

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT, MORE LIGHT!"—Goethe.

No. 595.—VOL. XII. [Registered as a Newspaper.]

SATURDAY, JUNE 4, 1892.

[Registered as a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	255	The Doctors and the Right to	
Reception to Mr. G. Spriggs	267	Hypnotise	271
A Spiritualist's Retort to an		"Liberty"	273
Orthodox Critics	267	The Creation, and Correspondence	
"Dreams of the Dead"	269	of Earth and other Planets	274
Differences and their Moral	270	Letters to the Editor	275-6

NOTES BY THE WAY.

Contributed by the Editor.

I am still condemned to blindness, and my progress is extremely slow. The most that can be said is that there is no worse symptom apparent than the very serious ones which have kept me for the last three weeks in imminent danger of permanent loss of eyesight. I manage to dictate my Notes and keep a general supervision over my paper, but I cannot read, and am much hampered by the fact that I can follow the course of events only by having newspapers and letters read to me. The deprivation to a man whose mind has been as active as mine is more than I can tell. However, my resources are not exhausted. I have many kind friends who assist me, and I see to the contents of the paper which, under the supervision of my friend the Acting Editor, will, I hope, commend itself to my readers.

I am informed that at the meeting of the Society for Psychical Research, which will be held before these Notes are in the hands of my readers, a paper will be read by Mr. Richard Hodgson on "Mr. Davey's Reproduction by Con-juring of So-called Mediumistic Phenomena." On this I have to remark, 1st, That Mr. Davey sought me out and distinctly told me that he was a medium, and detailed to me the phenomena which occurred in his own house. They were precisely similar to those with which I am familiar as occurring in the presence of mediums. He sought my advice, and had it to the best of my ability. He left on me no other impression than that of *bona fides*. If he was telling me a story—an hypothesis I am reluctant to enter-tain—he acted his part very well. As time went on I learnt that Mr. Davey was posing before the Society for Psychical Research as one who could produce all these marvels of which he had told me by the artifices of the conjurer. I could not reconcile the two attitudes, but I challenged him repeatedly by letter and in print to meet me and show me what he could do. I asked him to explain the discrepancy between what he had first professed and what he now alleged. To that challenge, often repeated, I received no reply. If ever any man shirked an important issue, having made serious allegations which he was in honour bound to support, that man was Mr. S. J. Davey. If such evidence had been presented to the Society for Psychical Research, making in an opposite direction that which they were inclined to receive, I think I know how it would have been treated. I shall read with interest what Mr. Hodgson has to say about him, but Mr. Davey is dead, and I cannot profitably concern myself with him any more.

The sermons of the Rev. H. R. Haweis, delivered at St. James's, Marylebone, mark a distinct epoch in Spiritualism. For three successive Sundays Mr. Haweis

has discoursed to his people on what he aptly calls "The Doctrine of the Dead." He has told them that Spiritualism, rightly understood, in no way conflicts with that doctrine which he, as a clergyman of the Established Church, has for so many years presented to them. This he has set forth in his most recent book, "The Broad Church," which was noticed in "LIGHT" of June 27th and July 5th of last year. It is not too much to say that this book contains a *résumé* of the most reasonable views of one of our most advanced thinkers in England at the present time. If I could have my way, I would scatter it broad-cast, and would induce all who regard Spiritualism as, what I once called it, "the Gospel of God to an age that needs it," to "read, mark, learn, and inwardly digest" it. It contains, as the Articles of the Church of England have it, "godly doctrine necessary for these times." Nothing better has been done since the same author published his "Thoughts for the Times." We have had too much iconoclasm, and the time has come for reconstruction. It is easy to go about with a hammer breaking things up; things venerable and venerated by those to whom the old faith has not been disturbed or modified by the new and audacious thought of this intrusive age. It is to those of us who maintain a reverence for the past without a too rigid adherence to methods of thought which recent criticism and discovery do not sanction, to restate old truths that can never die in terms that shall commend themselves to modern thought:—it is to such that we must look for our advance in knowledge. Of these men Mr. Haweis is the most conspicuous example. We have had Dean Stanley, Frederic Denison Maurice, and Robertson; we have Haweis, Martineau, and Stopford Brooke. Mr. Haweis has been wise enough to see—what, unfortunately, Stopford Brooke did not see—that the Church must be re-formed from within. He has stood to his guns, and the work that he has done and is still doing is of incalculable value.

I regret to say that of the six sermons preached by Mr. Haweis to his congregation on three recent Sundays I can refer only to one, that which appeared in the last number of "LIGHT." In the vestry of St. James's were displayed, with an audacity almost sublime, a number of spirit-photographs and pictures which must have been a revela-tion to the hundreds who saw them, emphasising, as they did, the discourses which were presented to congregations that left no standing room in the church. It is an age of discovery. One hardly knows whether our ancients will lay down their honoured heads in peace before, amid the discoveries of modern science, they have seen subverted the very foundation of that which sufficed for their fathers' belief. I used to be told as a child that what was good for my father was good enough for me. It isn't; the day has gone by when that can be pleaded against the cause of progress. "Do let us be a bit like other people," said an old lady to me when I wanted to do something which she didn't understand. It was the crowning aspiration of a well-spent life. But the time has gone by for that. We don't want to be like other people when we see that other

people are wrong. We want to sift the truths, to winnow out the chaff, or, to vary the metaphor, to apply the refiner's fire. This is being done all round us. Mr. Haweis is one of those who are applying to that which was a doctrine of faith the scientific probing and testing which will substitute for faith, knowledge. "Believe me," he says, "that nine out of every ten professing Christians in these days have a very feeble grip of the doctrine of life after death. Believe me, that for tens of thousands this doctrine of the dead, this alleged emerging into something like certainty of problems and assertions which have been a matter of speculation and faith, has been an immense comfort and relief." It has. I profess myself unable to see the difference between what I know of the world to come and of that of which I am now a denizen. Spiritualism has taught me that there are no gaps in development. The incarnated spirit gains its experience, drops the body when it has done with it, and goes to its own place. "He that is unjust shall be unjust still; he that is filthy shall be filthy still; he that is holy shall be holy still." There is no violent change, only orderly and progressive development. It cannot be otherwise.

Mr. Haweis deals, as he has so often dealt before, with the contrast between latter-day Christianity and the teachings of Christ, an important distinction. But do we know what Christ really did teach? We have, as a matter of fact, no record of His teachings other than the impressions conveyed to generations later than that which had access to Him. We have no contemporary record. His very name was unknown, and does not appear in history, except once. He was the originator of a religion which has done more for humanity than any other; yet He passed away, Himself unknown, a crucified malefactor. He lived and died an obscure person, in an obscure country, and the intellectual part of the age took no note of Him. What right, then, have we to quote as his *ipsissima verba* certain translated words put down by those who had acquired the influence of the Christ tradition long after those words could be verified? None. The most we can say is, that the spirit may remain though the word be lost. It is conceivable that it may have been in the counsels of the Supreme that words of life may have been preserved for us by His direct intervention, and that they may have survived in their essential truth the tinkering of translators. It may be so. More probably the spirit is preserved in earthen vessels, and man thinks more of the vessels than he does of the spirit. Yet it is true still that "the letter killeth and the spirit giveth life." So all these things are mysterious, and the mysteries of life constitute its chief value as an educator.

Mr. Haweis has progressed so far, and so fearlessly, that he will not be afraid of any new truth. The initial question will be, Truth or Illusion? And there is so much tendency nowadays to regard everything as illusion, that we may safely class those who concern themselves with these matters—the Critics, who pick holes, and the Criticised, who furnish the fabric in which they are picked—into two divisions:—The one, who knows; who has lived in the midst of these things for years; to whom they are demonstrable realities, ascertained as surely as any fact of his life; the other, who writes for the papers, takes up a subject of the day and deals with it as he would with an exhibition, or a microbe, or a society dance. The intelligent reader may be trusted to label these classes, and say which is best worth attention. Where is the illusion? Not with us assuredly. The courage of the newspaper man who thus airily deals with Spiritualism is equal to that of the Statesman of whom it was said he would take command of the Channel fleet, or cut for the stone, at a moment's notice.

Mr. Thaddeus Hyatt sends me a privately printed edition of some poems and prose writings, which he entitles, "Love's Seasons; or, the Tides of the Heart." (L.N. Fowler, Ludgate-circus). Though privately printed, I am doing, I believe, no wrong in noticing them, for his publishers have issued a booklet selected from the larger work which they entitle "The Existence of God, Spirits, and a Spirit World as Scientific Facts." From it I make the following selection:—

The moods or mosaics that make up human existence are states of the soul not wholly coloured by the clouds and suns of one single mortal life; and the absolute difference between human beings on the same plane is less probably than surface appearances indicate.

Difference in human character is the turn of a kaleidoscope; the coloured fragments are the same, but the combination is changed.

The extenuation sought for in the preface for the faultiness of some of my verses on the ground that they represent moods common to all, I now perceive to be but a flimsy excuse. The moods themselves should never have existed; and would not, had the views set forth in notes 3 and 4—(just written)—taken possession of me at the beginning instead of only at the close of a long life.

That the Divine Creator in the mechanism of the spirit-man should have fashioned it with an eye for introversion, by which in retrospect the life on earth is scanned: with Memory, like a papyrus scroll unfolded and stretched out, presenting to the spirit-eye the photographs of all our deeds, with phonotypic record of all our every thought and spoken word—may be regarded as one of, if not the most powerful of all arguments that can be advanced in favour of the doctrine of Re-incarnation: for of what use the retrospect of life, if not to amend? And how amend without another "show?" The spirit-world has no *mend*: being "State,"—or the condition of spirit; which is the condition of God: which is eternal and unchangeable.

Time and Space furnish the only conditions for change. Hence incarnation and Re-incarnation seem to be necessary, for the moral sense revolts at the doctrine of a span-length life with a contingent punishment for wrong-doing that is eternal; for annihilation even is eternal punishment.

