

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

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

"LIGHT, MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

Contributed by the Editor.

I have received the following letter which, as it raises very important issues, I take this way of answering so far as I can:—

Sir,—I am a regular reader of "LIGHT," but have no practical knowledge of Spiritualism beyond that gained by half a dozen seances with a professional medium. Of the truth of the phenomena I then experienced, and of the most interesting records which appear in your journal, I have no doubt whatever; but some difficulties of grave import present themselves to my mind.

It is said (1) that the exercise of mediumistic power is always dangerous to health; (2) that the nervous system becomes in time quite shattered, and as a consequence that most mediums have recourse to stimulants and intoxicants; (3) that by submitting to Spiritual control the will is at last rendered weak, and the medium liable to succumb to temptation (having induced an enervated moral nature); (4) that as the medium is powerless during trance to resist the influence of an evil spirit, communications of a demoralising character may be given, or the medium impelled to do some wicked act (e.g., as recorded in the journal for May 7th).

Now if the above statements are based on fact, I submit that it is very questionable whether any human being has a right to ask another human being to place himself under conditions which may have such consequences. Given that ill-health, shattered nerves, lax morality, and criminal action may be the outcome of exercising frequently mediumistic gifts, are not those who consult mediums always, to some extent, playing with fire, and "making their brother to offend?"

INQUIRER.

The questions that are propounded raise some of the greatest difficulties connected with the phenomena of Spiritualism: questions which do not usually occur to a tyro, but which present themselves in increasing number to those who penetrate far into the subject. It has been, in my opinion, a marvellous hindrance to the spread of rational Spiritualism that they have not hitherto been adequately faced. We have been too much agape. The phenomena presented to us have been so strange, so bewildering, so utterly out of what we have been led to regard as the order of nature, that they have filled our minds with wonder almost to the exclusion of every other feeling. Some, indeed, have regarded them long ago almost with awe as evidence of the intervention of the world of spirit, as the proof palpable in the life which now is of that which is to come. Some have subjected them to the same scientific demonstration of their reality, to the same careful analysis, as men of science have been accustomed to apply to other phenomena which came under their notice. Some have found in them proof of the continued existence of those whom they had loved and lost. But to the most of us they have formed a subject of amusement, curiosity, careless trilling, and little else.

It is only quite of late years that any attempt has been made to understand the inherent power of the human

spirit, and to differentiate what, in psychical phenomena, may be due to them from what we Spiritualists consider as the proven fact of the return of the departed and the intervention of an external intelligence. Hence we have had no proper classification, no true orderly investigation, only the most empirical treatment of the subject that above all others requires careful handling. Hence confusion. A promiscuous gathering of all persons who please to pay a certain fee at the rooms of a public medium, whose livelihood depends upon gratifying the curiosity of his visitors, by means honest or otherwise, has passed current for reliable experiment. This was not so in the early days when Spiritualism first came to us. It is not so now. The oldest Spiritualists exercised reasonable care in observation, and they had a profusion of phenomena on which to exercise it. Then came the time when a certain acquaintance with these phenomena made their successors careless. Moreover, mediumship was discovered to be a profitable trade, and there came a crop of fraud, folly, and ignorant delusion. Some Spiritualists awoke to the fact that that which they knew to be true was being smirched by that which they knew to be a sham. And so there came a period of cleansing, and then, when that was over, a still more recent period of study—study not only of that which had exclusively attracted the attention of Spiritualists in older times, but of the incarnate human spirit, with its varied powers and unknown possibilities. Hypnotism has largely assisted us here, and the labours of the French schools of Hypnotic Research and of our own Society for Psychical Research must be especially recognised in this connection.

I revert to my correspondent's letter:—"It is said that the exercise of mediumistic power is *always* dangerous to health." Not so. Afflicted myself throughout my life with very indifferent health, I never felt so well for any length of time as during the years when the seances, some records of which are now passing through "LIGHT," were being held. Many times I have been relieved from pain, soothed, strengthened, and set up after a hard day's work, at an evening sitting. Though we sat frequently, and though the phenomena presented were of an astounding character, I felt none the worse, or if I suffered a temporary enfeeblement a night's rest more than sufficed to restore the full measure of vitality. I have known many other mediums in private life who, so far from suffering any depletion from the exercise of their mediumship, have been benefited by it. But all these cases have been marked by one characteristic. The power has been exercised in a private circle usually guarded from any great change.

It is when we come to promiscuous circles that the danger seems to me to arise. They are subject to constant alteration. The magnetic influence of the sitters is unknown. Many of them have undergone no preparation. Their motives of curiosity, or of that insane desire to hunt down what they are pleased to call fraud, have probably introduced conditions of which we are ignorant. They



may be even physically, psychically, or morally unfit to be there at all. Of all this the medium reaps the consequences. All these psychical emanations must filter through him. No wonder he finds his mediumship dangerous to health; no wonder "his nervous system becomes in time quite shattered." He has to provide that for which he has been paid. If he does not, his trade is soon gone; no wonder if he tries to build himself up the best way that he thinks he can. He knows that he cannot command the phenomena; that they are not to be produced with mechanical regularity; yet, as I have said, his livelihood depends on their production. Hence come what I have always thought the blots on Spiritualism that are most to be deplored—frauds, and the various obliquities that have undoubtedly been rightly charged on some of our public mediums. For these I have always held the public quite as responsible as the medium.

For the rest, a medium is not usually a person strong-willed, to start with. In the nature of things he must be passive, obedient to the influences that govern him, and keeping his own will in abeyance. I know extremely few mediums whom I should describe as strong-willed. Subject to what I have said above I am not aware that whatever will they may possess undergoes any change by the exercise of their mediumship. It is, in my judgment, entirely a question of the proper use of the gift. It is from the abuse of it the mischief comes. Nor am I able to agree as to what my correspondent says with regard to the powerlessness of the medium in trance. No doubt there are undeveloped spirits ready to enter in and obsess, and I, for one, should never recommend anyone to practise mediumship under the faulty conditions I have described above, nor should I advise anyone to practise it at all without the certainty of protection from a wise, good, and powerful guardian. Wise, for cases must constantly arise where discrimination is necessary; Good, or how could he be trusted; Powerful, or how could he defend a medium from the evil which my correspondent fears? If these conditions be assured, he need have no fear of demoralising influences, but if they be not assured he will exercise a wise discretion in moving very cautiously, if not in avoiding the exercise of his powers altogether.

It will be seen then that I have no difficulty myself with regard to recommending a wholesome and judicious investigation through the faculties of mediumship. I should as soon seek to prohibit the acquisition of knowledge by means of the dissection of the dead body, because an inexperienced student had pricked his finger and died of blood-poisoning.

S. JAMES'S, WESTMORELAND-STREET, MARYLEBONE.—We beg to draw special attention to the following announcement:—To pay off the deficit on the working expenses of the church. Rev. H. R. and Mrs. Haweis's two dramatic and musical reception fêtes, at the Portman Rooms, Baker-street, June 14th and 15th, 8 p.m. to 1 a.m. First day 5s.; family ticket for four, 15s. Both days 6s.; family ticket for four, 18s. Second day 2s.; family ticket for eight, 10s. Apply to Mrs. Haweis, Queen's House, Cheyne-walk, Chelsea; Mr. Bowes, verger, 32, Paddington-street, Baker-street; Chappell and Co., Music Warehouse, Bond-street.

"THE BANNER OF LIGHT."—We note that our contemporary, the "Banner of Light," appears in its issue of May 7th with an enlarged sheet of twelve instead of eight pages, and offers to continue the increase if funds are provided. The same paragraph assures all and sundry that the "Banner" is as a paper "superior to all other sheets devoted to the cause," and to prove the fact it proceeds to inform us in the very next column that another paper, "The Progressive Thinker," "seems desirous to win pre-eminence as chief priest in the temple of brazen self-assertion." If this rendering of railing for railing is spiritual superiority, we will be quite content to occupy a low-down place. It is much to be regretted that earnest-minded Spiritualists should allow themselves to profess Spiritualism and forget Spirituality, but this seems to us to be the inevitable Nemesis of emphasising phenomena and disregarding philosophy.—[ACTING ED. "LIGHT."]

## RELIGION IN THE NATURE OF MAN.

To the "Religio Philosophical Journal" Mr. Gibbs Stebbins contributes a very thoughtful article, the gist of which we reproduce with all due acknowledgments. It seems to us to open out avenues of thought.—[ED. OF "LIGHT."]

A series of articles on Religion, by B. F. Underwood, has appeared in your issues for the last month. The fairness and frankness and ability of Mr. Underwood I respect highly, yet with his ideas on this matter I cannot agree.

In a paragraph published March 12th, he says:—"It is sufficient for my purpose here to indicate that the so-called religious instinct . . . is not a primordial endowment, but an acquirement . . . it implies simply the mind with its power of feeling and thought, capable of change and growth, and the transmission of the results of experience in the form of predispositions, together with the external world and all its varied and mysterious phenomena, impressing us from birth to death and exciting to contemplative thought."

To me that sacred instinct is a "primordial endowment." It is the soul's sense of kinship to the Oversoul, the spirit's aspiration toward its divine source and original. "The same in kind am I as the all-pervading Spirit, yet infinitely distant in degree," said a Hindoo sage in the old Rig Veda.

Philosophers and saints and sages, from Plato to Emerson, the great thinkers of all ages, whose words will never fade from memory, have held the same idea which ever shines with clearer light in those most versed in the things of the spirit, yet most free from the fetters of dogmatic theology. Plant a score of acorns in grounds stony or fertile, shaded or open to the sun, and trees stunted and feeble or grand in massive strength grow up. But they are all oaks, because the germ of the acorn had that "primordial endowment!" The germ of religion, the sense of kinship to the Infinite Soul and to humanity and immortality, is native in every human spirit, a part of its original warp and woof. In the darkness of savage life and the gloom of superstition development is feeble; in the light of freedom and with spiritual culture it is the inspiring hope of the world, the help to the noblest ethics and the highest daily life; the sunshine in which we best see and interpret the facts of nature. Thus is religion a world-wide power, its perversions fading, its noble uses gaining. Its form changes but its spirit lives. All the long way from savage fetichism and cruel priestcraft to a natural and loving reverence has the inner life of man reached up—his thoughts broadened and his outer life enlarged meanwhile. Through these ages there has been a sacred sense of great spiritual realities, dim and confused at times, but never lost, for it is innate and intuitive, and ever gaining by slow degrees; and this gain is the progress of religious ideas.

