

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT, MORE LIGHT!"—Goethe.

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LOOKING AHEAD.

Signs are not wanting that a struggle, though, perhaps, not imminent, is nevertheless coming. The Catholic Church has never, like its Protestant offshoot, ignored the importance of the Unseen. Lourdes is always a standing protest against such a notion, and the votive offerings in such churches as St. Geneviève, at Paris, show that the belief in healing by means not of the ordinary kind is in full force in all places which the materialistic Reformation of Luther did not affect. Occult powers have never ceased to be claimed by the Romish Church. It has been the fashion, from the Puritanic period onwards, to regard that Church as the Church of externals, and the bald ritual of the Protestant, or Lutheran cult, as the ritual of the pure worship of God. There was never a greater mistake, and now when in various directions the domain of the Unseen is being invaded, whether from the purely scientific side, from the occult side, or from the Spiritualistic side, the Church which dominated the world for so long, and is doing its best to dominate it again, takes the alarm, an alarm which the small twitterings of orthodox sparrows never produced in its eagle bosom.

Perhaps in the history of the world there was never so tremendous a development of materialism, such a serious quenching of the spirit, as that involved in the rebellion of the monk of Wittenburg. The apotheosis of selfishness which began there has found its culmination in the commercial civilisation of the present day, has helped to produce the submerged tenth, has brought about the existence of an upper tenth which sometimes seems to join hands with the too much bepitied submerged tenth. This commercial civilisation, contemporaneous as it has been with an unsatisfying religious creed, has studiously ignored, not only ignored but crushed out as far as it could, everything that was spiritual in the world. To talk of spirituality as synonymous with a few prettyisms in the way of words is to talk arrant nonsense. The great object of all religious teaching, in England at any rate, for the last three hundred years has been to make the best possible of both worlds, especially this. The glory of God has been mainly seen in an increased balance at one's bankers, and more acres added to one's estate.

The gospel preached has been the gospel of "getting on," with all the mischief that comes of "getting on." "Is it Possible to Make the Best of Both Worlds!" was actually the title of a book published some years ago by one of the most prominent preachers of this materialist orthodoxy. Nothing, perhaps, has ever been more offensive to any body of men than the attempt to prove that there is a state which is not this—future or present according to the way one regards *time*—has been to the material orthodox. Their world is essentially this—they are of the earth, earthy.

But the Church of Rome, while tolerant of, and even, perhaps, encouraging as occasion required material prosperity, has never entirely quenched the Spirit, however much it may have misrepresented its emanations. It has, nevertheless, arrogated to itself the supreme right of possession in all communications with the Unseen, and has asserted it to be Satanic and unlawful for any but the accredited priests and sisterhoods of the Church to meddle with such things. And now when this domain of Spirit is invaded by new comers who are not frightened by the two thousand years old penalties of its creed, it is rousing itself for the struggle which must end either in its defeat or its absorption.

We have published several letters during the last few weeks which tend to show that this feeling of coming battle is prevalent, even if we had not the sermons of Father Clarke to energise them. The phenomena are not denied, that is the most striking thing; but it is held, both in the orations of Father Clarke and in the ingenuous and ingenious argument of "Mystic," that while there is no doubt of the phenomena themselves, they must, not being produced under the authority of an infallible Church, be the work of the devil himself. Is it not a little late in the day to play such a very transparent game of "bogey"?

Yet it is to be feared that very many otherwise fairly reasonable Englishmen will be frightened by this "bogey." Given a belief in a personal devil, and there is nothing much more unpleasant to most people than coming in contact with him. To fight him they never dream of; discretion with such is the better part of valour. The Church of Rome in its wisdom knows this, and while it asserts that the *miracles* of Lourdes are the work of the Blessed Virgin, roundly accuses all other miracles as being the work of that Satanic agency which is the bugbear of the orthodox, just as much as it is the terror of the school girl who buries her head under the bedclothes if she thinks she hears a sound which her small imagining cannot account for.