The creation in man of a power to scan, weigh, and investigate himself: a judgment-seat within the soul, where Conscience and Reason try the spirit-man by the aid of a Memory-record from which nothing is omitted—means amendment of life—or, at least a chance for amendment—and inasmuch as this, in the spirit-world, or world of State, is impossible,—it must take place in the natural, or world of time and space.

The verses are sweet, and the opinion expressed about them by Mr. Hyatt's friend, that they have the power and much of the spirit of the poetry is, in my judgment, correct. If Mr. Hyatt, who has now lived out a long life, had turned his attention to what no poet can quite escape—the form and rhythm in which he clothes his poetic fancies, he would have achieved a success which it is, perhaps, too late to hope for now. Nevertheless he has, as he modestly says, written his verses to please himself and has printed them to please others. They breathe throughout a very sweet and tender feeling.

SUN-ETHER RADIATORS.

In answer to numerous inquiries made to us concerning Professor Oskar Korschelt's sun-ether-ray apparatus (see "LIGHT," No. 591, p. 222), we may say that Professor Korschelt has as yet no agent in London, and all orders are executed direct from his manufactory, 73, Südstrasse, Leipzig. The Professor has forwarded us a disk for experiment, which may be seen at our office. The prices are as follows:—1. Apparatus with stand, 30s.; 1a, do. with more powerfully acting radiator, 40s.; 1b, same as 1a; with silvered non-rusting chains, 45s.; 2, apparatus to hang on wall, 21s.; 2a, do. do., 31s.; 2b, do. do., 36s.; 3, ray disk 10s., with silvered chains, 12s.; flower-pot stand, small size, 2s.; do. large, 2s. 6d.; do. with silvered chains, 3s. and 3s. 6d. Of these cheaper flower-pot stands the Professor says "they are relatively weak in effect. They will give such an impulse to the growth of flowers that it is just visible. But there are sensitive and non-sensitive plants, just as we have sensitive and non-sensitive men, and with non-sensitive plants they give no results, if a result is expected to be seen in a few days."

With knowledge comes the power to avert many difficulties, and also foresee many that we cannot avoid, hence "in much knowledge is much grief."

RECEPTION TO MR. G. SPRIGGS.

There was a large gathering at the Portman Rooms, Baker-street, on Monday evening last, to welcome Mr. G. Spriggs, the well-known medium, of Cardiff, on his visit to England after many years absence in Australia. The proceedings commenced with a programme of music ably rendered by the various artists who had kindly volunteered their services for the occasion. At the conclusion of the first part, Mr. Spriggs took his place on the platform during the singing of "Auld Lang Syne," supported by Mr. T. Gerritt, as chairman, Miss Florence Marryat, Mrs. Russell-Davies, and Messrs. Burns and Wyndoe. After a few appropriate words by way of introduction, Mr. Everitt read the address of welcome to Mr. Spriggs and Mr. Denovan (of Bendigo)—the latter of whom we learnt with regret was unable to be present through indisposition. Miss Florence Marryat seconded the address in a short speech, given in her bright and effective manner. Mr. Burns followed with a few remarks on "The Use and Abuse of Mediumship." Mr. Wyndoe then read an address of welcome from the Cardiff Spiritualists. Mr. G. Spriggs, who was somewhat affected by the very hearty greeting accorded him, replied in a few brief words of thanks. The concert was then proceeded with, and dancing, which commenced about ten, was fully appreciated by the majority of the visitors until midnight. All present expressed their entire satisfaction with the arrangements which had been so admirably carried out and had thus ensured a thoroughly enjoyable evening.

MAGAZINES.

"THE MILLION."

When the first number of the "Million" appeared we ventured to say that Mr. Newnes would soon improve on his first attempt to print in colours. The eleventh number, now before us, amply justifies our expectation. It is enlarged to twelve pages, and is full of readable matter. Still, we cannot say that we like the coloured illustrations. They are very crude and jar upon our educated eye. We are inclined to doubt whether an artistic picture can be produced by the method of printing employed by Mr. Newnes. For ourselves we prefer the illustrations of the "Strand" Magazine, so artistic and excellent. But Mr. Newnes knows his public, and doubtless knows what he is about.

"THE STRAND."

The illustrated interview by "Harry How" in the last issue of the "Strand" is Lord Wolseley, Commander-in-Chief of the forces in Ireland. The writer makes a very interesting study of a very marked personality. There are some reminiscences of Gordon, including a reproduction of the last letter he wrote, brief and to the point—"Kartoum all right. 14-12-84.—C. E. Gordon." It was brought to Lord Wolseley at Korti by an Arab messenger rolled up in the hem of his clothing. We have, too, a facsimile of Gordon's bank-note; and of the Queen's toast to Lord Wolseley and his troops on his return from Egypt, when he was banqueted at Balmoral. "I wish to propose the health of Sir Garnet Wolseley and the brave troops he commanded in Egypt, and to congratulate him on his glorious and well-deserved success.—V. R. I." The words are in facsimile of her Majesty's handwriting. Mr. Rudyard Kipling—something too much of that young man—contributes a short story, "The Lost Legion." When, as Carlyle said to William Black, already in the zenith of his fame as a novelist, "When are you going to do any serious work?" The "Strand" maintains its high level of excellence.

NOT DEAD.

I cannot say, and I will not say,
That he is dead. He is just away!
With a cheery smile and a wave of the hand,
He has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since he lingers there.
Think of him faring on, as dear
In the love of There as the love of Here.
Think of him still as the same, I say,
He is not dead . . . he is just away!

—JAMES WHITCOMB RILEY ("Old-fashioned Roses.")

A SPIRITUALIST'S RETORT TO AN ORTHODOX CRITIC.*

[A well-meaning friend (who, by-the-bye, is half deaf) lately overheard scraps of some answers which I gave to a visitor who was inquiring about Spiritualism. Thereupon the dear old lady sent to me, as a solemn warning against my "false ideas," two tracts, written in 1881, by the Rev. Charles Gutch, incumbent of St. Cyprian's, Marylebone, and purporting to be letters "To a Spiritualist." Though not now, these tracts are still circulating, and confusing the minds of estimable persons such as my deaf friend; and, moreover, they are fair specimens of very much of the logic that is going about the world. Every Spiritualist has heard plenty of it, and I need not waste room by quoting from the tracts. I propose to illustrate the style of argument employed by rewriting parts of them, turning the arguments to the ritual of St. Cyprian's. This will serve the double purpose of affording Mr. Gutch an opportunity of judging of the value of his own logic, and of giving the ordinary readers of "LIGHT" a sample of the practical working of the Equation of Unity. It would have taken me weeks of labour to concoct the following by my own unaided faculties; even had I been clever enough to do it at all, which I am not. By means of the Equation of Unity I have made Mr. Gutch do the work for me.—M.E.B. :—]

REV. SIR,—A friend once invited me to accompany her to St. Cyprian's. She wished me to attend certain rituals or meetings, at which I might, she ignorantly imagined, receive some of the gifts of the Spirit. I declined the invitation. If I had gone, I should have deemed it right to announce myself as a follower of Jesus Christ; and, fortifying myself with the Christian's armour, I should have endeavoured, by challenging the priest as to his belief in the words of Christ (the only lawful authority), to try the priests whether they be of God; and I should, I doubt not, have witnessed their exposure and discomfiture. Not caring, however, to hear with my own ears the nonsense with which we are familiar (at second-hand, of course; I read both the comments on High Church practices in evangelical journals and the boasts of the silliest order of High Church advocates), I write to state my reasons for declining; not without a hope that they may open your eyes to your un-Christian and un-Scriptural occupation and induce you to give up what is injuring and imperilling your own and others' souls. I publish this letter for the sake of some who, ignorant and unwary, turn in to High Church places of worship for the sake of seeing what goes on, without one thought that they are incurring any risk, disobeying any command of God, or doing anything so dreadful as having dealings with *priestcraft* and *pharisaism*, or that they are encouraging those who wish to keep the keys of the Kingdom of Heaven and to prevent others from entering it. Forewarned, forearmed. Such quenching of the Spirit is utterly wrong and sinful. All who do such things are an abomination unto the Lord.

To visit St. Cyprian's myself would be time and labour thrown away. I know already, from history, what comes of Popery; and I know from common conversation that all ritualistic persons are Papists in disguise. And I naturally ask myself, What next? What object do the costumes of your sisters subserve? What profit, pleasure, happiness, does the cross on your church promote? What strength or edification do they impart? After years of observation (of the outsides of churches which, by my own showing, I never was inside of) I can only answer such queries in one way: High Churchism, as far as the solid good and happiness and edification of mankind are concerned, is utterly sterile. There is no use in stone walls and wooden images and linen mufflers.

And this brings me to my second reason for disapproving of High Churches and keeping out of them.

By the confession, or rather boast, of Anglican priests, there is a great deal *more* in Anglican ritual than mere forms, or than the self-decided antics of posturers. The very existence of the Church, the phenomena of its history, are spoken of as proofs of the Presence on earth of a Divine Power engaged in conflict with some power, or powers, of evil. People are told in Church (for I have read sermons, though I have not been to St. Cyprian's) that by steady adherence to Church ritual in a devout spirit we may gain

*A reference to Rev. C. Gutch's pamphlet appeared in "Notes by the Way" in LIGHT for August 8th and 15th, 1891.

Light on this world and the next; that according as our attitude toward Church privileges is, or is not, reverent and honest or the reverse, we shall bring ourselves into communion with good or evil beings, and may raise ourselves into a higher sphere of thought and feeling or lower ourselves immeasurably. Moreover, priests, so far from allowing us to regard their doings as innocent theatrical performances with no bearing on anything serious, actually tell us that the Sacramental Life is to them a *religion*, an actual Source of Light and Faith; and that they have learned more from it than from merely reading the Scriptures.

In view, then, of such claims and pretensions, it is evident that no Spiritualist, or even Christian or Jew, can think lightly of Anglicanism and its doings. To me it is a very serious matter. It is either an imposture or a reality. Putting aside cases of known deception, I myself believe there is a very considerable residuum of truth in what its votaries proclaim. I accept their assurances that through it they have access to guidance from the Unseen, on which guidance a form of ritual may be based, and is being based, which was not in existence in the days of Jesus Christ, and which is fast superseding plain words, spoken by Him as well as by Moses and the Prophets.