No stick or stone was ever worshipped, no temple or pagoda, no cathedral or church ever built, save as sign and token of the soul's sense of a supreme power, a guiding intelligence, an immortal life and of daily duty.

"Nearer, my God, to Thee,"

are the words they all utter, confused as the first sounds that infant lips can try, dull amidst the discords of pride and power, or clear as the song of angels. To hear that word, in his own soul, in temples made with hands, or in nature's great temple, and to be inspired to true work by that hearing is to be religious. Religion is spiritual intuition, the recognition of the unseen things which are eternal. It is also the highest philosophy gaining with the wider range of thought and reason. Thus is the sense of duty enlarged, and its application to life made wiser, as we learn that "love is the fulfilling of law."

Between natural religion and a perfected and spiritualised sense there can be no conflict, for the truths of our inner life and the truths of nature must and do agree. Psychical science and the facts of Spiritualism are teaching this agreement. A godless science is to be held an unscientific absurdity sooner than we suppose. Emerson struck the keynote of the scientific thought of the near future in a single verse:—

"This wonderful creation,  
A divine improvisation,  
From the heart of God proceeds,—  
A single will, a million deeds."

Here is that intelligent unity of plan and purpose, that "single will" without which the measured order of suns and



stars, and that upward tendency which evolution touches are impossible. But enough, for the theme is endless. Please give this a place in your fair pages, where it will stand peacefully beside the words of my friend Underwood, just as we two might sit side by side in peaceful comparison of our varying views, seeking thus to gain more light.

### THE ERRADIATION OF SPIRITS.

#### III.

Besides the new words defined for us, one or two common English words have been used by our guides in an unusual sense. Of these, the most important is the word "esoteric," which constantly occurs, and always in the sense of something which must be avoided by persons engaged in the business of erradiation. In fact, it would seem to be used as the antithesis to "erradiatory." Sometimes it is used about well-known occultist authors: "He errs, he is esoteric" has been written of more than one such; and for some time I disregarded these cautions, suspecting that they might be a reflection of some latent dislike or jealousy of my own. The mutual jealousy and distrust of each other, noticeable in contemporary seers of different schools, I hold to be a wise provision of Nature, intended to prevent promiscuous conglomeration, and the spoiling of the full development of each school by premature fertilisation by some other school. This antagonism to other seers is the natural and healthy expression of one's own immaturity, the shelter of one's spiritual chastity; but, of course, nothing could be more silly than to allow it to translate itself into an opinion—especially a publicly expressed opinion—that the others are "going wrong"; because the period when one is fit to understand another school of seerhood, and competent to judge it, is marked by a total cessation of the instinctive dislike. Therefore, as long as our pencil denounced, as "esoteric," only modern occultist writers, I ignored its denunciations as being, probably, only the reflection of some instinctive repulsion of my own. But once, when I was speaking of my best-beloved among all purely scientific observers (an author of the last century about whom it is not discoverable whether he had any opinion on any occultist subject), the pencil wrote that "he errs" by being "esoteric"; and that we must "try to erradiate him." And for some days this author's name occurred at intervals, as if to call our attention to his esoteric-ness and his need of erradiation (as if to prove that warnings against esoteric-ness were not the result of any jealousy of mine about contemporaries or occultists). Then I made many guesses as to the meaning of the antithetic words: "esoteric" and "erradiatory"; but the pencil wrote: "No; wait; have patience; you will soon see." It was long before we could understand fully what was meant. At last I suggested that perhaps "esoteric" writers (in the bad sense) are writers who give to the world their own conception of a truth before they have purified and corrected it by comparing it with the contrasted aspect of the subject, i.e., before making a unity among contrasted modes of perception; that perhaps "erradiating an esoteric seer" means calling his attention to whatever principle is common to himself and his polar-opposite. The pencil immediately wrote: "Mary sees." We are also told that the "erradiatory mission" has to do with arousing the activity of the central organ of the mind, and with discouraging undue reliance on any sort of perceiving faculty, whether scientific or spiritual.

The choice of the word "esoteric" to imply the very opposite of what, by its derivation, it should express, is puzzling; but I believe our guides use it in a sarcastic manner; to call our attention to the fact that, as the word is now used, many persons who boast of being "esoteric," or of interpreting "esoterically," have in reality no more notion of exercising the true, central, inspiration-receiving faculty to correct more spiritual perceptions, than scientists have of exercising it to correct more intellectual perceptions; and that it would be as justifiable to apply the term "esoteric" to my favourite observer (of purely earthly facts) as to some of the writers and lecturers whose crude perceptions are accepted now for inspired Truth.

The pencil writings, which have now lasted over three years, have convinced us that to interpret what the Higher Guides are trying to say is a far more slow and arduous work than most Spiritualists suppose.

MARY EVEREST BOOLE.

### SPIRIT IDENTITY.

#### SELECTED CASES.

By "EDINA."

#### I.—THE CASE OF A. B.

Some friends of ours in the West End of the City (Edinburgh) were obliged to migrate to the southern portion of the town, and go into apartments during the execution of extensive alterations in their house. My wife, daughter, and self, paid them a visit one evening in January, 1891, at their temporary home. We drove to their apartments in a cab, and our family medium only knew we were going to see our friends, and was not aware of the street or house in which they were staying. In the course of the evening certain communications came; (1) from Professor Sandringham, and (2) from a son of the lady we were visiting, and who had passed over some years ago. With these I shall not deal; but the following incident is, in my judgment, worthy of record. While sitting in the drawing-room our daughter said, "There is a tall man standing in that corner, with black whiskers." I said, "Ask him to tell his name, or to write." The medium then cried out that her hand and arm were powerfully controlled, and taking a sheet of paper she wrote the words, "A. B., landlord."

Now this was very remarkable. The medium did not know, but I did, that the villa which we were visiting belonged at one time to A. B., a well-known citizen, who died some twenty years ago, and that his widow now occupied it as a boarding house. Prior to the death of A. B. I had taken his evidence on commission in a testamentary suit (he being then invalided) in the room below that in which we were then seated, and I recognised his personal appearance at once by the description given by the medium. The handwriting was large and sprawling. In this case I am satisfied the medium knew nothing whatever of the household or the family history of A. B., and yet I am confident the deceased owner was there, and made his presence known in the manner I have indicated.

#### THE CASE OF J. D.

J. D., an old acquaintance of mine, died last April. The night before his funeral, I wrote Professor Sandringham to ask a communication. The Professor wrote (per my daughter, on the back of my note), "J. D. has no power yet, but will write on Saturday." He did so, and I have since had three separate messages from him. The internal evidence is to me undoubted; but I note three points as to which the medium had no knowledge whatever; (1) he speaks of a certain course which his wife had proposed to adopt regarding his health. This was known to myself only, as she communicated it to me on my last visit to the house two days before his demise. (2) He refers to a service I had done to his son after his death, and thanks me for it. This was the filling up of a certificate of identity in connection with his life policy. My daughter knew nothing of this. (3) He refers to a son named Alexander. None of us knew he had a son of that name, but on inquiry the statement in the message was found to be correct. Prior to one of his messages coming I asked the medium to inquire whether he had yet seen his former colleague in business, Mr. W.; also two well-known senators of the College of Justice, with whom my late acquaintance had had business relations. The reply came in the message that he had not, but hoped soon to meet with them. He also added that Lord —, another deceased senator of the College of Justice, sent his compliments to me and would write me soon. There were strong personal reasons for this deceased judge desiring to communicate with me, as I have often wondered, in view of other messages received by me, why none had come from that source. My late acquaintance writes that it is of no use telling his wife and family anything of Spiritualism, as they would not believe a word of it. He also says, "They think I am far away, when I am very near them; indeed I feel as if I were still on the earth."

The handwriting is in points like the script of the deceased, and two of the signatures bear a strong resemblance to the one in a letter now before me, the capital D in the surname being closely reproduced.

(To be continued.)

PATIENCE, meekness, and humility are sure safeguards to the soul.



## SPIRITUAL ALLEGORIES.

## NO. I.—THE MAN AND THE GLASS.

A man once stood before a very large looking-glass, so large, indeed, that he did not know it was a looking-glass at all, and understood not that what he seemed to see before him was really behind him. And he looked and saw a room furnished with all sorts of things for use and comfort.

"Yes," said the man, "that is my room" (but he meant only the reflected room); "how pleasant to be the proprietor of it, and possess all those useful and interesting things, those tables, chairs, and books!" But it never occurred to him that he could only see, and not touch or use, any of the reflected things he saw.

"It is orderly and tidy," he said; and felt very proud of it; "but one thing spoils it utterly—the presence of that gross creature who is always standing opposite to me and staring at me, and who will persist in doing what is so wrong—use his left hand when he should use his right, and his right hand when he should use his left. I will bid him depart."

So he approached the glass, and lo! the creature in the reflected room approached him, coming in the opposite direction.

"Go back! go away!" cried the man to the creature. "I cannot and will not endure your presence in my room any longer. See, there is the door behind you. Go at once!"

But all the while he was speaking the creature in the room moved his lips as if speaking also, but no sound was heard. And when the man stopped speaking to hear what the creature was saying, the creature stopped also.

"Do you hear me?" cried the man, wrath at this disobedience; for the creature made no movement to go. "If you will not go peaceably I shall resort to force and compel you."

And again the creature seemed to be speaking as the man spoke, and ceased when he ceased; but made no sign of departing.

Then the man, enraged, cried out, "I will put you out by force," and went towards it with his hands extended. But lo! the creature at once extended its hands and came towards him. And do as he would he could not grasp it by the shoulders as he wished to. At every attempt, however strong or sudden, he met only the opposing hands of the creature, who seemed to push against him, with a force exactly equal to his own. But though surprised and troubled at finding himself thus (apparently) resisted by the creature, the man refused to give in. He struggled and fought for long; wrestling and pushing; but never was able, try as he might, to get beyond the hands of the creature, who thus seemed to oppose to his strength a force equally great.