But this will have to cease. No priestly arrogance can much longer claim for any Church a knowledge and a power which the outside world determines is not that Church's own. The question of "property" is much larger than those who chatter about land and the unearned increment imagine. The Socialism of the world will demand that knowledge of both the Seen and the Unseen be shared by all, and if the great Church of Rome joins issue on that point, the struggle will be with it, but it's will not be the victory.

The fight will not be with the Protestant or Lutheran Churches, the struggle between Spiritualism and Materialism is passing away, but it will be between the holders of an asserted special permit of the Almighty and those who say that that permit is an assumption not warranted by God or by man.

WHAT is time? The shadow on the dial, the striking of the clock, the running of the sand, day and night, summer and winter, months, years, centuries; these are but arbitrary and outward signs, the measure of time, not time itself. Time is the life of the soul; if not this, then tell me what is time?—LONGFELLOW.

COLONEL BUNDY.

The extract we give below, from the "Religio-Philosophical Journal," is exceedingly important as illustrative of that love of truth which actuated Colonel Bundy, and made him persevere, at all costs, in the course he thought was the right one. Judge Dailey writes the article:—

Colonel Bundy was quite well aware of the unquestionable fact that each seance must stand by itself, and that from the same medium fraudulent manifestations may be followed by genuine, but he had no further use for those once detected in unmistakable fraud until a radical change had been effected. He had little patience with people who could not detect deception, which ought to be patent to the eyes of fools, and none whatever with those who would cloak the iniquity of a spirit or psychic when it was clearly established. Thousands of instances of genuine phenomena have been nullified by the detection of mediums in single acts of fraud. Professor James in the August "Forum," in an interesting article entitled, "What Psychical Research has Accomplished," says: "The first two years were largely taken up with experiments in thought-transference. The earliest lot of these were made with the daughters of a clergyman named Creery, and convinced Messrs. Balfour Stewart, Barrett, Myers and Gurney that the girls had an inexplicable power of guessing names and objects of thought by other persons. Two years later Mrs. Sidgwick and Mr. Gurney recommencing experiments with the same girls detected them signalling to each other. This makes it impossible to accept the record of their previous performances." Here was the result—years of time thrown away by the single dishonest act of the psychics. It was this realisation of the value of perfect integrity that so exasperated Colonel Bundy against the inexcusable fraud so frequently detected and exposed in mediumship. His devotion to truth often produced a world of trouble in vindicating his position in the eyes of those who could not see so clearly as himself. Mr. Henry J. Newton, of New York City, had long been his esteemed friend. He had for Mr. Newton and his family the highest esteem. Mr. Newton had been for many years a tireless investigator of various phases of spirit phenomena. He prided himself upon his scientific methods. Among the mediums with whom Mr. Newton experimented was Mrs. Eliza A. Wells, who claimed to be a materialising medium and an individual with whom the spirits of the departed were on such astonishingly familiar terms that they could at will under "good conditions," project her quite large body through the small meshes of a fish net, and like substances without injury to either body or net. Mr. Newton evidently believed all this of Mrs. Wells and Colonel Bundy did not. He carefully collected the evidence of what he believed to indicate trick and fraud, and then published in "The Journal" the statement that he could prove in the courts of New York that Mrs. Wells was a vile woman, and used confederates and trick cabinets. This at once seemingly aroused the ire of Mr. Newton, who wrote Colonel Bundy asking him if he did not think it his duty to come on to New York and make good his statement, and would he undertake to do so, provided his expenses were guaranteed in case he succeeded? This led to considerable correspondence, the most of which has been heretofore published. It resulted in Mr. Newton's executing a bond drawn by his own attorney, obligating himself to pay the personal expenses of Colonel Bundy in coming to New York, and defending an action for libel to be brought against him by Mrs. Wells not exceeding 500dol. in case he obtained final judgment against her. The action was commenced, and my firm defended it, and I am familiar with all the details.