But what follows? As a Christian I am bound to examine (from a distance, of course, and on the outside) this new form of ritual (new since the time of Christ). Christ, I believe, is the *last and most complete* revelation of the Will of God to men. St. Paul warns us that even he was not crucified for us and has no authority to supersede Jesus.

If ritualism is the same sort of thing as the Eleusinian mysteries, as it *seems* (to those particularly well-informed persons who have never been inside a church) to be, it is at once condemned.

Christ endeavoured to destroy priestcraft and to deliver men from the power of self-deceived Pharisees, who had taken possession of them, and who used them as their instruments, willing and unwilling. But modern Anglicanism, on the other hand, *seems* to be (to me who don't go to Church) fraternising with priestcraft, disregarding the warnings of prophets and of Christ. It *seems* to ignore the teaching of Jesus, and to be endeavouring to set up some other plan of salvation, instead of trusting to Christ's promise, that he who just helps those he finds in want of help as he goes along shall be treated at last as a personal friend and helper of Christ Himself. So far, therefore, it is plainly hostile to Christ and His claims (it must be so, because it *seems* so to persons who know nothing about the matter).

I cannot make out from your letter whether you accept Christ as the sole *Divine* authority or not. I would therefore urge all Church people to consider seriously what their faith in Christ amounts to, whether they accept His teaching. For plainly it will be a dangerous thing, as it is illogical and against common sense, to speak of Him as Saviour, and then let ourselves be dictated to by priests. We may not (as the Greek Church is accused of doing) make Jesus a tool of tyranny, by listening to Him about things in which priests happen to agree with Him, and ignoring His plain words about other things.

When you have decided this point it will be time enough for true Spiritualists to defend their religion against the accusations you seem to bring against it, as if it sanctioned certain practices forbidden by all serious Spiritualists in all ages and countries, including the Scripture writers; such as conjuring up particular dead persons to answer inquisitive and foolish questions. Did not our Lord tell us there would be bad fish in the net, tares in the field, foolish virgins? Spiritualism does not make these; the guides of serious mediums do not approve them. An enemy in the camp hath done this.

I, for one, believe that priests may be sometimes necessary. The first Apostles did claim some sort of authority to teach the very degraded and ignorant. But, as the Church spread, and heathenism died out, there was no further occasion for a class of men to tell other men how to conduct life; priests are superseded by the mutual priesthood of all true Spiritualists; which is a far greater spiritual reality than any physical wonder ever wrought in our Lord's time on the bodies of men. Wherever we come in contact with a heathenism which needs a ritual, there I believe God may

use ritual as an aid to faith. For His own children, churches and clergy are useless; and they are out of place in a Christian country. Priests are always using inappropriate logic and interfering with those who do not need them.

A mighty mass of earnest spiritual thought is being brought to bear on the question of trying spirits whether they be of God. The signs which distinguish the true from the false can only be known to those who have humility enough to study before they discourse of serious matters. If priests *will* lay down the law on what they confessedly know nothing about, what are we to think of their belief in the Holy Spirit or of their natural honesty? What love of truth and hatred of slander have they, if they make no distinction between Spiritualism and witchcraft, but utterly confuse them, calling good evil?

Excuse the apparent insolence of this letter. It is a mere paraphrase of your own (in the most impertinent passages, an actual reproduction); and is dictated by a sincere desire to show you the value of your own logic.

With all good wishes that you may, though at a late hour, begin at last to understand the Gospel of the Christ Whose name you take in vain, I am, yours truly,

MARY EVEREST BOOLE.

103, Seymour-place, Bryanston-square, W.

[Mrs. Boole has forwarded to us the two pamphlets of the Rev. C. Gutch, and we wish we could produce them in order to show how closely she has followed the literal phrases made use of. Here is a short extract as a sample:—

"I was invited in the autumn of 1880, by a Spiritualist with whom I had come in contact while he was mesmerising a friend, to attend a seance or meeting at which I should see some of the Appearances we have heard so much of. I declined the invitation for reasons given in the following letter. If I had gone I should have announced myself as a Catholic Christian, and fortifying myself with the Christian's armour I should have endeavoured by challenging the medium as to his belief in the Incarnation of our Lord Jesus Christ, the Only Begotten Son of God, to follow the beloved disciple's advice, "*Try the spirits whether they are of God,*" and I should I doubt not have witnessed their exposure and discomfiture. Not caring, however, to see with my own eyes the phenomena with which we are familiar, I wrote a letter stating my reasons for declining, not without a hope that they might open the Spiritualist's eyes to his un-Christian and un-Scriptural occupation, and induce him to give up what was injuring and imperilling his own and others' souls. . . . I now publish for the sake of some who, ignorant and unwary, dabble in the unclean thing merely for the sake of indulging curiosity, *seeing what it is like.* . . . Such intercourse is utterly wrong and sinful. All who do such things are "*an abomination unto the Lord.*"

It will perhaps astonish Mr. Gutch to be told that the writer of this note is a clergyman of the Church of England, and that he has sat at seances not only with many brother clergymen, but also once with a real live Bishop who was much interested in doing what Mr. Gutch has the audacity to pronounce an abomination to the Lord. It is such bigoted, illogical, and narrow-minded clergy who are really bringing discredit upon the profession of Christianity by representing it to be a thing of such a nature that intelligent and reasonable people could not for a moment hold it. We do not blame Mr. Gutch, we have no right to judge him; he follows the light that is in him, and is no more personally responsible for what seems to him to be true than we are for what seems to us to be true, and he will eventually discover any mistake that he may now be labouring under just as surely as we shall. But perhaps after all his denunciation of and warnings to us, he will permit us to urge him, in all brotherly earnestness and love, to bear in mind this saying of our Lord: "*Take heed that the light that is in thee be not darkness.*"—ACTING ED. OF "LIGHT."]

ON SPRING.—Abandon yourself to this sweet season of revival; make yourself flowers, with the flowers. We lose, by our own fault, a part—and the largest part—of the blessings of the Creator. He surrounds us with gifts, and we refuse to enjoy them, by I know not what sad determination to torment ourselves. In the midst of the atmosphere of perfume, which emanates from Him, we compose for ourselves a mixture of all the mortal vapours that evaporate from our cares, our anxieties, and our sorrows—fatal diving bell that isolates us in the bosom of the immense Ocean.—MAURICE DE GUERIN.

"DREAMS OF THE DEAD."*

II.

In continuing our remarks on this volume, we pass over as matters upon which our personal knowledge does not enable us to dogmatise either way the teaching about "shells," "vampires," and "elementals," so very boldly and definitely given herein; and pass at once to some of the philosophical doctrines with which we are more or less in accord.

But first we must introduce the reader to the two personages who, together with the shade astral of Barton, spoken of in our last article, acted as guides and teachers to the writer of the book. These are Hasta and Cecil. Hasta is an adept of the Mahatma type, who, nevertheless, says a number of very good things; and Cecil is a living man, whose only mysterious property is that, like the sage of Fountain-grove, he has, at an advanced age (ninety-eight), regained the full vigour of his prime; and having had all those years in which to study occultism can perform a miracle or two when occasion serves. Hasta inhabits a wondrous castle, the sole remaining relic of the Atlantean age, which, in the cataclysm which attended the upbreking of that civilisation, was thrown up among the peaks of the Himalayas. It has endured, he assures his guest, for over 200,000 years. Here he with the company of adepts can survey in one hall the whole of the events taking place at the moment, on any point of the earth's surface.

Hasta's doctrines are as follows: Wise and great as he seems to be to ordinary men, there are beings who are just as transcendently wise and great to him. We are now in the fifth round of earth cycle. Man consists of seven parts or principles. Re-incarnation and Karma are the keys to the understanding of earth problems; and various other dogmas, which together with these recited are set forth in the "Secret Doctrine." From Cecil he learns that Madame Blavatsky was a Re-incarnation of the Greek Aspasia. What follows is ingenious, if not quite convincing. "As founder of the Theosophical Society there was great danger that a personal worship of her followers might divert attention from the great truths she revealed to a blind adoration of her personal character; so, with her consent, her lower earthly personality was led to perform many deeds unworthy of her higher self." This is just our own personal explanation of all acts of sin. One is *led* to perform acts unworthy of one's higher self, but why should this explanation be admitted for Madame, and denied for the race as a whole? The theory of free will is saved by the phrase "with her own consent," whereby arises a somewhat intricate consideration. If she had not consented to seem worse than she was, and had stood on her right of choice to be as good as she was, she would thereby have been really worse than she was, for she would not have saved her followers from a dangerous personal adoration.

But to continue. Of the Theosophical Society, Cecil says, "I have attended meetings of the Society in Madras, New York, and Boston, and I have been impressed with the narrow spirit shown by the majority of its members. The use of strange Hindoo words . . . and an affected display of occult knowledge, of which neither the essayist nor his hearers understood the true meaning, filled my mind with acute regret. Then . . . I have noticed a tendency to sneer at the Christian religion, and while railing at Church superstition, to accept as genuine many fraudulent manifestations of spiritual power, which I, as an adept in magic, knew were deceptions" (p. 171), and much more to a like effect. At the same time, it is said, "The Theosophical Society, when it ceases to be a temporary fad, taken up by men and women of sensational mental habits, will become a powerful instrument for good."

With regard to habits, and the idea of personal indulgence, we are told, "One of the lowest forms of selfishness is that which prompts an individual to a persistent regard of his own person, an eternal watch lest he should injure his physical health. Even he who guards his moral health with too selfish care, fearful of punishment, has missed the true path. . . . It is not the thin-blooded ascetic who best obeys the eternal law. . . . Learn from my long experience to condemn the *abuse* of natural bounties, but accept with joy all the gratifications that a reasonable use of

sensory can bestow. . . . Never let appetite control your individual will, &c." (p. 175). As to a question concerning the elixir of life, Cecil replies, "The only cordial in my keeping is the ever renewing power of correct thought. . . . If the personal mind holds a belief in health, youth, and purity, the outward form will correspond." (p. 202.)

