONG, Hon. Sec., 36, Kemerton-road, S.E.

MARYLEBONE, 24, HARCOURT-STREET.—On Sunday morning last Mr. Bowen's guides delivered an interesting address, followed by clairvoyant descriptions. Captain Wilson delivered the evening lecture on "Intuition," pointing to the God within

us as ennobling and spiritualising our lives. Tuesday, at 8 p.m., Captain Wilson's lecture on "Egyptian Philosophy." Thursday, at 7.45 p.m., Mrs. Treadwell. Saturday, at 7.45 p.m., Mrs. Hawkins.—C. WHITE, Hon. Sec.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM, S.E.—On Sunday last good audiences were present to hear Mr. R. J. Lees, who spoke in the morning upon "Transition," and in the evening upon "Man, a Living Creature," showing from the Bible that man, being a spiritual entity, needed spiritual teaching and required sustenance, and those who had passed to spirit life could best minister to our spiritual wants. Sunday, March 8th, at 11.15 a.m., Mr. J. Veitch, "Coincidences"; at 7 p.m., "God, Death, and Immortality."—J. VEITCH, Sec.

TO CORRESPONDENTS.

The Editor does not hold himself responsible for any opinions expressed by his Correspondents. He declines respectfully to enter into correspondence as to rejected MSS., or to answer private letters except where he is able to give specific information. He further begs to say that he cannot undertake to prepare MSS. for the press. Communications sent should be written on one side of the paper and be without interlineations and underlining of words. It is essential that they should be brief in order to secure insertion. Matter previously published can be received only for the information of the Editor. MSS. cannot be returned. All matter for publication and no business letters should be addressed to the Editor at the office of "LIGHT," and not to any other address. Communications for the Manager should be addressed separately. Short records of facts without comment are always welcome.

SEVERAL letters on various subjects are crowded out this week. We are closing the correspondence on the "Exposure," and cannot print further letters not of real importance.

It is again earnestly requested that matter intended for publication may be sent to Editor of "LIGHT," 2, DUKE-STREET, ADELPHI, W.C., and not to any other address. Foreign correspondents are specially requested to note this and to expunge from their lists all old addresses, which are now no longer available, and the use of which causes delay and expense. It will save trouble if intending correspondents will peruse and comply with advice in our notices.

J. J. d'B.—Declined with thanks.

COLENSO.—Thanks. A delay in use is unavoidable owing to pressure on space.

P. C.—"A Dialogue" reserved for possible use in times of less pressure than now.

J. J. M.—Notice of your little book delayed by illness. We have been unable to attend to more than very urgent work. Happy to give better report now.

W. H.—The article in the "Evening News" came under our notice, and the injurious accusations were withdrawn on explanation. We reprint the letter in another column.

F. SHAW.—Your communication is wrongly addressed. It should be sent to Mr. Scott, at the Meteorological Office. If you can make rain and sunshine your fortune is potentially rich beyond the dreams of avarice. Do try the clerk of the weather as represented by Mr. Scott.

M. W. G.—Thank you. Your previous copy was received and awaits space, as it comes under the head of "Psychical Problems." Just now much matter is held over. Books duly received. What others would you care for?

J. W.—Your letter is again insufficiently stamped, and 5d. charged on it. Please weigh your letters, and note exact address and send to the Editor there, and nowhere else, using no names. We have already announced the foundation of the Society about which you write.

S. T.—It is not worth while to pursue farther so very elementary a discussion. We have printed a mass of letters, most of which are not to the point. It is a very foolish answer to a specific charge testified to by an eye-witness to offer multiplied evidence of mediumship in other cases. It is the old story of the man who offered against a sworn charge of murder by an eye-witness the testimony of fifty other persons who did not see the occurrence. Enough of that trifling.

CORRECTIONS.—On page 105 an error in punctuation makes a foot-note unintelligible. The Editor intended to append to the words "stigmatised him [Husk] as an unmistakable and complete fraud" the disclaimer—"No: not so. Reference was made only to the occasion under notice."—Mr. G. Davis desires to correct a mistake in his letter of the 28th ult. "The operators on the other side . . . are not capable of carrying out their intentions as we are here" should read "as capable," &c.

MORE helpful than all wisdom is one draught of human pity that will not forsake us.—GEORGE ELIOT.

DUTY is the starting point of creature harmony with the Creator, the tribute of homage and honour from our nothingness to the Majesty of Eternal Power. From that ascending fulfilment of service flows the Godlike recognition and recompense, increasing in proportion to the depth and height of duty performed; hence follow the splendours of existence, heightening with nearness and quality of service, till, like the holy angels apparelled in glory, the winged veils of submission blend with celestial adoration.—LADY BOWYER.