At last he was in despair and cried, "Is there no one anywhere who will give me aid?" And lo! as he spoke his Angel stood beside him; but because the Angel was more spiritual than the man no reflection was visible in the glass, and no corresponding Angel stood by the reflected figure. "Help me!" cried the man. "Here am I wrestling with a foe I ought to conquer; yet I prevail not at all, and the creature grows visibly grosser and more hideous before my eyes. His face is distorted with rage, his eyes glare with passion, and he resists me so strongly that save through some outside aid I cannot hope to be rid of him. Why should he insist on continuing here to disturb my peace?"

"I will strengthen thee for the conflict," said the Angel, and gave the man a pair of strong gloves, in the palms of which were many sharp points. "Push with these," said the Angel, "and thou shalt prevail."

So the man thanked him, and put them on. But when he again extended his hands thus armed, a similar pair of gloves appeared on the creature's hands. For while he himself was putting on the gloves his attention was turned from the glass.

Seeing this the man cried out in rage, and the creature seemed to cry too. But the Angel said, "Care not; still push and wrestle, and thou shalt prevail."

Now the looking-glass was silvered like a telescope speculum, and the silver was on the side of the glass which was towards the man; the silver film was polished, giving a most perfect reflection. Before this the man had simply been pushing directly against it with the soft palms of his hands, and had not disturbed the silver.

But now, when he pressed against it with the sharp points, the points not getting firm hold of the glass as the hands had done, slipped aside as he pressed, and behold, at once great scratches appeared.

At first the man was too pre-occupied to notice them; but soon they caught his eye, and he started back in surprise. There certainly was the room, and the creature in it, but now great scratches lay across both, through which light seemed to shine.

Then a new idea seemed to strike the man; he sprang to the glass, and rubbed his spiked hands over the creature's face. And the silver film was destroyed, in which the reflection shone, and the creature's face appeared to have been destroyed too.

Seeing this the Angel smiled and disappeared; and the man, using his spiked gloves as rubbers, set vigorously to work and rubbed out the whole reflection of the creature.

But when that was done he noticed for the first time that not the creature alone, but his room also, in which he had taken such delight, was disfigured; and he grieved thereat greatly. And moving up and down to see how much damage had been done he found that wherever the room was uninjured the creature was still to be seen in it, but could always be got rid of by rubbing out with the gloves; only the spikes seemed to penetrate through the creature, and rubbed out bits of his room also.

Meanwhile the light that was shining through was growing stronger and stronger, and at last it caught his attention. Once more a new thought struck him, and he went up to the biggest hole and gazed through.

Now the silver was nowhere perfectly cleaned off, only greatly scratched; and in order to see more clearly the man had to take off one of his gloves and use his coat cuff as a rubber; and at once he discovered the illusion he had been under. It was no room that was before him, but a wall of solid, once reflecting, now transparent, matter, and where his room and the hideous creature had once been, now, looking through the cleaned glass, he saw no room, but a wide expanse of meadow and hill, and beyond that the boundless sea, with its waves flashing in the sunlight, and birds were flitting to and fro, and cattle were reposing in the meadows, and men and women of angelic beauty were busy over joyful labour, and everything spoke of peace and delight.

But how to get to it and join them? An invisible barrier restrained him, and he knew not how to break through.

How he grieved, and how he eventually learned that the glass was an obstacle only to his body, and not to his spirit, we will leave readers to imagine for themselves.

G.W.A.

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"THERE IS NO DEATH."

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The following very appreciative notice of Miss Florence Marryat's book, "There is no Death," appears in "The Lady":—

This is one of the most marvellous books that has ever been written, and deserves a far more extended notice than we have space to devote to it. When a lady, talented, educated, and possessed of sound common-sense, sits down deliberately to write respecting supernatural events which have come under her own cognisance, and the genuineness of which she has proved in every possible way, she deserves a calm and dispassionate hearing. We cannot say with her as we might with a professional medium, "It is chicanery; it is his trade"; neither can we treat her as we might an hysterical and foolish woman, and say, "It is imagination"; nor is it possible to pass the matter over as we might in the case of an ignorant or uneducated woman, by saying that she has been duped or "mizzled." When Miss Marryat tells us that she has had frequent interviews with her children and with personal friends who have joined the great majority, and that she has not only spoken with them, but has actually seen and felt them, and conversed with them on subjects which were unknown to other people, we must take it that this lady believed what she wrote; and this being the case, it resolves itself into a question of Miss Marryat's physical and mental health, and nobody who reads "There is No Death" can doubt that she is in full possession of every faculty necessary for close observation and logical deduction. Personally, we have hitherto held a neutral position with regard to Spiritualism, believing that all is possible, but carping at the probability of many of the things we heard and read about in connection with mediums; but since reading this book we feel inclined to exclaim, like him of old, "Thou almost persuadest me." It is most interesting reading, and some of the explanations given by Miss Marryat's visitors are curious in the extreme, and well worthy the attention of psychologists.



## DOCTORS AND LAWYERS ON HYPNOTISM.

The following interesting extract from the Paris letter to the "St. James's Gazette" presents one view of the future of hypnotism in its legal aspects, which we quote without necessarily endorsing the writer's views, and, indeed, with direct disagreement with some of them. —[Ed. "LIGHT."]:

Should hypnotism ever be given the *role* that certain psychologists claim for it in connection with criminal prosecutions, there will be no need of Ravachols to represent the cause of Anarchy. The pillars of society will break up of themselves; or, rather, they will dissolve under the deliquescent influence of that mawkish sentimentalism that is invading more and more the domain of science and reason, and which makes us fear that the white races may have entered their dotage. Some twenty years ago hypnotism—then called mesmerism or animal magnetism—was scoffed at by the medical profession generally; its practitioners were quacks and charlatans in the eyes of the doctors; but the quacks having at length compelled the faculty to admit the scientific reality of hypnotism, the doctors now look upon the new field of investigation and experiment as their exclusive property, and urge that they alone are qualified to produce the hypnotic state and to pursue the inquiry in regard to its phenomena. The faculty of Paris has devoted itself to this subject with more eagerness and perseverance of late years than that of any other city in the world, and the experiments of Dr. Charcot and others have made such an impression on the public that the general notion of moral responsibility, which is the pedestal on which Justice figuratively sits, has been rudely shaken. It will be remembered that when Gabrielle Bompard was tried with Eyraud for the murder of Gouffé, medical men who had attained celebrity as hypnotists gave evidence tending to show that Gabrielle, from her peculiar nervous or psychological organisation, was not responsible for having lured Gouffé to his doom when Eyraud strangled him. One of these doctors had hypnotised the young woman in prison, and made her go through the scene of the murder while she was in the "second state," which is that of the somnambulist. The jury were terribly puzzled by the conflict of scientific evidence. Their ideas were thoroughly muddled, and if their common sense had not been directly appealed to by the Public Prosecutor—if they had not been strongly urged to avoid so great a social danger as that of admitting the plea of moral irresponsibility in the absence of any proof of what the law understands by insanity—they would probably have acquitted Gabrielle Bompard. Hypnotism has made further progress since; it has accumulated additional phenomena; it has revealed fresh possibilities of "suggestion"; and we shall not have to wait very long before some new Gabrielle is acquitted on the evidence of hypnotists.

The "Figaro" has just devoted four columns to the discussion of the question whether magistrates are justified in using hypnotism as a means of eliciting the truth from persons suspected of crime. It has consulted a number of eminent medical men, magistrates, and jurisconsults on the subject, and it is consoling to find that these authorities have almost unanimously condemned the proposal that the law should officially recognise hypnotism as an instrument of justice. The severely logical objection of M. Léveillé, Professor of Criminal Law, ought to be a sufficient answer to those who would have prisoners experimented upon like the inmates of the Salpêtrière. "Those who believe in hypnotism maintain that the hypnotist has command over the hypnotised. How, then, could they place any faith in the replies given by a hypnotised person, since, according to their own principles, such replies would be echoes rather than confessions?" M. Adolphe Guillois, of the Institute, believes that hypnotism will never be able to obtain a footing in French legal practice, and he is of opinion that it ought not, because it would attack the principle of perfect freedom in self-defence, which is the right of every accused person. Still more emphatic is Dr. Charcot in condemning the proposal, which, if acted upon, would, in his opinion, place medical men in much the same position as that which they occupied in relation to the torture system of the Middle Ages. His professional feeling in the matter is fully shared by Dr. Brouardel, who goes so far as to say that "not one of us would lend himself to such villainous business." He nevertheless admits that hypnotism has rendered a service to justice under

certain peculiar circumstances. When a person accused of a crime shows symptoms of nervous disorder and there is reason to suspect a relationship between this state and the criminal act with which he is charged, it is the duty of medical science to employ every means for determining whether this person's conduct is or is not under the immediate influence of abnormal conditions. (English readers will probably apply these remarks to the case of Mrs. Osborne.) Dr. Montet recalls two instances in which hypnotism has been used in the restricted and special manner approved by Dr. Brouardel for furthering the ends of justice. In one case a servant-girl was accused by her mistress of stealing her jewels. The girl denied the charge with every appearance of sincerity. While she was in prison it was discovered that she was liable to spontaneous somnambulism. A doctor having reproduced this state by hypnotism, she acknowledged that she had stolen the jewels and told where she had hidden them. The experiment was repeated before the court, and the proof was considered conclusive that she had committed the theft while in the somnambulist state, and it was only when this condition returned that she had any consciousness of what she had done. Her moral irresponsibility was therefore held to be established. In the other case Dr. Montet himself obtained the acquittal of a man charged with a serious offence by proving that he was liable to fall involuntarily into the hypnotic state and then to commit various acts of which he had no recollection whatever when his normal condition returned. It will be perceived from this that hypnotism has already got the thin end of the wedge into judicial practice in France. The medical profession generally is, doubtless, strongly opposed to its being pushed any further; but the question is, Will they be able to keep it where it is? We know that if certain practitioners, whom the "Figaro" has not interviewed, could have their way, they would bring the public mind into such a state of perplexity with regard to the problem of moral responsibility that the intelligence of ordinary juries would be completely paralysed by metaphysical reasoning and scientific jargon. The publicity given to all these speculations, together with the writings of the psychological novelists, has already brought a multitude of people to the point of believing that all criminal acts are related to some morbid conditions of mind or body. This chaos of ideas, towards which we are apparently moving, is, perhaps, not distantly related to practical anarchism—the "propaganda of deeds." The latter may be nothing more than a phase or symptom of the former.