The issues to be tried involved the truth of what Colonel Bundy had published. He did not publish that she was not a medium, but that she was a vile woman and made use of trick cabinets and confederates. The language itself if untrue was libellous, and it devolved upon Colonel Bundy to open the case and prove the truth of his allegations or be mulcted in damages. The amount of time and money spent in the preparation for this trial on the part of the defendant was very great. He came on several times from Chicago to give his personal attention to the details of the defence. Carpenters who had constructed cabinets for mediums with strange devices for the admission of confederates were looked up, persons who said they had seen and examined in day-

light the wigs, masks, and flowing boards made use of at night were secured, persons of high positions who were present at times when humiliating exposures were alleged to have occurred were there ready to give their testimony. Mr. William R. Tice, now passed to spirit-life, and his wife and his brother Thomas S. Tice, were there to testify to what they had seen done with the cabinet in the dimly lighted room in the house of Mr. Newton, which tended to establish the truth of the publication. This was a coveted opportunity for Colonel Bundy. Here was his chance to prove in open court the tricks and devices of people who are filling their pockets with money wrung from confiding, grief-stricken mortals, seeking, hungering, crying for knowledge that their loved ones, gone down in death, do still live, and can in some feeble form reassure their doubting souls. But alas, his hopes and expectations were not realised. The court was convened, the jury empanelled, and the defendant's counsel ready to open the case and inform the jury of what he was about to prove, when the plaintiff's lawyers abandoned the case, and she and Mr. Newton and her counsel filed out of court. And why did they do this? The reason assigned by her counsel was that the jurymen had said in answer to his questions that they would not believe the statements of witnesses that they had seen spirits materialise from a cabinet even if sworn to in the trial, which the judge had already informed the counsel would not be pertinent evidence, and would not be admitted, as the square issue was—"Did the plaintiff make use of trick cabinets and confederates?" and the defendant must fail unless he could prove that she did. This, of course, resulted in a judgment for Colonel Bundy for his costs of court and 200dol. allowance.

The following notice of Colonel Bundy, by Mr. F.W.H. Myers, appears in the October number of the "Journal of the Society for Psychical Research":—

The lamented decease of Colonel Bundy, of Chicago, the indefatigable Editor of the "Religio-Philosophical Journal," represents a serious loss to the small group of those who are endeavouring to deal with "psychical phenomena" at once with open minds and with proper caution. On one side of our work we had no more energetic or useful ally.

Ours, as our readers know, is necessarily a destructive as well as a constructive task. The realm which we would fain survey is, of all unexplored realms, the richest in promise to man. But for that very reason it has already become the happy hunting-ground of the charlatan and the fool's paradise of the dupe. In America especially, the very alertness and openness of even the commoner minds has led to a wide uncritical interest in Spiritism; and "The Vampires of Onsett"—the fraudulent mediums who infest spiritual gatherings and camps—live and thrive on the credulity of a *populus qui vult decipi*; of a mass of men and women, whose desire to be deceived has a blindness and eagerness to which the history of error offers few modern parallels. To check this fraud, to enlighten this folly, was Colonel Bundy's useful task. To this work he brought a sustaining belief in the important phenomena which these chalatanes simulate and discredit. He brought a command of newspaper methods which was essential if he was to get hold of the right facts and to lay them before the right readers. And he brought a force of character, an indisputable probity, which was gradually winning him wider and wider recognition. The long list of adherents to the Psychical Congress, over which he was to preside at the World's Fair at Chicago, testifies to the belief of all who knew him that he would make of that Congress a potent encouragement to sincere and careful dealings with problems which offer so many risks of error. And now we can form no better wish for those who take up this good man's labours than that they may walk in his footsteps, and through all labyrinths may hold fast the clue of his unselfish devotion to truth.