When asked, "Can the average human being remain in health and vigour by the power of individual will?" Cecil replies: "Under certain restrictions, yes. Of course there is a higher will that rules each single destiny, and we must all yield at last to the demands of that power." Now here is, we assert, what we always find in every effort to posit free will, a hopeless confusion of thought. To say "we must all yield *at last*" involves that we need not yield but may go our own way *at first*, and on until the "at last" comes. But how can a power be able to control an "at last" and not "at first"? In what does the distinction arise? We maintain it never does actually arise, and is a mere distinction in words which has no counterpart in actuality.

Another curious notion, and one which does not seem to us probable, is that conveyed in a part of Hasta's teaching. "Human infants born to earth possess naught but animal souls until the age of two years. The spiritual soul, individualised spirit, does not *manifest* in any human being before that age" (the italics are ours). "The incarnating Ego, conscious of its power to choose, then selects the particular child possessing the physical traits of bodily inheritance necessary for further spiritual development. In the case of idiots . . . no principle above the fourth (the animal soul) *exists*" (italics ours). . . . "and after the death of the physical body, with its accompanying astral form, any individual entities connected with such manifestations perish." Space forbids the discussion of this interesting and important matter. We can only say that we absolutely and entirely dissent.

We should like to ask, too, how in view of the doctrine of Karma, in which everything is *earned*, the following can hold true? "The Lemurians and Atlanteans possessed powers of perception . . . far superior to . . . our present humanity. But . . . the people constituting the fourth race proved themselves utterly unworthy of such *gifts*." (p. 160.) How can a person really *earn* what he is not worthy of? and if he has earned it how can it be called a *gift*?

The following we specially commend to Theosophists: "Individual free will, as understood by the average human mind, has no reality, but the real entity behind all these separate manifestations in gross matter, conscious of a personal life in realms of spiritual existence, holds control of the will." (p. 105.) On the ground that half a loaf is better than none, we thankfully accept this partial concession to determinism. In many places in the book there is evidence of a failure on the author's part to clearly distinguish personality and individuality, which often leads to unnecessary obscurity and confusion. The entity behind manifestation would not be the person, but the individual. In our apprehension the transcendent entity, the true Ego, is one with the source and cause of all. So of course will only will what ought to be willed. So long as this control of the one over the manifested and multifold is maintained the truth of the order has not been overturned. In this interpretation we are able to assent to the whole expression.

This must suffice for our account of this volume. We have noticed it at greater length than usual, because, not being yet procurable in this country, it may not be easy for our readers to peruse it for themselves. We have felt bound to object to some of the principles enunciated in it. At the same time, we have no hesitation in declaring it to be a work of interest and value, and we conclude as we began, with the hope that it may not be long before it is published in this country.

In the new number of the "Unseen Universe" is a statement in regard to which correction ought to be made. The paragraph is this:—"It is in no spirit of regret, but rather in that of deep sympathy, that we record the transition from a condition of pain and suffering on earth to the joy and freedom of the life beyond, of Sophia Jane, the beloved wife of E. Dawson Rogers, proprietor of 'LIGHT.'" The correction which we desire to make is that Mr. Dawson Rogers, though he was the original promoter of "LIGHT," is not the proprietor. "LIGHT" is in the hands of *three* persons, of whom he is one. We are sure that he would wish the correction to be as clear as the erroneous statement to which we have referred.

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

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

NOTICE TO SUBSCRIBERS.

The Annual Subscription for "LIGHT," post free to any address, is 10s. 10d. per annum, forwarded to our office in advance.

Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed "— & Co."

All orders for papers and for advertisements, and all remittances, should be addressed to "The Manager" and not to the Editor.

ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 3s. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 1, Ave Maria Lane, London, and all Booksellers.

Light:

EDITED BY W. STANTON-MOSES.

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

SATURDAY, JUNE 4th, 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.

DIFFERENCES AND THEIR MORAL.

I.

A wise friend once said to me that that feeling of repulsion which everyone at some time or other experiences for something or other, that sense of antipathy under which we seek, not to understand, but to crush that which we do not agree with, was given us to keep us covered from what might, at the moment, harmfully retard our evolution, and so prevent too early cross-fertilisation.

I do not know that anything has so perplexed me personally as the discovery in myself of the power of this instinct of antagonism, and of the little ability to overcome it which mere intellectual perceptions possess. One can only say, with an old formula, "The infection of nature doth remain, yea, even in the regenerate." Intellectual persuasion of the necessity of differences, the reasonability of differences, and even of the desirability of differences is easily attained; but this persuasion of intellect does not seem to have any power to soften, still less to entirely dissolve, the feeling of antipathy. We may acknowledge to ourselves that the matters upon which we disagree are entirely secondary and inconsequential, while upon much more central and important points we are at one; nevertheless the feeling remains, sometimes unrecognised, sometimes recognised and struggled against, but often, and for long, and in spite of knowledge and struggle, maintaining itself as a deep-seated instinct of our nature which we seem entirely unable to cast out.

In the unrecognised stages we find ourselves always able to see everything said or done by our opponents in a bad light, and we know that it is only because they are bad that they themselves do not see their own conduct to be as we see it. We do not know that it is this natural—I had almost said, physical—antipathy which makes us see all their doings in this bad light; on the contrary, we think we are moved to oppose them because their spirit and actions are bad. We make the effect the cause, because we are ignorant and unconscious of the real cause. And it is a very curious thing how long this misapprehension remains unsuspected. Surely by this time we might have got our eyes open to the fact, so constantly before them, that what we call the cause of a thing is that link in the chain where action is consciously cognised, and that

it does not follow that because, as we see it, it begins there, it really does begin there. What we take as a cause is really the effect of an unrecognised cause; just as here, not aware of our natural antipathy—we, when it passes into conscious feeling, suppose it arises from our hatred of evil, and is caused by the evil in the odious person or persons we are antagonising. While really it is only because there is something antagonistic in our natures that we see their actions as bad, and our own as good; and so draw the conclusion (which always appears to us to be a premiss) that theirs are evil.

A hint as to how this antipathy really arises was given me by another friend whose papers on "Creation and Planetary Influence" are now appearing in "LIGHT," and are well worth study. It is because we come from different planets. But perhaps the easier way of putting it is to take an analogy from Acoustics. Take two pieces of gut and stretch them, but let the stretching process in the second one be continued longer than in the first. When the two strings are set in vibration this difference (an accidental difference and not a property, mark) is at once expressed by a difference in pitch of the note produced by each, and this difference may be a concord or a discord. If the former, we like it; if the latter, we stop our ears.

This figure merely puts the state of the case clearly before us, but the far more intricate problem remains. Why should one degree of tightness of the two strings be associated by us with pleasure and another with pain? It is not a question of mere ignorance, for the more highly trained the ear the greater is the sense of pain at a discord, and of pleasure at a concord.

He would be a bold man who should propose to answer this great question offhand and at once. I am far from supposing that I can do so. Yet I venture to offer a few suggestions which may, perhaps, make towards the commencement of an answer.

Let us assume that creation is the manifestation of difference. Not the bringing into first being of different things, but the manifesting on a given plane of apparently different things, which on a higher plane (which to the lower is the plane of the unmanifest) are not different but one. The one contains in a perfect balance or unification all the elements out of which, when the balance is disturbed, difference of appearance might arise.

For example. Milk fresh from the cow appears as one thing; but put it into a separator, a vessel, which is caused to rotate very rapidly, and under these new conditions a differentiation will be manifested, which, under other conditions, might have manifested slowly; under still others, might not have manifested at all.

Or put into the separator any number of liquids of different specific gravities, and it matters not how intimately you may mix them, the rotation of the separator will at once arrange them, layer upon layer, according to their respective specific gravities—the lighter at the top, the heavier below.

Now, apply this on a large scale. Assume the outlines of the La Placean theory of the universe as a nebula. Not homogeneous, of course, but composed of molecules of diverse size and weight. These might be all mixed up promiscuously, chaotically, so long as the mass was stationary; but the moment it began to revolve these differences, down to the minutest of them, would be expressed according to law. The lighter particles would rise the further from the centre of rotation; the heavier particles would gather round the centre. Therefore, if masses of the outside layer of this nebula were thrown off one after another, the lightest first, it would follow that the planets of our system would have certain regular relation and proportion one to the others. Some of them, the older ones, being more fluidic; others, the later to separate, being the more solid.

And just as there were differences in the original nebula, revealed by rotation, so there would be minor differences in each planet, manifested by the same means, for each planet rotates. So that we may suppose that the seven planets represent seven degrees of differences between which the cohesive force was weaker than the propelling force, whereupon the ring of matter, of the particular degree, split off from the rest of the mass in which, owing to greater density, the cohesive force was the greater. This ring of matter ultimately coalesced into the planet, each being thus formed in order; but observe, just as the mass to begin with was a one mass and yet was not homogenous, so each one planet was one mass as to the particular influence of rotation upon it while it was a ring, but when it consolidated into a sphere and took up a second motion—its own spherical rotation—in addition to the old rotation round its centre which it had as a ring, this modification in its motion would be quite adequate to bring into manifestation a whole new series of minor differences; just as within the nodes of a vibrating string there are smaller nodes, and between crest and crest of a wave many smaller waves, each with its crest trough and crest, as may be seen by an observant eye on any sea shore.

It is probable, too—unless some reason could be shown to the contrary—that a relation would exist between the ratio of the big waves, or nodes, to one other, and of the smaller, or sub-waves or nodes, to one another; so that if the planets of the system are seven, the sub-relations of any one planet should be seven likewise, and these can quite easily be supposed to extend down and down almost *ad infinitum*; at all events, as far as our faculties are capable of cognising differentiation at all.