## "MODERN MEDICINE."

We have received a copy of the second number of this little sheet, which announces itself as "the Official English Magazine of Count Mattei's System of Electro-Homœopathy." The leading article by John Wilford, A.P.S., gives an account of some of the extreme methods of ancient medicine; plentiful blood-letting, leeching, and cupping seeming to be the panacea for all ills. Here is an account of a treatment for chronic asthma. The "issues" spoken of were sores caused by puncturing the skin and preventing the wounds from healing by inserting substances to keep them open:—

An issue was made on each side of the clavicle, two small ones near the carotids under the chin, two under the breasts between the third and fourth ribs, two more backwards towards the fifth and sixth ribs, another in the middle of the thorax, one on each side between the eighth and ninth ribs, and then three others in the back—fourteen ulcers in all! and each one to be kept running for a long time. If these drastic measures did not cure him his case was hopeless.

A good many new ideas have been of late working their way into men's minds relative to the cause and cure of human ailments. We recognise pretty generally now that the cause must be below the material tissue in which morbid symptoms are found. These morbid symptoms are themselves consequences, and the great question, suggested by the late James Hinton, is how to operate upon the spirit and the emotions, and so make them, if possible, conscious agents in the repair of morbidity, which ever results from a disturbance of the proper balance of the vital and inertive forces whose orderly conflict is normal health. We welcome the presence of any magazine which will draw increased attention to finer and more spiritual methods in the treatment of disease.—[Acting Ed. "LIGHT."]

He who seeks and accepts the applause of men has wandered from the path of God.



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

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## Light :

EDITED BY W. STANTON-MOSES.

[ "M. A. (OXON.) " ]

SATURDAY, MAY 21st, 1892.

**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.

### THE UNITY DOCTRINE.

This article is my reply to the very kindly criticism of "π." on my use of Professor Boole's Unity formula— $x + \text{not } x = 1$ —in a recent number of "LIGHT." As Mrs. Boole has explained, I am not the inventor of the principle expressed in this formula. Moses used it when he wrote "Hear, O Israel, the Lord our God, the Lord is One." (Deut. vi. 4.)

In this reply I have to deal first with "π.'s" assertion that mathematical symbols cannot legitimately be used as they are used in this formula. Next with the formula itself and what it implies; and with the statement that, as used, this formula is misleading and dangerous.

First, then, let me say that upon any question of technical mathematics I would at once accept the dictum of "π." as an authority whose knowledge of this subject was greater than mine. But upon the point in question, where the philosophy, rather than the technicalities, of mathesis is involved, he must excuse me if I feel bound to follow my own insight. I do not wish to seem to be unduly controversial; for, in common with all readers of "LIGHT," I have the very highest opinion of the value of the articles which bear "π.'s" signature. I mean only to explain my own side of the case; and the very unity formula for which I am contending will compel me to recognise that my side is but a side, and that there is probably a good deal of truth in what "π." may have to urge to the contrary.

It seems to me, then, that the symbols of mathematics are only arbitrary signs expressive of certain mental processes, by the use of which signs we are able to represent a problem in diagrammatic form; make a picture of it (so to speak) so that all the conditions involved shall be indicated in such a clear, plain way that the mind may have the best possible chance of grasping at once the work it is being called upon to perform. When I propound the question, "If a goose weighs seven pounds, and half its own weight, how much does it weigh?" I stand a fair chance of puzzling my hearers. But if I write down the equation:  $x = 7\text{lbs.} + \frac{x}{2}$ , I at once give a clue to the point of the problem, and very few people would be puzzled by it. Because thus I have made a picture (as we may say) of the real problem submitted for solution.

Now, it would not be fair to argue that because geese were in no way related to mathematics, therefore the

symbol of mathematics ought not to be used in any question involving geese as an element. For though geese are not mathematical, yet weight is, whether it be the weight of a goose or of anything else.

In the same way, I suggest, it is true that whenever by the use of symbols the conditions of a problem can be expressed in such a way that by eliminating unessential matter the scope of the problem is more easily grasped, there such symbols may be most fairly and righteously used. For the symbols are not mathematics but only signs representing mental processes, and they may therefore be fairly used for any problem involving mental processes.

What then is the mental process which is for us simplified by the aid of this formula? This brings me to my second point, under which this question will be best discussed.

The process is in its briefest expression this: Do observed differences prove essential dissimilarity? or in fuller form—what is the real significance of, or, if you will, the real value to be assigned to the appearances of, contraries in almost everything that comes within our cognisance? At first, I am quite willing to admit, it may not seem that there is any problem at all here; because, in the first stage of intelligence, appearances are admitted as directly proving that things are as they appear. But after the mind has gained a certain amount of knowledge as to (apparent) fact, (though it can never at the time be aware that there is any distinction between actual fact and apparent fact) it seeks, by virtue of an inherent necessity, to deduce from these data a general philosophy of life, a main truth of things, in harmony with which all these "facts" shall be. This is the great inductive process, and it would be proceeded with very smoothly and readily were it not another though as yet unobserved, fact that the mind itself has laws which it must obey, and that it is not able to accept all and every proposition which may seem to be an induction from the observed facts.

Apart from this condition there would be no difficulty and the generalisation might be proceeded with with very little question. And it might be somewhat as follows:—Because there are beautiful and good things in the world, helpful and beneficent impulses in humanity, the Author of all must be Good; but because there are also hideous and evil things in the world, harmful and selfish impulses in humanity, it must follow either that there is also an evil power who is the Author of these, or that the Good Author of all has unadvisedly allowed to His creatures a power of being independent of Him, whereby the ignorance of limitation in them has been able to thwart and mar the entirely good designs of the Author of all, Who is hereby proved to be not the Author of *All*, but only of the good part of things; the complement being credited to this self-power in the creature.

In this way a real difference is established, and the principle of things is denied to be a unity and asserted to be a duality; whereby it follows that we cannot tell which of the two conflicting sides is going to win in the long run, which really involves that we have no trustworthy criterion of good and bad.

Against this is set the apprehension of the unity teachers. "The Lord is One." That is, the source of all is One. All things, howsoever they may appear to differ, have but one origin, one source; and the integration of all differences is unity.

No one can rightly apprehend this law without at once understanding that there must be certain minds to whom it will appear not to be true: because no single thing, or in the terms of the formula, no  $x$  equals unity. To attain unity you must put together two sides. Your side and your opponent's side; or, as Hegel taught, "Truth is the synthesis (or unifying) of Thesis and Antithesis."

Now, how am I to express in the simplest way these concepts of Thesis and Antithesis, my side and my oppo-



ment's side? Logic teaches me that in "division" two things are necessary. First, to know what I am going to divide. Second, to determine the sort of division I wish to make. The sorts of division are two. If I want to show how many different ways there are of dividing up the class, I may divide by using different names. As, for instance, plates as a class may be divided into soup plates, meat plates, pudding plates, and cheese plates. This we may express by the formula  $x = a + b + c + d$ . But if my object is to be quite sure I have divided into parts the whole of the class in question I can only do it by what is termed "dichotomy"; that is, say plates are divided into meat plates and not meat plates; or, meat plates + not meat plates equal the whole of the class plates. This may be expressed by the formula  $x + \text{not } x = 1$ . Whereby it is clearly shown that the difference in the character of the plates does not involve that the two kinds are absolutely contrary, and that only opposition and no relation exists between them.

The formula would be just as true and just as helpful were any sign other than " $x$ " used for the two contrary classes. We use " $x$ " because it is generally used for a general truth, which is to be universally true whatever particular interpretation may be given.

Now, Professor Boole has in his "Laws of Thought" shown clearly why any whole class or universe (as he terms it) is properly represented by 1 or unity. Transcendental arithmetic teaches that number is properly made up of these three concepts. Unity, less than Unity, and more than Unity, for the highest number you can take is simply an aggregation of repetitions of Unity. Nought or zero is not properly a number at all, but is the antithesis of the idea of number.

Now the philosophical choice is set before everyone, whether of the two principles he will follow—that phenomena are fractions of a Unity, or that phenomena are units whose characteristics are opposite and contrary. I apologise for not being able to express this more clearly. What I mean is that everyone must choose between the alternative principle of Unity and Duality, and decide which is the key principle which explains all obscurities and difficulties of life and is the governing motive of the whole.

There is nothing involving technical mathematics in this problem. Any person whose mind works clearly and rationally ought to be able to grasp the conditions and form an opinion favouring one side or the other, or, if very universal, seeing truth in both.

If we believe that the Universe arises out of a Unity we shall adopt the formula " $x + \text{not } x = 1$ " to express our apprehension that truth is the system of no one side, party, sect, or school: " $x$ " symbolising any particular side and " $\text{not } x$ " all the rest; and we assert by the formula that neither the " $x$ " nor the " $\text{not } x$ " is the whole full truth, but that to find this whole full universal truth you must integrate the two seemingly opposing sides.

The duality formula would be, I conceive, " $x + \text{not } x = 2$ ," of which the one is true and the other false. That is, there are two Causes, and two Universes produced respectively by the two Causes, each absolutely contrary and unrelated; and each constantly antagonising the other. These we call the good and the evil. But we have no reason for these names other than that by "good" we mean the side we ourselves take and hold, and see; and by "evil," the side which those who differ from us (or, in other words, the wicked and evil) take and hold and see. There can thus be no justification for adherents of the opposite Universes regarding one another in any spirit other than that of deadly antagonism and hate; and each should seek to annihilate the other. This is ever the spirit of dualism.