If we really wish to be, we can be, "wanted" in the world; and the ambition to be wanted here is a worthy one; and the effort to be wanted nurtures in us that quick courtesy and instinctive kindness that flower out from an unflinching justice.—W. C. GANNETT.

THE GLORY OF ENTHUSIASM.—Indifference never wrote great works, nor thought out striking inventions, nor reared the solemn architecture that awed the soul, nor breathed sublime music, nor painted glorious pictures, nor undertook heroic philanthropies. All these grandeurs are born if enthusiasms are done heartily.

HARVEST THANKSGIVINGS.

The following, from the "Coming Day" for November, is admirable. When will people learn to be consistent and not talk nonsense about Divine Providence? There is an advertisement in the second column of the "Times," of Friday last, which is almost shocking from this point of view. That there should be great joy that a son and brother had been saved from the wreck of the Roumania is reasonable enough, but to advertise the "miraculous preservation" of that son and brother by "Almighty God," when that same "miraculous preservation" let nearly all the rest drown, is a piece of selfish arrogance which would be amazing if it were not so common:—

It is a little late in the day to discuss "Harvest Thanksgivings," but the subject was crowded out last month. The point of taste we may pass over, and leave to those who like it, the spectacle of a Church turned into a small Covent Garden market, with grapes and carrots, corn and turnips, and everything proper. Our point is the meaning of it all; and we confess that we cannot understand it. To an iron-clad believer in the old giant-God it is, of course, all plain sailing. He believes that God gives and withholds; that He sends rain or holds it back; that He allows the sun to shine or restrains it; and he is logical in praying for suitable weather, and giving thanks when he gets it. His bad logic comes in when he refrains from drawing the right inferences when crops are ruined.

Mr. Gladstone is a luminous "case in point." During his late visit to Wales, he said in one of his speeches: "On approaching Barmouth it was with great pleasure that I saw in a single instance within the last quarter of an hour a farmer hard at work carrying in his corn. Well, gentlemen, that I take it is, please God, the first fruits of the storing of the harvest. Almighty God has been very bountiful in giving a very fine and plentiful harvest. We must earnestly desire and look to the Source from which proceeds the fulfilment of every legitimate desire that seasonable weather may be allowed to the cultivators of the soil in this country to store those noble crops which are everywhere on the ground, but which in this portion of the country—in a large portion of the country—have not been placed in security."

It is doubtful whether a larger amount of heathenish superstition was ever packed into so small a compass. It will not bear cross-questioning for a moment. If it "pleases" God to give the chance of a good harvest, it may please Him to withhold it. If it rests with Him to "allow" "seasonable weather" to the cultivators of the soil, it equally rests with him to refuse it—and to rot their "noble crops." But, if He is "bountiful" when He gives heavy crops, and does not spoil and destroy them, what is He when He gives light crops, or when He breaks the hope and heart of the farmer by making all his labour vain?

What, for instance, will Mr. Gladstone say to this, from the "Daily News":—

The season which is hurrying to its close has proved, particularly in our Southern districts, so bad that it is being generally compared with that of 1879. A late spring, kept backward by an unusual persistence of drying winds and brilliant sunshine, ruined the hay crop. The growth of spring grass was hindered so long that quantities of live stock were sold at a heavy loss to save the cost of food, which had to be bought at exorbitant rates. Meanwhile the corn made such slow progress as to become another source of grave anxiety. When at last the rain came, it was too late for the Southern counties. Irreparable damage had already been done, and there was a light hay crop, only part of which was housed in good condition. It was pointed out, however, that the spring weather had in many ways resembled that of last year; and it was hoped that when harvest came it would be found that the corn crops had again made up for the losses in the spring. In most districts wheat and barley promised well. But rust made its appearance in some districts far more abundantly than usual. Other pests have been numerous, so that when the earliest acres came to be cut the ears of corn were often found to be filled with withered husks instead of solid grain.