Now observe the phenomena around us. Everywhere we see manifestation of difference. A Japanese saying is "Thou shalt not live under the same heaven with the murderer of thy Father or thy Lord." What causes one animal to seem naturally disposed to kill another? Not always hunger, often some inexplicable antipathy; though the fact that the life of one is maintained by the death of another would itself be enough to prove some inherent contrariety. Look too at the world of man, how feuds arise; how class preys on class; how sect wars even to the death with sect. What does it all mean? How can it be accounted for? Is there not at least some probable truth in the supposition that it arises in some essential difference, phenomenal only, of course, for all are one as to actuality? A phenomenal difference, therefore, which arises beyond consciousness and which we only cognise through its manifested result; that is, through the fact that we do feel how wicked and evil are those who believe what we do not, or do not believe what we do.

Bear in mind the fact that the unconscious can never enter into our theories *as the unconscious*. If we are not conscious of the actual cause we instantly and without hesitation, and by virtue of that same dramatic instinct which peoples our dreams with persons and events, invent a cause which seems to us adequate and assume this to be what actually is. Just as in the case we are considering, if you ask a Protestant why he hates a Catholic, or a hot political Radical why he loathes a Tory, he would tell you that it was because the one he hates was a wicked evil person. The real fact being that it is just the other way round. He thinks him evil and wicked because there is some difference of nature (phenomenal only, of course, absolutely all are one) which exists beyond his consciousness, to which consciousness does not reach; and the effect of which upon him is to make him see everything that antipathetic person says and does in a bad light: misunderstand, and therefore misjudge him. They are of different ratios of vibration, discords not yet resolved; or, as my friend would say, meaning just the same thing, they are from different planets.

G.W.A.

THE DOCTORS AND THE RIGHT TO HYPNOTISE.

There was a crowded meeting at the headquarters of the Christo-Theosophical Society, on Thursday, the 26th ult., drawn by the announcement of a discussion upon the proposal to restrict the right to Hypnotise to the Medical Faculty. The Rev. G.W. Allen presided, and there were present among others Mrs. Besant, representing the Theosophical Society, Mr. Edward Maitland, Mr. J. H. Mitchiner, F.R.A.S., representing the London Spiritualist Alliance, Dr. G. Wyld, Mrs. Boole, the Baroness de Pallandt, &c. The Chairman, in opening the meeting, announced that although this was a meeting of the Christo-Theosophical Society yet he wished it rather to be regarded as a general meeting, convened by that Society, of persons of all shades of opinion who were interested in psychical inquiry upon a spiritual basis. The business of the meeting was not to emphasise differences that might possibly exist as to what precisely the Mesmeric or Hypnotic force was, but to join together to protest against legislation, which had become law in Belgium, was already proposed in the State of New York, and was beginning to be talked about here, giving to the medical faculty the exclusive right to carry on investigations on this most interesting and important matter.

The following paper was then read by Dr. George Wyld:—

It having been proposed that the investigation and practice of hypnotism should be confined to legally qualified medical men, I object to these restrictions for two reasons: First, because I consider that such restrictions would be an injurious interference with that liberty of thought and action so essential to successful scientific investigation; and, second, because the majority of medical men, having a tendency to take physiological and materialistic views of the subject, are in my belief ill qualified to experiment in a matter which is to me one of experimental psychology.

In considering the question as to whether the investigation and practice of hypnotism should be confined to legally qualified medical men, it is necessary in the first place, that we should try to understand what Hypnotism and Mesmerism are, and the *modus operandi* of their cure of disease, and of their other phenomena.

The word Hypnotism was suggested by Mr. Braid, a surgeon in Manchester, in 1843, when he published his book called "Hypnotism or Magnetic Sleep." In this book he admits that the so-called mesmeric cures were real cures, but he maintains that the mesmeric theory has no foundation in fact—namely, that there is an *aura* which passes from the operator called Animal Magnetism, and which effects cures of disease and produces psychical phenomena. On the contrary, he teaches that the phenomena are effected by the patient's automatic condition in what he calls the magnetic sleep. That is, he teaches that the volitional faculties being in abeyance, the automatic powers assumed their place, and thus the condition of the patient was purely subjective, and the cures were effected by the condition of the patient and were quite independent of any aura or animal magnetism on the part of the operator. This view, first initiated by Mr. Braid, has been adopted by the French School of Hypnotists, and has been skilfully illustrated in Dr. Tuckey's book on Hypnotism. The view of the mesmerist differs from that of Mr. Braid and others in this, mainly that the mesmerist believes in the mesmeric aura, or so-called animal magnetism, and he believes that this aura has a vitalising influence. He believes in this aura for many reasons:—

1. He, the operator, when in good condition, is conscious of a certain tingling at the tips of the fingers when he is successfully mesmerising.
2. The patient experiences sensations of warmth, or coldness under the passes, and sometimes describes the sensation as soothing and sometimes as irritating, or too vigorous, and requests the operator to increase his distance from him, which being done the sensation becomes soothing.
3. Sometimes in dark rooms the patient, if a sensitive, sees the aura proceeding from the hands of the operator, and describes it as red, violet, golden, or white in colour, and, moreover, various magnetisers have a prevailing colour.
4. This aura has sometimes been rendered visible on the photographic plate.

Now these two views of magnetic healing are more or less in opposition the one to the other—for while the hypnotist believes only in automatic action and mental suggestion, the mesmerist takes a more transcendental view. In short, the

hypnotist is materialistic in his views, while the mesmerist is usually Spiritualistic in his beliefs.

If then it be as I have said, it would be manifestly a very one-sided investigation of the subject, should it be entirely confined to the legally qualified materialist. Indeed this claim on the part of medical men to be now constituted as the only beings who should be entitled by law to practise magnetic healing is somewhat fantastic; for, until quite recently, the hypnotism of Mr. Braid and the magnetic healing of Mesmer have not only been ignored by the medical profession, but all who practised these arts, whether amateurs or medical men, have been by the faculty denounced as ignorant quacks and impostors, and worthy, if not of imprisonment, at least of contempt, and it is curious to consider that, although medical men have ever been foremost in denouncing the intolerant assumption of a priesthood in religion, they have ever also been foremost in claiming an exclusive right to practise the healing art.

But all things come to those who wait, and most probably the recent outbreak of hypnotism in France, England, and Germany, has arisen very much from the widespread influence of Spiritualism, psychic research, and faith healing, in all ranks of society, and the tincture these subjects have added to a long series of popular novels from the days of Bulwer downwards. But as to the legal control of hypnotic practice and experiments, we would say this—that just as the legislature has in its wise benevolence placed proper restrictions on the frightful abuses of vivisection, so I would say that wise and benevolent restrictions might be placed on many of the revolting public exhibitions of Hypnotism and Mesmerism.

Further, I cannot but regard as degrading, if not criminal, the cruel tests which inveterate medical materialists have too often perpetrated against their unconscious mesmeric victims, and as the law punishes horrid cruelties against children and against our dumb fellow creatures, I do not see why it should not punish the atrocious cruelties some scientists delight in perpetrating against entranced sensitives.

But beyond this, to all who believe in the Spiritual nature of man, and that mesmeric conditions are psychic conditions, it must seem absurd to hand over their exclusive investigation to those whose views are chiefly materialistic. The investigation of Hypnotism is a branch of experimental psychology, and those only who believe in the soul of man are competent investigators; and the inner secrets of nature can only be revealed to those who believe that there is an inner secret to be revealed.

Those, then, who ignore the spiritual nature of man cannot but be blind to that key, whereby only the door of the inner chamber can be unlocked, and hence if the investigation of the mysteries of mesmerism were confined to materialistic minds, the facts of hypnotism must for ever remain but dead facts.

No! for as the poet is born and not made, so also is the true mesmerist born and not made by law or otherwise.

The good mesmerist does not require a minute knowledge of protoplasm or germ cells, but he must be a man of pure blood and kind heart, and sound mind, and he must believe in God and in man as a son of God. His desire must for ever be to relieve suffering and to confer happiness, and he must believe in the possibility of miracles of healing, in the sense that miracle is only the direct action of spirit on matter.

If so, then it would not be more absurd to assert that the only interpretation of the life and teachings of Jesus Christ should be exclusively in the hands of a dominant priesthood, than it would be absurd to teach that the law should give to legalised medical men an exclusive right to teach and practise the divine gift of magnetic healing.

Magnetic healing is a sacred subject, for it is the science of the power of mind over matter.

That this sacred science may be grossly abused in the direction of devilry is most true; but so also has liberty sometimes become synonymous with bloodshed, and so also may the religion which should be of love become identical with hideous cruelties, but none the less are liberty, religion, and mesmerism in safest keeping when left to experience to define their truest levels.

After a speech from Mr. Mitchiner, in which he warmly endorsed what Dr. Wyld had urged, the following resolution was moved by Mrs. Besant, and seconded by the Rev. G. W. Allen:—

That it is the opinion of this meeting—

1st.—That some check upon public exhibitions of Mesmeric power by persons who are only seeking to make money

thereby is desirable, if some practical means of doing it could be discovered.

2nd.—That the proposal to grant to the Medical Faculty the entire monopoly of experimentally investigating this branch of science, called Mesmerism or Hypnotism, would be both unjust and disastrous; and for the following reasons:—

(a)—The Medical Faculty has been, until quite recently, the avowed opponent of all who have maintained the actuality of Mesmeric phenomena.

(b)—Obliged, by a demonstration they have not been able to evade, to admit the physico-psychical phenomena of Mesmerism, they are still strongly opposed to admitting the reality of that transcendental psychical phenomenon known as clairvoyance; and to give by law a monopoly of investigation to a body of men animated by such a prejudice would be to seek to prevent any further discoveries in transcendental psychology, and to force upon Parliament—a purely non-scientific body—the determining of what was, and what was not, a legitimate field of scientific research.

Mrs. Besant said that she had great pleasure in proposing the resolution which had been put into her hands. She objected to the proposed legislation because she objected to any attempt on the part of the State to forbid the study of nature. The distinction which had been made in Dr. Wyld's paper between Mesmerism and Hypnotism was, she said, a most important one. Nothing could be more serious or dangerous than venturing by suggestion to plant what might be the first seeds of evil in the mind of the person experimented on. She quoted the case of a young girl who, being hypnotised, was told that when she awoke she would follow and attach herself to a certain man who was an entire stranger to her. This, when awakened, she did, to the consternation and distress of her friends, who knew her to be a pure-minded, modest girl. The medical faculty admitted only this more dangerous side of the subject, and therefore, for this reason alone, they were most unfit to have given to them the whole and sole right of investigation. Mrs. Besant dwelt also on the danger of public exhibition, and concluded a most earnest and interesting speech by urging that no persons should allow themselves to be mesmerised unless they knew the operator to be a pure-minded, humane, trustworthy man; and even then it was a question whether knowledge might not better be attained in the ordinary normal way; and total abstinence from all such experiments was probably the wisest attitude.