On the other hand, the Unity principle teaches that there is but one Cause and one Universe, which is fractionalised or split up into numberless apparent differences,

as is necessary when universal truth is presented to finite minds: each will see the side on which he stands, and won't see the opposite side. None the less is his own side not the whole perfect universal truth, but only in partial apprehension of it. To find the whole he must take himself and his opposite, thesis and antithesis, and integrate or synthesise them. A thing which at first he will by no means be able practically to do. Nevertheless it is clearly his duty, if he would be true to his principle, to believe that though his limited faculty cannot accomplish this, infinite faculty can; and to God, the Infinite, the Universal, there is no problem, no apparent contraries, no sin. "The darkness is no darkness to Thee, but the night is as clear as the day; the darkness and light to Thee are both alike."

And so far from there being danger in this principle or in its pictorial representation, " $x + \text{not } x = \text{unity}$ ," there is no real lasting safety in anything else. The other theory turns earth into a battle-field; justifies the horrors and tortures that man has inflicted on man in the days of the Inquisition and of all religious intolerance; makes God the Father only of some, and not all humanity; and involves that one side must eternally triumph and one be eternally ruined and lost.

How much sublimer and diviner is the Unity doctrine: The Lord is One, good to all, loving all, understanding all. Able to save all; because in Him all things consist, and all things, whether they be things in Heaven, or things on earth, or things under the earth, are in Him and for Him: and in the end, when the present limitation is brought to perfection, and we see face to face instead of through a glass darkly, the One God and Father of all, Who is above, through, and in all, shall be known to be, not as the duality law would demand, *all in some*—His side, His part of things—but simply unequivocally and sublimely—*All in All*.  
G. W. A.

#### RECEPTION TO MR. G. SPRIGGS.

At the Portman Rooms, Baker-street, a reception will be held in honour of Mr. G. Spriggs, the well-known Cardiff medium, on his return from the Antipodes for a brief period. Monday, May 30th, is the date fixed. Mr. Everitt will preside, and the proceedings include the presentation of an address, to be followed by a ball. The price of tickets is 5s., 2s. 6d., and 1s. They are obtainable from Mrs. Bessie Russell Davies, Sunnyside, Ledrington-road, Upper Norwood, or from Mr. G. D. Wyndoe, 21c, Victoria-dwellings, Battersea Park-road, S.W.

#### CHRISTO-THEOSOPHICAL SOCIETY.

On Thursday, May 26th, Dr. G. Wyld will read a paper on "The Proposed Restrictions on Mesmerism." The subject is a very important one, and delegates from several societies interested in psychological investigations will be invited to be present. The meeting will be held at the headquarters of the Society, 33, Bloomsbury-square, W.C., at 4 p.m. Any persons interested in either side are invited to attend. At the conclusion of Dr. Wyld's paper a resolution denouncing the injustice of limiting the practice of mesmeric investigation to the medical profession will be proposed and put to the vote of the meeting. A full report of the meeting will appear in "LIGHT."

It has been arranged that a Congress of Hypnotism and Psychological Medicine will be held in London in the beginning of August, under the presidency of Mr. Sidgwick. Among other well-known names which will be found on the Committee of Reception are those of Bain, Romanes, Mercier, and Spencer. Some considerable difference of opinion may be expected to be expressed on the possibility of persons being induced to commit crimes while under the influence of hypnotic suggestions. In other words, the two schools of Liegis and Benedict may look forward to having their differing theories pretty well sifted.

On with your mission, and never a summing of results in hand, nor thirst for prospects, nor counting upon harvests; for seed sown in faith day by day is the nightly harvest of the soul, and with the soul we work, with the soul we see.—  
GEORGE MEREDITH.



RECORDS OF PRIVATE SEANCES FROM NOTES TAKEN  
AT THE TIME OF EACH SITTING.

No. XV.

FROM THE RECORDS OF MRS. S.

March 4th. Our circle renewed its sittings after a week's cessation. We heard many different sounds, and one was the loudest we have had. It was as if the spirit had thrown on the table a heavy ball of lead with great power. It was startling to a degree. On striking a light we found a small silver waiter, with a rose and biscuit, had been brought from the dining-room and placed in front of the medium. It must either have passed through the wall or through two closed doors.

March 5th and 6th. We held short, unsatisfactory seances, accompanied by the usual raps and sounds without information.

March 10th. Sat for a short time. Imperator controlled the medium for a time, but I have no record of the conversation. He informed us when we wished for physical manifestations to sit in the room below, and for information in the study. The medium's work and delicate health prevented much being given that otherwise could be done.

March 16th. Raps very distinct all over the room especially in the cupboard under the bookcase. Imperator controlled for a short time. He said the medium's bad health and work at the present season were such that he had thought it might be well to withdraw manifestations through him for a time. He promised if possible to meet us on Thursday, and advised us to refrain from meeting until then. There was so much noise in the room during the short control that Imperator had to explain the reason. He said all the spirits who governed the physical manifestations were allowed to manifest to use up the spare power in the room, or evil influences might get into the circle owing to the medium's bad state of health. After this explanation a tremendous thud came on the table, and Imperator wished us "Good night," and departed.

March 17th. While Mr. S. M. was smoking in the billiard-room such strange sounds came that he fetched Dr. S. down. They sat for a short time, and the raps were tremendous, as if made with a heavy metallic hammer. This, occurred again on March 19th, and they were then told to go upstairs and sit in the seance-room, which accordingly they did, and I joined them. Many different sounds came, and this loud one close to me. It was very startling. The medium reasoned with the spirit, telling it not to rap so loud. It then rapped more gently on the harmonium stool, and gave a soft rap near my fingers. We heard again this evening the same constant rapping in the cupboard, and on asking we found it was Dr. S.'s little sister who had been rapping there. She told us to look, and said, "I wrote." Upon breaking up the seance and looking into the cupboard, we found written on a piece of paper, "Dieu vous garde. C. P. S. Speer."

March 20th. This evening our circle met. Two new members added, Mr. N. and Mr. Percival. We sat in the dining-room by firelight, and commenced our seance at nine o'clock. Rector soon manifested, walked round the room, shook the floor and our chairs, also the silver and glass things on the sideboard. Dickey rapped on the medium's chair. The heavy dining-table was moved. The spirit of J. N. L. came, rapped out her real name, "Janet Nares Lydgate," said our prayers had done her good, and rapped out "Thanks." After a short break we sat again; R. and other spirits manifested round the medium. When the control was established, Imperator said, "Good-evening, friends," and held the following conversation with us:—"We wish to redeem our promise to you. We are here for a short time to give you information on any points you wish to ask. The spirit attached to the physical band, who has manifested here several times, and has not yet learnt to control the power as much as he will in time to come, has only joined the band quite recently, and taken the place of another spirit who has been drafted off." "As to the medium you controlled ages ago?" "It was about the time of the Reformation; the medium I influenced was one who was proximately concerned in the movement which separated the Protestant from the Roman Catholic Church. The influence he exerted was an indirect influence on one of the prominent movers of that convulsion. I was only attached to him for

a few years. In all great convulsions spirit influence and guidance is at the root of what you see. We have the power of influencing and manifesting our presence in human agency in ways that don't come before your mortal knowledge—in ways that you little suspect, but will one day recognise when you are acquainted with that which is now dark to you. You will then see spirit guidance at the bottom of all human actions. I don't propose to tell you more at present about that medium. Dr. S.'s little sister is attached to the band." "How did she learn to write, seeing she left earth-life a baby?" "She has progressed; she got the art of writing from the circle. The education of the spheres is not the education of earth-life, but when it is brought in contact with earth-life through the circle, the two are amalgamated. We cannot now explain to you how that can be." "How was it she used the French language?" "To make herself recognised. If you were to form a circle of Chinese, she would write in Chinese." "Do spirits understand all languages?" "Yes. Not quite. I must not mislead. They gather their impressions from the circle by thought-reading. Spirits do not require language; they do not necessarily know what other spirits are thinking, unless in rapport with them." "As to the spirits round us without medium?" "They have no means of knowing. They cannot see you distinctly. It depends much how far they have progressed. The undeveloped see less than the developed spirits. Only mediumistic spirits can manifest." "Can you see us now?" "No." "Shall we ever be able to see you?" "Probably." "Can you give us any information as to the sounds we hear early in the morning?" "I cannot give you information except when I have been present. Raps occur in the early morning because the influences then are unmixed and pure, the mind is at ease, and circumstances more propitious, and that time is selected to manifest the presence of spirit guides. Spirits need not see you to influence you; you imagine that sight is connected with eyes. We are cognisant of your presence without seeing you. The influence of spirit on spirit is magnetic. Magnetic influence in the body is generally exercised through the eye, but it does not follow that that is the only way of influencing." "Would it be desirable to form this circle once a fortnight?" "It will depend upon circumstances. It would be desirable, if you are all of one mind and desire the truth. The atmospheric conditions to-night are not unfavourable." "Do you not desire to commence a course of teaching?" "I desire to do a great deal, but am able to do but little. We can give you scraps only at present. We are not able to command the flow of information we wish. The points are, first, on this grand subject, the influence of the Deity, of spirit agency, and of that agency on mankind. We shall desire to show you that God Himself is the centre of influence, and that His influence, flowing through intermediary agencies, permeates humanity, and how those influences (angelic, as you call them) influence mankind. We should be glad to show you how the angelic influence surrounding the centre of light diffuses itself among those it is able to reach) and how the spirit of the Most High, traversing those channels, reaches all who are able to receive it. Travelling on from that, we should like to show you how man becomes the means of disseminating the knowledge of which he is the unconscious recipient. Following on from that, we would desire to point out how man may cultivate the power given to him, and aid the work for which he is chosen, and how the Spirit of God dwelling among men may be fostered. This would lead us to give you a *rationale* of the power of God coming from on high, descending through the angel ministers, permeating His chosen messenger, descending among men, and showing how they may be fellow-workers with God." Here an unfortunate fall of the screen which shaded the light from the medium's eyes, disturbed and dissipated the control. The medium instantly awoke and Imperator left.\*

A MAN should be a Siegfried, armed *cap-à-pie*, towards the small troubles of everyday—those little differences we have with our fellow-men, insignificant disputes, unbecoming conduct in other people, petty gossip, and many other similar annoyances of life; he should not feel them at all, much less take them to heart and brood over them, but hold them at arm's length and push them out of his way, like stones that lie in the road, and upon no account think about them and give them a place in his reflections.—SCHOPENHAUER.