We earnestly believe in a good and all-wise God, but we should cease to believe in Him as good and all-wise if His ways were as man's ways, and if His modes of working were as ours.

In thinking over this amazing heathenism, one comfort occurs to us: it does not matter, and it does no harm. The belief is only skin deep, and hardly that, and it does not affect the farmer in the least. He is sure to plan and work

just as though everything depended upon natural laws and his own energy and prudent care—in fact, just as though nothing depended upon the mood of the Almighty Giant above, Who could ripen or blast, enrich or ruin, precisely as it "pleased" Him. The only interest we can have in the subject is a purely logical or psychological one; and perhaps, after all, the only important point in it is that such a man as Mr. Gladstone could talk such irreligious nonsense. But in some respects he is a grand old survival as well as "a grand old man."

ALL SOULS' DAY.

The month of November is ushered in by two anniversaries. The first of the month is All Saints' Day (Toussaint), the second is All Souls' Day (Le Jour des Morts). In Catholic countries the contrast between the two days is very marked. While All Saints' Day is a general holiday—in Paris it used to be something like a London bank holiday, whatever it may be now—All Souls' Day is a day of more or less gloom. People, clothed in black, visit the cemeteries carrying flowers and other tributes to the memory of their dead. The origin of All Souls' Day is somewhat involved in obscurity, but there is ample evidence of a belief in many parts that on that day the souls of the departed have a certain freedom of action that they do not have on other days of the year. The pseudo-Catholicism of the advanced Anglican Church has naturally seized upon this day and uses it in certain instances for the promulgation of its doctrines. A service was held at St. Alban's, Holborn, on All Souls' Day, and the sermon preached on that occasion was instructive.

The preacher was the Rev. A. H. Ward, his text being 1 Cor. i. 8: "Blameless in the day of our Lord Jesus Christ." With Mr. Ward there was no question as to the meaning of this. St. Paul always meant by the "day of our Lord Jesus Christ" the great Day of Judgment. With this we will not quarrel, though it would be interesting to know what the preacher understood by the great Day of Judgment. Would he give us the sheep and the goats as well, without their esoteric meaning? But passing on from this, we have to note that this section of the Anglican Church clearly teaches, if the report in the "Church Times" be correct, a continuance of the "means of grace" after death:—

First of all, St. Paul had no idea of the catastrophe of death—temporal death—ending grace. Writing to the Philippians he said, "He that hath begun a good work in you will continue it," not "unto the day of your departure out of this world," but "will continue it unto the day of our Lord Jesus Christ."

In other words, the preacher taught a continuance of training after "temporal death." It is true he calls it "grace," but what that means must be left to the theologians to decide, if it does *not* mean training. Mr. Ward evidently thought so from what he said later on. Notwithstanding this the functions of the priest are insisted on with some earnestness. This is a remarkable passage. Mr. Ward is speaking of the share the clergy have in ensuring the safety of those who are dying. This share, he said, had to do partly with the world on this side of the grave, and partly with the world on the other. As to this side of the grave, it was dependent mainly on two things. First of all, by anticipating this great Judgment of the Last Day. All judgment has been committed to our Lord because He is the Son of Man. It is to the Sacred Humanity that is given fulness of jurisdiction and plenary power of judgment, and this gift He has delegated and delegates to the ministers of His Church. "The Son of Man hath power on earth to forgive sin." The powers of His Godhead are incommunicable, but He can delegate, and He does delegate those powers which as man He received for us; and the important thing to remember is this, that the Sacrament of Penance is an integral part of that great judicial system which is to receive its final development in the day of our Lord Jesus Christ; and the great thing is to anticipate it beforehand, so that we may go out of this world *judicati non judicandi*,

judged, but not condemned. Then the other thing necessary is perseverance. Now we could never merit perseverance; if we could we could merit eternal life, and eternal life is eternally the gift of our Lord Jesus Christ. But although we cannot merit perseverance we can have it. God is ready and anxious to give it, and of course it is essential. Now it was one of the great objects of this guild to succour the dying, and what a supreme act of charity it is to take earnest care, as far as possible, that all necessary ministrations are afforded at that terrible moment! It is a supreme moment, and woe to us if by any neglect of ours we allowed souls to pass out of this world without the succour of those prayers which we are called upon to give!