The Rev. G. W. Allen said that he was moved to organise an agitation against the proposed restriction by the following considerations. While, individually, the doctors were a devoted and most useful body of men, yet, collectively, it was impossible to doubt that they inclined to favour a materialistic theory of nature. They had published many books, all seeking to prove that everything could be accounted for upon such a basis, which committed them to the affirmation that anything that could not be so accounted for was unreal and the result of illusion. It was difficult to resist the conviction that they were seeking to obtain this monopoly, because they feared that if the inquiry were carried on by those who were willing to investigate clairvoyance, facts might be discovered which would involve the refutation of their materialistic basis, and the consequent withdrawal of their books from circulation. If there was a danger to the subject in Mesmerism, it was when the modern method of "suggestion" was the one followed. But this was just the method which medical investigators would be sure to apply, for they were all now asserting that there was nothing in the matter at all except the phenomenon of suggestion. The wise and reverent use of the clairvoyant faculty to throw light upon the obscure region of transcendental psychology, and of magnetic power to alleviate pain, these were the sides of the subject in which the greatest need for investigation, and the greatest promise of beneficial results, existed, and the former of these certainly would at once cease to be explored, and the development of our knowledge of it would instantly cease, if the monopoly of investigation were granted to that body of men which, while admitting Hypnotism, denied and derided Mesmerism; that is, admitted suggestion, but denied the transcendent faculty of clairvoyance.

Mr. Edward Maitland heartily supported the resolution.

as it was a protest against the newest kind of priest craft. He told a story of a Paris medical professor who was asked by a lady student how to decide about a person's madness or sanity, and replied that when anyone took a hard and fast view into his head and refused to give it up upon the ground of reason or the evidence of facts, such a person was mad. And for an instance the Professor mentioned a case of a certain individual, otherwise quite rational, who maintained that his deceased mother came and spoke to him, which, of course, said the Professor, could not possibly be true because the mother was dead. When asked whether that was not begging the question, he replied "If we could believe that could be possible the whole basis of our scientific system would have to be given up." Thus the Professor himself brought himself under his own definition of lunacy by manifesting that he had got an idea in his head, which he was resolved not to change in spite of all the reasons and facts that could be brought against it.

Mrs. Boole read the following extract from the "Pharmaceutical Journal" (April 30th, 1892, p. 891):—

Six of the more important scientific societies of New York have decided to co-operate for the advancement of science and for mutual encouragement. . . . The "Chemical News" suggests that a similar organisation might be useful in London, the combined influence being likely to act as a check to the hostile movement of the Government and so-called "advanced thinkers" who are ever on the watch to interfere with research.

She said that freedom of research meant, in the view of these so-called men of science, not merely freedom to follow in private certain systems of investigation, such as vivisection, but to introduce them into all schools through one or other of which all persons desirous of studying medicine were compelled to pass, and to use public money in carrying them on. A few years ago all people who ventured to object—not to the private performance, but to enforcing of such systems in public institutions—would have been called "ignorant and silly sentimentalists." Now the title of "advanced thinkers" was conceded.

The resolution was then put to the vote of the meeting and carried unanimously.

FRESH-AIR FUND.

The following sums have been received towards sending two hundred children into the country for a day's holiday. Some £5 is still required. Surely the readers of "LIGHT" will provide this small amount. Time presses:—The Editor of "LIGHT," £1 1s.; Mrs. Tebb, £1; Mr. T. Pole, 10s. 6d.; Mrs. Waterhouse, 10s.; Mrs. Stanhope Speer, 10s.; C.A.P., 7s.; Mr. A. Glendinning, 5s.; Mrs. Ringrose, 5s.; Mr. R. G. Bennett, 4s.; "Three Little Glasgow Girls," 2s. 6d.

VERIFICATION.

A correspondent sends us a cutting from the "Yorkshire Weekly Post" of May 7th, containing an article by Mrs. Alexander Ireland, on "A Few Words About Ghosts." As the article concludes with the talismanic words, "All rights reserved," we suppose that having the fear of the law appealed to lately by the "Times" before our eyes, we must not quote the whole story. We refer to it only as a text on which to hang a reflection. A lawyer sleeping at an hotel was disturbed about 1 a.m. by a noise as of a man walking about in the room over his head in heavy nailed boots, and occasionally overthrowing furniture, which lasted till six o'clock, when the boots descended the stairs and the noise thereafter ceased. The next night it was the same, and at six o'clock when the footsteps were heard descending the lawyer "rushed not just in time to see as I thought a large man disappearing at a turn of the staircase." Yet when he complained to the people of the house he was assured that there was no room over his bedroom which could be used by anyone. Whereupon he ordered his bill and left the place. What a pity he did not insist on investigating. The proper thing to have done under such very interesting circumstances would have been to have invited the landlord to be with him in the room and see if the same sounds were audible to him and the same appearance visible. But as for turning tail and leaving a possible ghost behind uninvestigated and unassured, why that we cannot but think was a very great pity.—[ACTING ED. OF "LIGHT."]

"LIBERTY."*

Let us say to begin with that with many of Mr. Tindall's ideas we have absolutely no sympathy. At the same time we recognise that there are two sides to every truth, and it would be well if those who believe with us that Neo-Malthusianism is no remedy, and can never be any remedy, for social evils would see what Mr. Tindall can say to the contrary. In an exceedingly able article in the "New Review" for the present month, Mr. Stepniak has shown what are the divergent principles of Socialism and Anarchy. But to our thinking there need be no real opposition between them at all. If everyone were a law to himself Socialism would never be needed, State control asked for by nobody. But when persons who, by the accident of their position, have command of capital and means of production, use this advantage to coerce their less fortunate brethren to toil and labour in producing wealth for them, and do all they can to reduce wages, or the reward of that labour, to the lowest possible amount, then to say the public conscience has no right to interfere with the individual rights of these oppressors, and in every way possible make it difficult for them to act in this inhuman way, is a plea that no earnest sympathetic soul will listen to for a moment. No man can possibly have any individual right to oppress his brother man, and if he assumes that he has, the State must treat him as he is treating his victims. He represses their freedom, and the State must repress his; and the fact that he himself is treating others in the way that he says the State has no right to treat him, takes away all moral effect from his protest.

At the same time, we admit that State control, in so far as it interferes with the liberty of the subject, is not the ideal. We are going to submit to that control for a time, believing that out of that discipline will come a reformed and ennobled character, which will at once agree to the State organisation of labour, as more economic, less liable to lead to individual suffering, and happier and better all round, than the system that lets private individuals build up colossal fortunes out of the economic conditions due to the co-operation and wants of the whole mass of the people. And of course in such a regenerated state the control of individual liberty in the way of personal and resented restraint will be entirely unneeded.

We agree with Mr. Tindall in deprecating the attempt to deal with vice by making it difficult to indulge in it. The writer of this is one of that class, the parsons, whom Mr. Tindall denounces so severely. There are good and bad in every class, we all know. And the majority of parsons have had, as Editha would say, so few *advantages* of seeing the world as it is, of hearing new presentations of truth discussed openly and intelligently, and of really standing free from class interests and the confining influences of a far too definite and one-sided course of education, that one must make a little allowance for them. Mr. Tindall errs, however, if he thinks that all parsons are the conventional-minded blatant ignoramuses that he takes them to be. We repeat, that with all that he says as to the principle of not trying to repress vice, and so driving it in, we are in cordial agreement. At the same time, it does not follow that we would go out of our way to make gratification easy, to permit temptation to drink, or worse, to be thrust constantly and everywhere in the path of persons who are utterly unpractised in self-control. And as for his implied hits at the County Council for seeking to find out what actually is the nature of entertainments and proceedings performed and allowed in houses which they license, we cannot believe that any sensible man will deny that not only were they quite justified in doing this, but would have been actually most blameworthy if they had not.

We are not going to discuss the population question at length with Mr. Tindall. We have one objection to it as a remedy, which has never yet been, and never can be, disproved. If by any means population were to be reduced, be those means an epidemic, a disastrous war, wholesale emigration, or the universal use of checks, the whole of the benefit which ought so to accrue to the oppressed classes would go at once into the pockets of the landlords, and a general rise in rents, based upon increased prosperity, and the thereupon assumed ability of the workers to pay more, would at once reduce things again to the same old limit of wages—the

* "Liberty: Political, Religious, Social, and Sexual." By A. F. TINDALL, A.T.C.L.

lowest possible point at which a man is willing to live, rather than die behind a barricade.

We have expressed our opinion of Mr. Tindall's gospel in what we hope he will feel to be a manly and frank way. Personally, upon many points, we do not agree with him. But we have not the slightest wish to say that he is all wrong and we are all right. He and we have each had to look at the problem through the glass of our individual idiosyncrasies, and the difference between us is due not to the fact that one is genuine and the other prejudiced, one a wise man and the other a fool, but simply and solely to the difference of our respective personal equations.

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

(Continued from p. 251.)

Every grade of creature-life has its exact counter-balance in vegetation, and is imaged to the mind of man as a picture reflected again and again by a long series of mirrors set at varying distances from each other.

But we cannot, without long training, perceive where our little part in this picture of pictures fits exactly. Our little present is always exaggerated to seem so much more important to us than it really is in this great universal force-conveying, correspondence-making planet.

When we look at nature as shown in the little patch of earth around us, we look at parts of a picture which it has cost millions of years to evolve; and therefore, because we cannot understand its lesson all at once, we turn our eyes piously upon the luminous sky above us, and long for the time when we can "shuffle off this mortal coil," as we term it, and enter into correspondence more fluidic, therefore seeming to promise us an easier method of perception than that in this downward investigation, this earth-worm sort of existence, this struggle against hardness and impenetrability.