\* It is obvious that these fragmentary records give only the faintest idea of what was said, and cannot give any of the manner of the saying.



## BOEHME'S PHILOSOPHY.

FROM THE "RELIGIO-PHILOSOPHICAL JOURNAL."

Every cycle of mentality has its representative. Boehme, more than Luther, represented the esoteric and exoteric thought of the 16th century. In his vague, mystical, and apparently heterogeneous unfoldment, the true in Christianity found its culmination and the future of its broadening evolution. In him was the divine germ planted which has flowered out and borne the fruit of that classified knowledge which the world calls science. The roots of this germ were nourished by the thought of the past, and in the tree which has grown from this germ and its rootlets the intellectuality of the race has expanded until now we can behold the beginning and trend of a universal evolution.

In Boehme's formula of the self-existent God—"Nothing," "All," "Father," "Son," "Spirit," "Word" and "Wisdom"—we have the ground of all the speculations of the past, whether Pagan or Christian, as to the inscrutable, unknowable Absolute. These, too, may be found, in one sense, in the "Unconditioned" of Kant, Hamilton, Mansel and Spencer. Boehme declares the one sole Existent Divinity is "unknowable"—except by apprehension of the highest angel, and then only as mirrored in the Divine Wisdom—the reflection of the "All" discreted from this self-existent God in the ever-generated "Ideas" which he calls the "Unbeginning Beginning"—the "Eternal Nature." In this fluidic ocean of life all the germs of whatever is are manifested. It is the beginning of cause—the beginning of the finite—the beginning of so-called "creation." From this starting point each germ is differentiated, containing within itself the potency of its after evolution. All through his writings this thought is dwelt upon; now in abstract statement, now in similitude, and often personified. Is there not here a hint of the now scientifically demonstrated law of evolution?

It is claimed that Kepler was indebted to Boehme for many of his thoughts and theories in regard to astronomy. It is well known that Newton acknowledged his indebtedness to Boehme for his theory of gravitation. Much that is in chemistry can also be traced to his suggestions. Boehme was a seed-sower, without much method, it is true, in his seed sowing. The fruit of his thought has made the conditions, however, in the mentality of the race by which others could come forth and do a larger work. Without Boehme it is possible no such great thinker as Swedenborg could have come upon the scene and have acted his part. Much that is in that great seer's work can be traced in Boehme's writings. Swedenborg was a scientist, equipped with a university education to start with, and hence was better able to express his thoughts than Boehme.

Boehme will be a perennial fountain to many minds of a mystical and speculative turn. It is well for those who have the time, the intellectual ability and the inclination to study with. No one can ever master Boehme at second hand; one must not only be imbued with his spirit, but must, in a certain sense, become *en rapport* with his state. One must see underneath his jargon, his uncouth way of presenting mystical truth, an harmonious, systematic, and beautiful theory, clothed in the serious religious garb of the sixteenth century. He claimed the "Divine Sophia" as his bride; and certainly he was loyal to her behests; for he was a life-long sufferer for his devotion to what he considered truth.

Many have attempted to give Boehme's revelations to the world; but all have thus far failed. St. Martin, Gretchel, Martensen, Schelling, Baader, Dr. Law and others have tried to mirror his mystical meanings. Dr. Law probably more nearly gave the outcome of his principles than any of the others. He was a clergyman of deep spirituality, and entered by virtue of his being Boehme's English translator into the deeper hidden meanings of the text he had to grapple with.

Mr. Hartmann, assisted by Mrs. Penny, whose work we have made the text for these imperfect articles, attempts to identify Boehme's "Theosophy" with that now current and called by that name. Hartmann's translations are too free, and some of his statements are hardly more than a travesty of what he undertakes to expound.

You must analyse your Faith before you can combine its truths, and so make every point the subject of your own conclusions, and further the progressive state which it is the Divine will that man should experience.

## CASTING OUT A DEVIL.

The following curious present day instance of what is still believed in some countries is worth preserving. The cause of the obsession is at least remarkable:—

The Berlin correspondent of the "Daily News" sends an extraordinary story taken from the official report drawn up by a Catholic priest of Wemding, in Bavaria, of the driving out of a devil from a boy. The poor boy would not pray or go to church, had fits of temper, paid no respect to sacred things, and, among other misdeeds, ill-treated his parents. The latter sought the advice of doctors, and, when they could do nothing, Father Aurelian, the priest of the village, pronounced the benediction over the boy, but without any effect. Then the boy was sent to a convent, but no reformation followed. When the Bishop of Augsburg a year ago visited the place, the father, as a last resource, brought the boy to him, hoping he might cure him. The Bishop approached the boy with great dignity and consciousness of power, and exclaimed, "Thou canst not deceive me, Unclean Spirit!" But the boy remained as obstinate as ever; and now the conclusion was come to that he was possessed of a devil, and the operation of driving it out was determined upon. It lasted two days, and was, of course, not without great pain to the boy. The official report says, about the result of the operation:—

After applying the same means as in the morning, I exhorted the devil to confess the whole truth, whether he would leave the boy. After long exorcism he at last, with groans and sighs, said in a humble tone, "Yes." On receiving this answer I became more emboldened, and adjured him by God, by the Holy Virgin, and the Holy Archangel Michael, to declare whether he would go at once. "Yes," was the answer. I adjured him a third time to tell the whole truth, whether he would really go. He again answered with a decisive "Yes." When the devil the first time consented to leave the boy I exhorted him not to enter into any of the persons present, nor into any other being who might wish to have him, but to go to that spot which God had appointed. After a pause, I asked, "Hast thou left the boy?" "Yes," was the reply. "Thy companions also?" "Yes." "The third time I conjure thee to declare the whole truth. Hast thou and thy companions left the boy?" "Yes." "Where art thou now?" "In hell." "Thy companions also?" "Yes." "In the name of the most Holy Trinity I adjure thee for the third time to give some sign thereof." "Yes, we are in hell," came back the answer in fearful tones. This last answer really seemed to come from hell. At first the devil had answered in an impudent and spiteful tone, but the last answer was quite melancholy. Now the boy began to weep. It was the sign that the evil spirit had really left him, for only at that moment when he declared for the third time that he was in hell did the spirit go. Until then he had lied unto me, for he is the Father of Lies. I now made the boy make the sign of the cross, contemplate the crucifix, repeat the holy names of Jesus and Mary, as well as that of the Archangel Michael. He did so, weeping bitterly. I handed him the pieces of the Cross and sacred relics to kiss. He kissed them with many tears. He then said the Lord's Prayer and the Ave Maria, sobbing loudly. This ended the exorcism, and a thanksgiving mass was then held.

Father Aurelian also explains why the devil took possession of the boy. The father, a Catholic, had married a Protestant, and was married in a Protestant church and the children had been brought up in the Protestant faith. The father has now, says the report, "made good his fault." The marriage ceremony has been celebrated again according to the Roman Catholic rite, the children have been re-baptised, and it is even hoped that the mother will go over to the Catholic Church.

FEEBLE SOULS.—These souls have not the wings to lift themselves to Heaven, and the Lord, Who, nevertheless, desires them to come, sends help to them. He places them in a heap of thorns, and makes the fire of suffering to descend; and no sooner is the wood consumed than they shoot upwards like a white vapour, resembling the pigeons that took their flight from amid the dying flames of the stakes of the martyrs. It is the soul that has completed its sacrifice, and that the flames of tribulation have rendered light enough to rise to Heaven, as smoke does. The wood is hard and motionless; set fire to it—a portion of its very substance mounts to the clouds. . . . As long as the inner man is pure, his thought rises without hindrance, and goes ever forward, approaching the source of all intellectual force—God.—MAURICE DE GUERIN.



# "DREAMS OF THE DEAD."

This book, published at present only in America, will we hope shortly make its way over here. Whatever we may think of its teaching, it is undeniably a work of great inherent interest. It contains a record of a series of Astral Experiences through which the writer was conducted, and of certain mystic personages, some confined to the trance plane, others to the ordinary plane of outer consciousness, who suggested to him new ideas on many important points, which ideas he seeks to pass on to his readers in the pages of this volume. We are conscious all through the perusal of it of a wish that the writer had made rather more clear to us than he has done whether the experiences recorded were actually gone through by him; whether, that is, he sincerely believes that all was enacted as he has described it, or whether the ideas alone were evolved in his mind, and he has used the form of a series of experiences as the dramatic representation which may give greater point and force to these ideas. In a word, did the incidents actually occur to him as real conscious experiences, or did he invent them as a vehicle for expounding his philosophy to the world?

This question is one that the author himself alone can settle for us, and until he gives us further information there is no more to be said upon it. It remains, therefore, to examine the main philosophical position expounded in this book: a question upon which our judgment can be exercised quite regardless of the particular way in which these ideas have been attained by the author.

The principal doctrine put forward in this book is that the brain atoms, so long as they are not disintegrated, possess a weird sort of power over the mundane soul of each personality, who has not, by having mastered all external sense desire, raised himself to a level sufficiently high to be no longer subject to matter.

The septennial definition of the elements that together make up humanity is here adopted in accordance with the teaching of both Eastern and Western mystical schools. That which is purely spiritual of the Ego soars at once aloft at death to spirit realms; but the mundane soul (as it is called) remains chained to earth, unable to rise until (to use the words of one of them) "the last atom of brain tissue of our earthly shells has gone to dust" (p. 21). On the same page this same shade astral of a departed friend of the writer thus speaks: "We are forms generated from living brain-cells, still active in decomposing disintegrating bodies laid away in consecrated ground. We are dreams of the dead, clothed in attenuated material shape."