Are we to suppose that if the priest were not there the unfortunate soul would go into outer darkness! Priestly arrogance could hardly go farther.

Supposing, however, the priest happens to be within call, the soul going over has still something to do, and this is what was meant by saying that "training" after death was somehow in the preacher's mind. The "state of purification" seems, however, to be curiously misty in that same mind:—

But supposing there had been penitence, and supposing by God's grace there had been perseverance, what remained? Now salvation was one thing, and perfection another. Salvation is a very great thing, but we are too apt to forget the other requirement, perfection. The Beatific vision is impossible while there remains in the soul something to be purged, purified, cleansed; and, therefore, although the soul departs in safety, there is still the purifying, perfecting work to be completed, until it may be numbered among "the spirits of just men made perfect." God has wisely hidden from us the process by which this purification is achieved. All that is certainly of faith upon this subject is gathered up in this, that there is a state of purification, and that the souls detained there are helped by the prayers of the faithful, and especially by the offering of the Holy Sacrifice. There is nothing beyond that which can be said to be absolutely of faith. But there were certain things that we can infer, and one inference is that they are powerless to help themselves. That is how they especially appealed to us. Why powerless? Because they cannot sin. They cannot fall back, and therefore they cannot advance themselves, for the two things necessarily go together. No, they are especially dependent upon us, upon our almsdeeds, but most of all upon the offering of the Holy Sacrifice.

The passage which asserts that sin is a necessary condition of advancement requires some explanation; nor do the means suggested for rescuing the souls in purgatory seem quite adequate. One hardly wonders, therefore, at the way the service was concluded:—

The rite known as the "Absolution for the Dead," exploring eternal rest and remission of sin for the departed, and including the censuring and asperging of a catafalque which stood in the chancel, followed the sermon, and brought the service to a close.

WORKS BY THE LATE W. STANTON MOSES.

The following is a list of Mr. Stainton Moses's principal books and pamphlets:—

- "Spirit Teachings."
- "Spirit Identity."
- "Higher Aspects of Spiritualism."
- "Psychography."
- "Personal Reminiscences of Epes Sargent."
- "The Slade Case."
- "The State of the Law as it Affects Public Mediums."
- "Visions."
- "Second Sight."
- "Spiritualism and the Church Congress."

His book "Spirit Teachings" has been translated and published in the Swedish and Dutch languages.

I LIVE; and this living, conscious being which I am to-day is a greater wonder to me than it is that I shall go on and on living for ever. How I came to be astonishes me far more than how I shall continue to be.—ORVILLE DEWEY.

THEOSOPHY AND ROMAN CATHOLICISM.

We have received another tract from the Theosophical Society on the above subject. From this tract we make extracts, again without comment:—

Father Clarke *does* believe in the devil, and he works him into Theosophy in order to account for its phenomena, of which so much has been heard—phenomena which are produced by purely natural forces. He says (and as a trained and acute observer his declaration is noteworthy) that

There remains after the largest possible allowance for the presence of a large amount of mere trickery, a considerable residue of phenomena which cannot be accounted for by any except preternatural agencies,