And yet, how unworthy is this desire to be rid of conditions which we take no trouble to understand, but which, if understood, we might do much in helping such natural instinct as is in every form and type of creature to find—by correspondence with its true environment—life less complex and hard to endure. The world of nature is made up of lines which run in orderly and perfect balance, age by age. There is no note wanting in its correspondence. There is no mistake in the intermingling of lines. In this stupendous web the Universal Worker has wrought his Universal Ideals.

Along every line there are stages and breaks which mark difference of degree in kind, branches where evolution makes manifest expression of difference. The earth being the uniting place of that solar system in which it revolves, everything there existent has its tiny type preserved and balanced in a confined but correspondent environment. Consequently the vital forces of vegetation and the mineral forces of electricity are secured kind to kind through the cells of the plant-world; and again, through the physical organs of the animal of which man, so-called, is the at-oned expression or type of the Universal, gathering up all vibratory differences in their several distinctions of kind.

I mean the body of man, in his anatomical structure; the inner forces displayed by characteristics not now being taken into account; for these come through the lines of instinct, all that represents what is termed planetary atonement, or the storage chamber of all these different earth-forces, acted upon by correspondent or non-correspondent environment.

The structure of the body of man is the exact counterpart of the body of earth, and this in turn is the exact picture of the solar system in miniature, and the correspondence of this is by contact, through vibratory lines, with the twelve, or rather fourteen, constellations through which these planets take their course; and again from these into the immensity of space: and this is the meaning of Divine Humanity, and Universal Atonement in its densest concept.

But you say, "The earth is spherical, globe-like in form." True; as a planet she is still in the embryonic stage, the egg-shaped, the covered form, but the organs of correspondence with the great planetary system have been forming for ages within her and acting under cover through her environment. When the time of her release from these fetters has past she will leap into heavenly conditions as New Jerusalem adorned like a bride in perfected correspondence with outer

condition to meet her Lord. The Golden Age was but prefigured by Eden. It has yet to come.

Man goes before his planet. The truly at-oned man has likewise only been prefigured by the Adamic type: the true man has yet to be manifest, uncovered, revealed. He is still in the embryonic stage like his planet.

Those who now inhabit the earth are men in the making only. They are representatives of some vibratory line of planetary correspondence, and therefore we call them children of Venus, of Mars, of Mercury, or Jupiter.

The rings surrounding Earth in correspondence with the nature of dense matter contained therein represent different degrees of the evolution of instinct, or consciously felt need, in orders of vegetation and creature-life. For through correspondence with these by death to the outer manifest body, the balance, which had been for evolution or growth's sake against resistance, is there adjusted and forms again upon this plane of being an environment for the animal in its different stages of development, correspondent to its needs.

Death, therefore, means adjustment in kind with kind. Therefore, all things which come under the vibratory rhythm of Venus go into that ring of lighter density just above our present surface condition here, which responds to the desire or instinct in their true nature. To put it in natural language, thistles go to the paradise of thistledom, and fruit-bearing trees to the exact position which requires development according to their species, which development has not been accorded to an equal degree with the possibilities contained in them. Therefore, they will return here when the balance is reached, for further evolution, because this requires consistent hardness and not fluidic laxity of circumstance. This correspondence of vital lines each with each accounts for much that would seem to be strange did not the creature partake of the nature of his environment. Everyone to his kind, everyone to his true note of rhythmic correspondence. This is the solution of the mediumistic problem why some can consciously communicate with those who have quitted the body of manifest condition, while others, although earnestly desirous to do so, are yet withheld.

It is a case of development. Those who have evolved, that is, been perfected, in the lines of Venus, Mars, and the Sun, cannot hold communication with anyone upon these lines in separation, for the opening of one door closes another, and, unless co-equality of vibration can be found, no result will accrue from the most earnest endeavour to obtain communication by actual physical contact with the unseen.

The more ethereal forces of Mercury and the Sun do not manifest as controlling spirits. These move as light on the thought centres, and merely suggest to the recipient of their favours. But during the unconsciousness of sleep, that is, while the physical organs fall into slower action, their influence works upon the inner organs of the body to which they respond. The Sun to the heart, Mercury to the food-digestive organs (Hermes was in ancient religious myths held to be the god of the physicians), Venus responds to the liver, the digestive organs of liquid, and supposed seat of the passionate nature; Mars to the brain, Jupiter to the lungs, Saturn to vessels employed in storing fluids in the body, the Moon to those which dissect fluid from fluid, the Earth to the generative organs. Going back to plant life in correspondence with atmospheric conditions, under pressure of vibration like to like, we observe that for the true development of species mixture of kinds must be avoided. He who sowed tares amongst the wheat was accounted to be an adversary, one who sought to injure the owner of the field. Thus the good seed wants the good ground, and the unincumbered. Various kinds of seedlings do not respond to the same condition at the same rate of development, and the more fluidic natures, by quicker advance through the currents of air, immediately above earth, demanding for their life more and more, hypnotise, or draw upon the vital energies of less fluidic, more concrete forms, whose difficulty to respond equally with the varying air-shafts above them, is by reason of their planetary instinct, detained and retarded. This lack of outer progression is believed to be loss upon the material plane, but there can be no real loss suffered anyhow; yet for the sake of the time idea, we will say that he who permits thorns and thistles to occupy the same field as that in which his wheat is sown, has proved himself to be a careless husbandman. It is just this inattention to the needs of the growth of our natures by want of fit correspondence, that appears to have much the same effect in the world of civilisation.

non as would be produced in a field sown at once and indiscriminately with thistles, fruit-forming plants, tares, and wheat—altogether without any decided preference in quantity one above another. Then we get, in Scriptural parlance, a wilderness; and in this wilderness to-day we find ourselves, struggling either to outgrow the tares, or show abundance of the power of increase, as the wheat, or strength of sturdy combat with all opposing force, as the thistle. And so the inner suggestion of our true at-one-ment with these in the absolute life principle is forgotten by the effort of competition, till we know not of what spirit we are. How then can we focalise, or succeed even in tolerating, our neighbour's true instincts?

I do not think this can be done while we are in close intimacy with all kinds, and therefore the true instinct of the more evolved nature is to embrace seclusion, or climb at any cost to a height where it may with a more reasonable chance of success distinguish the manner of growth of each plant in isolation from all others. And to do this with righteous judgment he must not expect by mere outer observations of habit to arrive at a just conclusion as to the real capability or potentiality stored within. Outer observation, when the focus of at-one-ment in the observer is not adjusted to rhythmic accord with his own life vibration, will reveal nothing to him. Consequently this research cannot be prosecuted with success except by one who has evolved out of touch with such conditions, and yet who responds to the measure by their motion interiorly. When any one of the planetary species has been duly classified, all of that kind will fall into place as naturally as the pieces of glass in a kaleidoscope at the motion of the hand. And one class having been characteristically placed, the next in order presses forward, and is more easily adjusted. The severance of kind to kind is made in the brain of the thinker on planetary lines, and he begins to discern that the unclean spirit who took to himself seven other spirits more emphatically divided against at-one-ment than himself, was merely to be pitied on account of their dwelling in the body of man, that is the one manifest body, because these choked the wheels of movement by war with each other, and impeded resistance against outer hardness by their excessive desire to further evolution in themselves.

A REMARKABLE GIFT.

We extract the following from the "City Press" of May 25th:—

A young woman employed in Durrant's Press Cutting Agency, 57, Holborn-viaduct, tells us of a wonderful faculty she has acquired, which enables her to see certain names and subjects at a glance at the page of a newspaper. They are the names and subjects she is paid to look up through hundreds of newspapers every day. What the ordinary reader would have to read column after column to find—and then might miss—she sees at the merest casual glance at the sheet as soon as it is spread out before her. "They stand right out," said she, laughingly, "just as if they were printed in bold black type and all the rest was small print. I couldn't help seeing them if I wanted to. When I begin to look up a new matter and drop an old one it bothers me a little—the latter by being in my mental way all the time and the former to be hunted—but in a few days one disappears and the other appears in some mysterious way, I can't tell how. I used to think bank cashiers and clerks were a remarkable set of people, but I now find that the eye is much quicker than the hand, and is susceptible of a higher training."

A FORTUNATE DREAM.—"Vigilant" in the "Sportsman" writes:—Among the backers of Euclid was Mr. Harding Cox, who had dreamed on the previous night that the race was being run and that his brother-in-law was exhorting him to back Euclid. He could not see over the heads of the people or come to terms with a bookmaker, but the roar of excitement indicated to him that the race was nearly over, and still his brother-in-law was urging him to back Euclid. He could see nothing for the crowd, and could get nothing on. The race was finished, and up went the winning number—No 9. Mr. Harding Cox did not think his dream extraordinary, though he told it to various people in the morning; but when he got a race-card and found that Euclid was in actual truth No. 9, he thought the dream tip was too good to neglect, so he backed it to win £1,000; and this I take to be one of the very best dreams on record.

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.]

The Unity Law.

SIR,—So much interest has lately been manifested in the "Unity Law" that a short account of the ordinary meaning of the symbols employed may not be unwelcome to your readers.

The letters are class symbols. If, for example, the subject of discussion be politicians, we may denote the whole class of politicians by the symbol x . This should be understood as a symbol of operation, as a direction to mentally select, out of the whole universe, this special class of objects. Now, if we denote by y "all honest men," then the compound symbol xy will mean this: first select in thought all honest men, and then from among them all the politicians. Thus xy will stand for "all political honest men"; and yx for "all honest political men"; i.e., $xy = yx$. If now z denote the class Tories, then the equation $z = xy$ will mean that "all Tories" are "all political honest men"; which, no doubt, ought to be modified into $z = vxy$, where v is an indefinite class symbol: and the equation now means that "all Tories" are "some political honest men"; i.e., that all Tories are honest politicians.