This particular being or shade of the writer's defunct friend, Barton, is spoken of all through the book as if he were actually Barton himself, although he himself speaks of a spiritual part of himself which, when he has conquered his present overmastering attraction to earth, he will ascend and rejoin. There is a slight confusion, too, in the definition of what this exact power is which keeps the poor shade below. In the early part of the work, where Barton himself speaks, it seems to be the fact that though his body is buried the brain cells are yet intact, through the mistaken kindness of sorrowing friends, who ought to have had it cremated, or at least buried in such a way that the force holding the cells to their humano-physiological type should be disintegrated as soon as possible. While later in the book in the vision which Hasta unfolds it appears that this earth binding force is Barton's love for wife and son.

These are probably rather apparent than actual contradictions. For first, if we only remember that the personality known to self in self-consciousness, and to friends, is but a small part of the whole content of the Ego it is quite easy to see that the case of all of us, here below, even while living, is much the same as Barton describes in his own case after death. Something holds us down that we cannot rise to union with that truer, more universal self, which is only "self" in an altogether new sense of the word, a sense connoting universal characteristics and sympathies.

The question is, what is this down-holding force? That it may have some relation to brain-cells is probable, but that it originates in brain-cells is, to us, not thinkable. And surely there are grave difficulties in the supposition that the physical condition of the brain-cells determines the question of the liberty or bondage of the soul after death. If this be

true the whole of the Ancient Egyptian wisdom stands condemned in the most arrant folly, unless, indeed, before embalming the brain was removed; a point which at the moment of writing this we cannot settle. The author does not hesitate to draw the logical conclusion of his doctrine, and urge that cremation is the only kind way of disposing of the body, because thus alone those fatal brain-cells are at once reduced to dust, the force holding the atoms to this physiological form is dissolved, and so the poor shade is free at once to rise.

Far truer, as it seems to us, is the idea that the down-holding force is what Eastern systems call "attachment." Love is a most powerful force: not integratable with mechanical or chemical force, as far as we can at present see, but none the less a real (perhaps the only real) force. It is not, besides, an extraneous force. What moral relation can there be between the persistence of the brain-cells in the hold of the animal vital force which continues them in that specific form, and the happiness or misery of the soul for some period after death? The thing does not seem to hold with our sense of justice as to cause and consequence. But the love-force is a character force. It depends on what a man is, how he loves; and so it surely ought to depend on what a man is and not on the condition in which his cast-off brain-cells are, whether he can rise to spiritual planes, or must for a time continue in the lower astral spheres. And in a true sense what a man loves is but what he is on the plane of manifestation. To be and to love are not two things; but two names for one thing under two categories, the spirit unmanifest and its manifestation in terms of character. Hence the man's ability or inability as to love is not the efficient cause of his lot after death; for that ability or inability is itself a result of, an outcome of, the causes which determine specific characters, which are, we apprehend, being into circumstances: just as the path of a stone we may throw is a resultant of the force we apply into the inertia of the stone, which inertia is largely made up of mass of density. The point we are contending for here is simply this, that the state of things after bodily death described in the book under review, viz., the retention of a conscious personality of some kind, call it mundane soul or what you will, cannot depend upon circumstances as accidental as the question whether its friends dispose of its body by cremation or burial on the "earth to earth" lines, or by the gruesome fashion of an air-tight casket, perhaps intensified by the injection of preservative substances, but must be sought in some quality inherent in the personality itself, and that the only quality which seems adequate to be the cause of such consequences is the essential character of the Being—the only index to which for us is his human character as manifested by his loves and hates.

We shall continue our remarks on this interesting volume in a future number.

## GOD RULES ALL.

What art Thou, mighty One? and where Thy seat?  
Thou broadest on the calm that cheers the lands,  
And Thou dost bear within Thy angel hands  
The rolling thunders and the lightnings fleet;  
Stern on Thy dark-wrought car of cloud and wind  
Thou guid'st the northern storm at night's dread noon,  
Or on the red wing of the fierce monsoon  
Disturb'st the sleeping giant of the Ind.  
In the drear silence of the polar span  
Dost thou repose? or in the solitude  
Of sultry tracks, where the lone caravan  
Hears nightly howl the tiger's hungry brood.  
Vain thought—the confines of His throne to trace,  
Who glows through all the fields of boundless space.

—H. K. WHITE

"WE ARE DUST."—I never see one of those spiral pillars of dust which, like a mimic simoom, rush along the road upon a windy day, without thinking "There is an image of life." Dust and a breath. Observe how the apparent "pillar" is but a condition, and an active condition, of the particles of dust, and those particles continually changing. The form depends on the incessant movement. The heavy sand floats on the impalpable air while it partakes its motion: let that cease and it falls. So the dull clods of the field smitten by force take wings and soar in life, partake for a time its rapid course, and then, the force exhausted, fall back into their former state. A whirl, a flux, maintained by forces without and ceasing when they are withdrawn—that is our life.—JAMES HIXON.

\* "Dreams of the Dead." By EDWARD STANTON, (Boston, U.S.A.: Lee & Shepard, 1892.)



## "OF THE CREATION, AND CORRESPONDENCE OF EARTH TO OTHER PLANETS."

The following interesting paper I am permitted to publish by the kindness of a friend from whom it was received, although it was not written for publication but only for private perusal. It was not written automatically, but came as a real interior perception and is, I am given to understand, but a brief part of a large philosophy of the cosmos which has come to my friend in this way of interior illumination. Perhaps that is not the exactly best term to express the actuality, but it is at all events roughly true, and serves to distinguish this form of the conveyance of knowledge from that automatic guidance of the hand, which is useful when from some cause the mind cannot be directly illuminated.—  
ACTING ED. OF "LIGHT."]

In the solar system—of which earth is but a minor planet—there are seven other spheres connected rather through the sun in conjunction with these, or through the moon in conjunction with the sun.

Before these were evolved out of chaos, as in the account of the creation in Genesis, all the constituent parts of this solar system were contained in one chaotic mass, waiting in a sort of dreamy leisure, for arrangement into orderly form, expression, and movement.

This disorderly mass, by the intervention of a supreme force, began in its lighter parts to fall into rhythmic motion, and consequent severance of part from part: at first forming only luminous rings of more or less intensity, but gradually, under the power of movement, each assuming individual difference so that one rose above another. Thus first the nucleus of Saturn was gathered together, then Jupiter, then Mercury, and afterwards the Sun and Moon. This brings us to the fourth age, which probably lasted many millions of our years. The next cast off into space was Mars, then Venus, and then of all the more solid constituents, the more resistant matter, Earth alone remained, containing in her, so to speak, the dregs of all this cast-off world-forming vital substance. For the unevolved or irresponsive substance remained in her to be quickened under pressure of striving into at-one-ment with her types of life, or else with the planetary rings surrounding her which still retained a far distant echo of that planet or sphere there represented in vibration.

Thus when we say that certain creatures belong to Venus, or Mars, or the more fluidic planets, we simply wish to convey the idea that the flesh-forming, type-forming medium through which these characteristics are represented responds to the conditions of one or other of these worlds more easily and fully than to the Universal order of our own planet, Earth.

We are obliged to embrace the time idea if we wish to convey the picture of a creative force working against resistance: and we must deal with matter as it appears to our organic senses as the more important part of the creative expression of type and species. Of course, we recognise that change is always going on, that fluidic forces are ever passing through, moderating, refining, and chemically changing the constituents of every expression of Being; arranging types and species in every world throughout the Universe.

But the life-current, the true vital force, can only be measured or perceived by some resistant, or less material, combination of atoms, and the more diverse are these in the measure of their resistance, the more numerous expressions and types will respond to the demand for outlet to the fluidic or vital force.

It is because the Earth-condition is so hard, so resistant, that character comes to the fore, and is expressed so emphatically. Here is the place of division, the parting of kind from kind; the place of discernment, of revelation, of perception.

To be fully human is to be universal, and therefore to be respondent to all the notes and vibrations of the heavens above us, and of the solids under our feet. Our earth—in Scriptural language—has represented the potter's field, where strangers or aliens have been hidden, covered. The planetary children only respond to one or two notes of the vibratory forces of the planet. True humanity responds to each and every one equally.

Planetary human representatives are those in whom one note is yet discordant, and this is attuned to one of the

planets in the solar system. Through this he becomes a channel or intermediary for the whole line or race which is strung upon the vibration of that one note in correspondence with the planet, yet in touch with ours.

Thus the representative of any planet is a Christ to the children of that planet, and his word goes forth amongst them with power; while over another type or species he can exercise no power because he is not at-one with them.

The characteristics of the children of the different planets are these:—

*Saturn* — Imagination or Idealism.

*Jupiter* — Enlargement of mental faculties by Hope, Optimism.

*The Sun* — Intuition, viz., Knowledge in its at-oned form.

*Mercury* — Instinct, viz., Knowledge in its natural form leading to superstition.

*The Moon* — Pressure against what is called Materialism.

*Mars* — Ratiocination, Intellectuality.

*Venus* — Desire, either through emotional or intellectual nature.

### CREATURES OF THE PLANETS.

*Mars* — The dog, the hare, the bee, the horse, and most grass-feeding creatures without horns.

*Venus* — Horned creatures and caterpillars.

*Sun* — Creatures of prey, the feline species; also serpents.

*Mercury* — Hairless creatures, such as the rhinoceros hippopotamus, frog, &c.

*Jupiter* — Fish, sea monsters, crustacean species, and serpents.

*Saturn* — Dragons, and other forms evolved from these; serpent-like, but unknown upon earth.

*Moon* — Creatures which burrow in the earth, worms, slugs, &c.

The characteristics of these creatures are vibrations in the earth-flesh-forming medium in correspondence with planetary forces passing through earth, as the fluidic constituents of the veins and nerves of man pass through his physical organs. And thus that which is not quickened for the sustaining of life, and the balance of part with part, must be thrown off that health may ensue; and where disorder now seems to strive with the vital principle, order may intervene, and the body of man be understood in its wonderful correspondence with the planet which he inhabits.

### LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

#### Mathematical Psychology.

SIR,—“ $\pi$ .” has brought the question of mathematical psychology to the exact point where I personally desire it to be. He objects to the principle itself in toto.