but that these agencies are nothing else than a system of devilry. This is an old trick of priesthoods—the ascribing of anything which tends to lessen their power and influence to the devil and his fallen angels. Father Clarke can fairly be asked to produce his devil—not in actual horns and hoofs, but to put him satisfactorily in evidence. No one knows better than he that the best modern thought has bidden Satan farewell once and for ever. But the Theosophist must be devilish because he becomes a medium through which Satan works phenomena in order that people may believe in Theosophy, which denies a personal God and the divinity of Christ! Such is Father Clarke's reasoning. Such a method of working is somewhat roundabout, even for the devil. I do not discuss here the philosophic aspects of the personal God idea. As Father Clarke rightly says, Theosophy is not theistic, but pantheistic, and to the Theosophist its ignorance of the infinite is at one with the unavowed ignorance of the Catholic Church. That basis of belief for all "good" Catholics, the creed of Popes Pius IV. and IX., says nothing about a "personal" God, and the Vatican Council declared God to be Incomprehensible. That is exactly what the Theosophist says about the all-pervading life of the universe. Of its ultimate essence we know nothing, and we can only study it within the limitations of its manifestation. That may be devilish, but it is sound common-sense.

Here is some of Father Clarke's Christian training. Some years ago the Rev. Father Furniss issued a series of penny Catholic books for children. One of them was a translation of Pinamonti's "The Sight of Hell" (issued *Permissu Superiorum*). It has had a very wide circulation among Catholics, and Father Bruno, the author of "Catholic Belief," has called it "that beautiful little book." It is the most devilishly horrible work which was ever put into the hands of children. It is a description of the various tortures to which children and young people are subjected in hell, and is full of passages like this:—

Look into this room. What a dreadful place it is! The roof is red hot, the walls are red hot; the floor is like a thick sheet of red hot iron. See, on the middle of that red hot floor stands a girl. She looks about sixteen years old. Her feet are bare; her bare feet stand on the red hot burning floor. . . . Listen! She speaks. She says: "I have been standing with my bare feet on this red hot floor for years. Day and night my only standing place has been this red hot floor. Look," she says, "at my burnt and bleeding feet. Let me go off this burning floor for one moment. Oh, that in this endless eternity of years, I might forget the pain only for one single moment." The devil answers her question: "Do you ask," he says, "for a moment, for one moment to forget your pain? No, not for one single moment during the never-ending eternity of years shall you ever leave this red hot floor!" "Is it so?" the girl says with a sigh that seems to break her heart; "then, at least, let somebody go to my little brothers and sisters who are alive, and tell them not to do the bad things which I did, so they will never have to come and stand on the red hot floor." The devil answers her again: "Your little brothers and sisters have the priests to tell them these things. If they will not listen to the priests, neither would they listen, even if somebody should go to them from the dead."

In this ghastly teaching Father Clarke, as a representative Catholic, believes, and in another pamphlet he defends it on the ground that uneducated people will not understand the misery of separation from God, and must therefore be taught the physical hell.

He who considers the relations of the body and the limits of its existence, and who delivers himself from the fear of the future, renders in this way his life perfectly pleasant; and a man thus satisfied with his manner of living has no need of an eternity in which to be happy. He is not unhappy when he sees that his mortal condition brings him gradually to the grave, since he sees in that a peaceful end to his course.—EPICURUS.

TRIAL BY HYPNOTISM.

FROM THE "DAILY TELEGRAPH."

Everything seems to be possible in judicial procedure in the United States, and there has just been enacted at the trial for murder of one Edward Livernash, at Santa Rosa, the capital of Sonoma County, some fifty miles from San Francisco, a dramatic episode so weird and so ghastly that it seems to have been borrowed bodily from the trial scene in "The Bells." Livernash was called as a witness in his own defence. After he had taken his place on the stand, and had been sworn, he was thrown into an hypnotic trance, by an expert, and he then proceeded to tell and act again the story of the feelings, emotions, and incidents which had preceded the crime. It must be premised that the hypnotised witness is a young man tolerably well known in the Western States as a brilliant newspaper writer, who had edited very creditably several journals published on the Pacific slope. Some weeks ago, it is alleged, he endeavoured to make an old man named Etheridge drink a glass of wine drugged with sufficient prussic acid to kill a dozen men. He afterwards fired several shots at Etheridge. The defence was to the effect that Livernash is subject to hypnotic influences, and that while he is in an artificially somnambulistic condition he is practically a lunatic with a strong homicidal mania. It was the medical gentleman called for the defence who hypnotised the accused man. He passed his hand several times in front of the face of the subject, whose eyes became half-closed and devoid of lustre and whose features grew pale, while he never winced when pins were forced into his hands, cheeks, and ears. The expert who was present in the interests of the prosecution was incredulous as to the state of hypnotism having been produced, and aimed a violent blow at Livernash. Still, there was no sound or indication that he felt the percussion. This is not altogether in accordance with the ordinary methods of hypnotism, since experts, from the time of Braid downwards, have hitherto been unanimous in their agreement that the best way to bring about a cessation of the hypnotic trance is sharply to strike or shake the patient, or suddenly to make a loud noise, such as the discharge of a pistol, close to his ear. He may be awakened, also, by gently blowing on his eyelids.