Boole proved that these symbols can, with certain limitations, be treated exactly as if they were algebraical symbols of quantity: and in this case xy means " y multiplied by x ." But, algebraically, x is unity multiplied by x , i.e., $x = 1 \times x$; and this indicates unity as the one all-inclusive class symbol; i.e., 1 is the proper symbol for the universe. Thus x is a direction to select out of the class unity the included class x .

Again, identically, $x + (1-x) = 1$: i.e., the universe is made up of two classes, x and $1-x$; hence $1-x$ is the symbol for the class of non x 's: in other words, the class $1-x$ includes all objects concerning which it can be stated that they do not belong to the class x . It follows at once that the compound class $x(1-x)$ does not exist; i.e., that $x(1-x) = 0$; i.e., that $x^2 = x$; and, consequently, that the Index Law of algebra does not hold in logical algebra. This shows the general nature of the limitations above referred to. It appears now that all class symbols must satisfy the equation $x(1-x) = 0$. But the only numbers which can satisfy this condition are 0 and 1. Hence no other numbers can appear as class symbols: e.g., $2x$ cannot be a class symbol; and, indeed, logically, the class x includes all that part of the universe of which the special class characteristics can be predicated; i.e., $2x$ cannot include more, or other, individuals than x already does.

The letters are also used to denote proposition. But for my present purpose it is unnecessary to consider this part of the subject.

Bournemouth.

J. W. SHARPE.

May 29th, 1892.

Health and Mediumship.

SIR,—The letter of "Inquirer" on this subject has impelled me to send the following, which I have had roughly drafted for some weeks:—

For some considerable time my mind has been exercised on the subjects of the above heading, and the possible bearing the one might have upon the other; and, noting your laudable efforts to gather material on which to build theories on psychological questions, it occurs to me that your columns might not be unprofitably employed in collecting the evidence of your readers on this subject.

I have read the assertion (from what source I cannot at this moment say) that "mediumship leads to the moral and physical ruin of those who practise it," or words to that effect (and I may note here that "Inquirer" does not state his authority, which is important). I believe that I have read in Swedenborg's works a passage in a somewhat similar strain. If there be truth in this statement we ought to endeavour to find it out.

I have often run over in my mind a number of persons I have met who were mediumistic, and have been struck by the large proportion that were in a "delicate state of health."

These persons were not public or professional mediums, save in one instance. And while reading the interesting accounts of your own early experiences I have noted that you appear not to have been in robust health.

Do you not think that the scientific investigation of this question would be worthy the attention of the London Spiritualist Alliance? Evidence might be gathered by the circulation of printed questions, and the answers then summarised by a committee.

I do not write without some personal experience in the matter. For some years I was not in the least sensitive to spirit influence; later it developed, and it was coincident with the time when I became painfully conscious of failing strength. Was the delicate health the result of my being used as a medium? Or did my weakened physical state afford the requisite condition of sensitiveness? I incline to the latter view. I regard the spirit world as separated from us by a "wall of flesh." In some cases the wall naturally is of such material as to afford the opportunity for the spirit people to make their presence known. In other cases the "wall" is dense and transmits no sound; but at certain times—in periods of illness, &c.—the "wall" is worn thinner, and during those periods of sensitiveness the dweller in the flesh is astonished to feel "the presence of another power."

This occurs to me as the explanation. I may say that I value highly the evidence which has thus come to me, and perhaps the price has not been too high when the importance of the knowledge of the other life is considered.

It must not be supposed that I wish to "get up a case" against mediumship; but I do think it important to know what it entails "to develop mediumship," as so many are often thoughtlessly advised. I remember a letter in "LIGHT" some time ago, which bore on this matter, and I hoped to see other opinions, but they did not appear.

I trust your remarks will call forth the serious attention of those capable of giving an opinion.

I append some cases within my own knowledge which, I think, merit consideration:—

NAME.	MEDIUM.	STATE OF HEALTH.
Miss M.....	Good Physical	Delicate (often ailing).
Mrs. W.....	Good Trance and Personating	Delicate (often ailing).
Mr. J.	Fair Table	Died of Consumption.
Mr. R.	Mediumistic	Delicate (very).
Mrs. B.	Good Public Trance	Frequently ill.
Mrs. H.....	Clairvoyant and Trance	Very delicate (often ill).
Mr. B.	Impressional	Delicate.
Mrs. C.	Mediumistic	Not strong.
Mr. F.	Inspirational and Impressional	Delicate.
Mrs. A.	Clairvoyant	Average.

May 24th, 1892.

J. W. B.

[The subject is unquestionably important, and we invite the opinion of our readers. Our present correspondent will note that mediumship and its exercise may or may not be according to discretion.—Ed. "LIGHT."]

Wanted, a Medium.

SIR,—Could any of your readers recommend a good medium for physical manifestations who would go out and give a few seances? Could anyone give the address of a medium who lived until recently at Poplar, who is said to be very good for materialisations? I hear also that an American is expected shortly. If any of your readers could assist me I should be much obliged. I enclose my card, and I am sure you will guarantee good treatment at my hands.

G.

SIR—A few friends and myself propose forming an association for the investigation of spiritual and psychical phenomena. Can you give us a hint for this? Do you happen to know of any person possessed of mediumistic powers who would care for a day or two in the country?

Kettering.

ARTHUR D. STUDD.

A LITTLE SERMON.—Never, gentle reader, so long as you have a stitch about your anatomy, believe yourself alone. If thoughtless people could only know what their left-off clothes say about them, sure I am they would resolve upon one of two things: either to reform their lives or to go naked. Let no man harbour a black spot in his breast, and believe that his waistcoat is wholly ignorant of the stain. Let no man drop an ill-gotten guinea into his pocket and think the poke unconscious of the wrong. His very glove shall babble of the bribe that has burn this hand. His cravat shall tighten about his throat, if that throat be seared with daily lies. Ignorance of man! to believe that what is born upon the body has no intelligence with the moral good or evil dwelling in the soul; to think that the purple of a Dives knows not the innermost arrogance of its bearer; that the rag that flutters upon Lazarus breathes not the sweetness of a May-day blossom.—DOUGLAS JERROLD.

SOCIETY WORK.

SHEPHERD'S BURN, 11, ORCHARD-ROAD.—On Sunday last had a full meeting and Mr. Bangs read an article from "The True Life" on the "Kingdom of God." Mr. Asbury gave an address on "Modern Spiritualism," and answered several questions.—J. H. B.

23, DEVONSHIRE-ROAD, FOREST HILL.—Mr. Hunt on Monday last addressed a large audience on "The Nature and Destiny of Man," and he also gave clairvoyant descriptions which afforded great satisfaction. Sunday, at 7 p.m., Mr. Selby. Thursday, at 8 p.m.—C.B.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM LANE, E. Service every Sunday, at 7 p.m. Speaker for Sunday next Mr. W. O. Drake. Subject, "What are the World's Great Heroes Gone?" The committee tender their thanks to the following speakers: Messrs Wyndoe, Allen, Butcher, Hardingham, and Dr. Reynolds for their services in May.—J. RAINBOW, Hon. Sec.

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW-ROAD, S.E. A well-attended seance was held on Sunday morning last. The quarterly tea festival in the evening was a great success, and addresses were given by local friends. Next Sunday public seance at 11.30 a.m.; Lyceum at 3 p.m. address at 7 p.m. by Mr. W. E. Long, "How does a Spirit Control a Medium?" Questions invited. Inquirers will be cordially welcomed on Wednesdays, when a public circle is held at 8.30 p.m.—W. E. LONG, Hon. Sec.

86, HIGH-STREET, MARYLEBONE, SPIRITUAL HALL.—Mr. J. Watmore gave an interesting address on Sunday evening dwelling especially upon the duty of Spiritualists to practice in every day life what they know is the outcome of spirit teaching, viz., personal responsibility. Sunday next, at 11 a.m., lecture, Mr. H. Hunt; at 7 p.m., Mr. H. Hunt on the "Universe of Thought." Thursday, at 7.45 p.m., Mrs. Spring seance. Saturday at 7.45 p.m., Mrs. Mason, seance.—L. H.

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, 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, the last Sunday in each month at 7.15, reception for inquirers; on Friday, at 8.15 p.m., for Spiritualists only, the study of mediumship; also, at 1, Winifred-road, on Tuesday, at 8.15 p.m., for students and inquirers. And the first Sunday in the month at 7.15 p.m.; reception for inquirers.—J.A.

EDINBURGH.—A series of remarkably successful seances with Madame Greek has just been closed. Doctors, lawyers, officers (civil and military) in her Majesty's service, as well as the ordinary rank and file of Edinburgh society in its widest sense, pressed for admission and found ample food for reflection in the various phases of mediumship so gracefully manifested through this gifted medium. Several serious cases of long-continued illness were treated, and the symptoms shown justify reasonable hope of betterment and ultimate cure. The controls, whether bright, airy "Sunshine," or the calm, dignified "Sir John," showed throughout keen appreciation of and undiminished interest in their respective labours of love, and it will be many days ere their words and work will be forgotten here.—JOHN ANGUS.

TO CORRESPONDENTS.

IT having been repeatedly requested that all communications intended to be printed should be addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other address, it is now respectfully intimated that letters otherwise addressed will not be forwarded. Foreign correspondents are specially desired to note this request. It does not, of course, apply to proof sent from the printer and marked to be returned to 13, Whitefriars-street, E.C. So much expense and delay is caused by neglect to read the standing notices to correspondents that it is hoped attention may be paid to the plain directions therein laid down.

"A. S."—I could not answer your seventeen questions in the same number of volumes. I am afraid that you cannot find a royal road or short cut to knowledge; and I am now too ill and suffering to venture on any reply. The literature of Spiritualism is very large, and would help you to solve some of your difficulties, but some are so vague and intangible that increasing knowledge would show you that they are not to be solved here in this life.

"R. P."—See reply to "A. S." above. You will find in the Bibliography published in "LIGHT" ample directions, which we cannot be constantly repeating. When you have read suitable books we shall be glad to hear again from you.

"W. H."—No thank you. We cannot but think you are making a mistake. At any rate, our very strong opinion to that effect precludes us from doing as you wish.

DENYING the existence of a thing does not drive that thing out of existence.