I hold it not discussable whether we shall or shall not base the thought-life on mathematics. To some persons it is the one imperative need of the spirit; such persons have, amongst them, developed a science, which for us is the supreme consolation and joy: the witness that we are in very deed the children of the Great Mathesis. All that I personally desire from the Press is the opportunity to reach and hold converse with persons who wish to know this science; who have been feeling after it in solitude, not knowing what they sought; who, when the equations of thought are stated, recognise that the truth they were groping for has now taken shape. There are many such—for whom the knowledge that the Mathesis is the Father of our thought-life constitutes an absolute satisfaction of the heart (“G.W.A.” seems to be one of these).

If “ $\pi$ .” chooses to assert that the science we have created is a delusion; that *Boole and Grätry made a mistake about mathematics, which was made before them by Isaiah and many others, and has been erroneously endorsed by Herbert Spencer*, I respect his courage, and can only answer that time will judge between us. But I do object to what has been often done (in “LIGHT” and elsewhere)—when a writer ignores the existence of a big science, of authorities in high repute, and of well-reasoned out books; and, pouncing down on some chance allusion made by some one like “G. W. A.” or myself, misleads his readers by appearing to imagine that mathematical psychology begins (and will end) with us!

With reference to “ $\pi$ .’s questions, I will not take up your space by answering them, as I have done so (by anticipation)



in a lecture delivered at the Christo-Theosophical Society, which will, sooner or later, appear in print. I will only add (with reference to the last sentence of "π.'s" letter) that mathematics throws no light on how many creators there exist; but it declares that *man cannot think sanely if he harbours any thought inconsistent with the idea that the One Creator does all things.* "God is One" is not (in mathematics) a statement about God, but the statement of the limit of possibility for *some* human thought.

MARY EVEREST BOOLE.

### 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. No notice received later than the first post on Tuesday is sure of admission.]

STRAFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—Service every Sunday, at 7 p.m. Speaker for next Sunday Mr. Hardingham, on "Spiritualism and God's Justice." On Saturday, May 14th, Mr. J. Veitch gave an instructive address on Psychometry, followed by successful delineations, a good collection being taken in aid of the library fund at the close.—J. RAINBOW, Hon. Sec.

WANDSWORTH SPIRITUAL HALL, 132, ST. JOHN'S HILL, CLAPHAM JUNCTION.—The power is gradually increasing, the phenomena on Sunday including bright lights and many small spirit hands on the table; one lady was entranced. Mrs. Whitticar's guides on Thursday gave a very practical address. Sunday next, meeting as usual; Monday, Mrs. Bingham's reception, to which all are welcome; Thursday, Mrs. Whitticar; Saturday, seance, Mrs. Mason medium.—E. A. B.

SHEPHERD'S BUSH, 14, ORCHARD-ROAD.—On Sunday last we had another crowded meeting. Mr. Cable, of Pendleton, gave an excellent address upon "Spirit Power." Mr. Hector Bangs followed, congratulating us on our continued success. Mr. Cable also gave psychometrical readings from articles supplied by the audience and giving great satisfaction to all present. Sunday next, at 7 p.m., Mr. Treadwell, trance address. Tuesday, at 8 p.m., seance, Mrs. Mason.—J. H. B., Hon. Sec.

KING'S CROSS SOCIETY, 184, COPENHAGEN-STREET, N.—On Sunday Mr. Horatio Hunt lectured upon "The Nature and Destiny of Man." The speaker also gave an impromptu poem and clairvoyant descriptions. On Saturday, May 21st, at 7.30 p.m., a public seance will be held; medium, Mr. Horatio Hunt. On next Sunday, at 6.45 p.m., Arif Effendi will lecture in Oriental costume upon "The Religions of the East." Admission free.—T. R., Sec.

THE SPIRITUALISTS' CORRESPONDING SOCIETY will assist inquirers. Copies of "LIGHT," leaflets on Spiritualism, and list of members sent on receipt of stamped envelope. Address, J. Allen, hon. sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, 166, Rye Hill, Newcastle-on-Tyne. The Manor Park branch will hold the following meetings at 14, Berkley-terrace: On Sunday, at 11.30 a.m., for students and inquirers; on Friday, at 8.15 p.m., for Spiritualists only, the study of mediumship; also, at 1, Winifred-road, White Post-lane, on Tuesday, at 8.15 p.m., experimental seance.—J. A.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE.—Mr. W. Whitley kindly lectured on Sunday on "Spiritual Facts." With a long and varied experience he was able to bring before the audience things new and old, hard for the non-Spiritualist to understand, but tending to confirm the experienced investigator. Sunday next, at 11 a.m., meeting of friends; at 7 p.m., Miss Rowan Vincent on "Facts and Faiths from a Spiritualistic Standpoint." Thursday, Mrs. Spring, seance. Saturday, Mrs. Hawkins, seance. Application for tickets to seances to be made to Mr. C. White, sec.—C. H.

SOUTH LONDON SPIRITUALIST SOCIETY, 311, CAMBERWELL NEW-ROAD, S.E.—Sunday next, at 11.30 a.m., seance; at 3 p.m., Lyceum; at 7 p.m., Mr. A. J. Butcher. Wednesday, public seance, at 8.30 p.m. Thursday, discussion, at 8.30 p.m. On Thursday in last week, Mr. W. T. Rayment read an ably written paper on "Spiritualism, a Science, Philosophy, and Religion," which led to a good discussion amongst the investigators present. On Sunday an able address was given by one of the controls of Mrs. Bliss, on "Mediumship," affording good advice as to the conduct of investigations. Then an old spirit friend controlled "Vigo," and gave some spirit descriptions, which were all recognised.—W. G. COOTE, Assist. Sec.

PECKHAM SOCIETY OF SPIRITUALISTS, WINCHESTER HALL, 33, HIGH-STREET.—On Sunday morning Dr. Bass (a non-Spiritualist) read a paper upon "The Phenomena of Life." The problem was scientifically dealt with. The Doctor admitted that man may attain to a high state of perfection in his present condition if he will, and thus spiritualised he

personally would not deny the unlimited potentialities of such perfected beings. As to the conscious continuity of existence he was prepared to accept tangible proof. In the evening the guides of Mr. Lees based their discourse upon Matt. xxii. 35 to 40. They contended that the whole lesson of religion was L O V E. It was not what was said or done 200 or 2,000 years ago. What we have to do is to fight the battle with self. A large audience fully appreciated the sentiments expressed. Monday, at 8 p.m., students. Thursday, at 8 p.m., healing. Sunday next, at 11 a.m., Dr. Bass; at 7 p.m., Mr. Dale, discourse.—J. T. AUDY.

CARDIFF.—On the 4th inst. a "happy evening" was given, at which there was a fair attendance of members and friends. An excellent programme was rendered by Mrs. Priest, Misses Davies, Rosie Mead, Messrs. Tom Price, Evans, Edgar Jones, &c., who were efficiently accompanied on the piano by Miss E. Phillips. The refreshment stall was ably managed by Mesdames W. Billingsley and F. Phillips. After the songs dancing was indulged in, and an enjoyable and successful evening was terminated soon after midnight. On the 8th inst. Mr. J. W. Buckle gave a brief and interesting recital of his twelve months' investigation of Spiritualism. On the 15th inst. Mr. R. C. Daly conducted the service, reading a very fine address, entitled "What of the Dead?" and concluding with a recitation of great beauty. A seance, for members only (to be held after the Sunday evening services), was also commenced. Mrs. Mark kindly took the initiation, her guides giving a brief address of encouragement, after which some successful clairvoyant descriptions were given. We trust all our local mediums will rally to our standard and help to create fresh interest and give an added impetus to the cause in Cardiff.—E. A.

PECKHAM RYE.—Mr. R. J. Lees, on Sunday afternoon, in opening his address, touched slightly on the unpleasant episode of the previous Sunday, and again laid down his rule of procedure in conducting his meeting, which was very fairly adhered to. For his discourse he gave a partial *résumé* of his previous lectures this season, dealing especially with the "Inspirational Infallibility of the Bible," and claiming the right of every individual to be eclectic in his study of the Book. During the delivery of the lecture an attempt was made to get up an opposition meeting a short distance away, but it was a failure, and the promoter was the first to take the platform in opposition. It is not too much to say that he surprised his hearers by stating that Mr. Lees' mistake lay in thinking they recognised the Bible as infallible, and he gave his ideas on the subject, which was, in principle, all that Mr. Lees contended for. The second opponent admitted errors in translation, and transcription, and interpolations. He interested the audience by reading an extract which he had copied from the "Dialectical Society's Report," the evidence of Chevalier, after which Mr. Lees put a question which brought the reply, "I do believe in spirit communion, but it is of the devil." Mr. Lees took advantage of the admission, and put to his hearers the idea "that God should allow the evil one a privilege of using such a power and deny it to his messengers for good." This brought an exclamation from the critic, "I do admit that God allows His good messengers to influence." Taken altogether, this meeting was the most successful Mr. Lees has held.—J. C.

### FINIS.

Seven lines I dedicate to Death: the baby  
Born to the world with mortal breath, hope's "may-be"  
Grows; to the butterfly she saith, "thy way be  
Mine," transformed into a maiden fair, loves colour  
Illumines—fades—bright eyes and hair grow duller.  
Late matronhood, with woes replete each line is  
Age—borne of bitter things and sweet and—Finis.

Nay—read, seven lines of glory gained, the journal  
Of a cleansed soul with earth unstained, supernal  
Beyond that gate which Death unchained, eternal  
Soul that has spurned earth's states and things, outworn them  
Old coverings, the brave Psyche's wings have torn them.  
O childhood's butterfly! that symbol thine is  
New life from out a prison dim—not Finis!

—KATE BURTON.

### TO CORRESPONDENTS.

T.S.—We quoted the story of the "Luminous N" for the very purpose of eliciting confirmation. It is impossible that any such occurrence could be without attestation of time. We are waiting for confirmatory evidence.

It is a cowardly soul that shrinks or grows faint and despondent as soon as the storm begins to gather, or even when the first cloud appears on the horizon. Our motto should be "No Surrender," and, far from yielding to the ills of life, let us take fresh courage from misfortune.—SCHOPENHAUER.