Gradually Livernash led up by ingeniously directed questions to the time immediately preceding the crime. He rambled through his story like a half-drunken man, describing all his movements prior to the act of homicide of which he was accused. He narrated all his actions, and stated that he had fired at the old man Etheridge because the latter had refused to bequeath his property to him. A number of interrogatories were pressed by the prosecution, and these Livernash answered readily. The hypnotiser afterwards called the prisoner back to his normal condition, and the man winced as the doctor pulled the pins out of his flesh. His manner at once underwent a complete change, and he became alert, keen, and suspicious. It must be very clear to unprejudiced students of this extremely curious case that the theory of the defence as to Livernash being subject to hypnotic influences, and in that condition being liable to homicidal mania, is radically vitiated by the circumstance that, before he yields to such bloodthirsty impulses, it is necessary that he should be thrown into an hypnotic slumber. Hypnotism is not a natural, but an artificial somnambulism; and there was no evidence to show that Livernash had been hypnotised prior to his offering Etheridge the poisoned wine and then firing several shots at him.

Is artificial somnambulism, or "Braidism," as the hypnotic state was formerly known by foreign savants, a kind of artificial madness? It is not assuredly accompanied by any cerebral lesion; since it disappears with such rapidity that it is not permissible to suppose that any appreciable structural change has taken place in the nervous system of the subject while hypnotised. Hypnotism seems to have existed from time immemorial in the East; and the amazing faculty possessed by the Indian fakirs, who for a protracted period will remain in abnormal positions while plunged in a state of complete insensibility, and without making the slightest movement, is in all likelihood due to hypnotic influence. These fakirs, it is said, can bring themselves into a condition analogous to that of catalepsy, by looking with fixed and continuous attention at the extremities of their noses—

a device which, oddly enough, is one of what are called "old woman's remedies" for insomnia; although in such cases the nose must be looked for in the dark, and the act is consequently more a mental than a physical one. Other Indian sectaries, habitually self-hypnotisers, have received among European students of these phenomena the pseudo-scientific names of "Omphalopsychists" and "Omblicani," and these grotesque fanatics are undoubtedly in close affinity with the Quietists of the Greek monastery of Mount Athos, whose hypnotic visions have been described with Mephistophelian cynicism by Gibbon, who minutely explains the process of self-hypnotism as practised by an abbot who flourished in the eleventh century. "When thou art alone in thy cell," says the ascetic teacher, "shut thy door, and seat thyself in a corner; raise thy mind above all things vain and transitory; recline thy beard and chin on thy breast, turn thine eyes and thy thoughts towards the region of thy navel, and search the place of the heart, the seat of the soul. At first all will be dark and comfortless, but if thou persevere day and night, thou wilt feel an ineffable joy, and no sooner has the soul discovered the place of the heart than it is involved in a mystic and ethereal light." The final cause of sitting in a corner and looking at the middle of one's stomach would be, in all probability, the setting in of a state of what is called "hebetude," that is to say, chronic dulness, stupidity, and indifference to external objects; and if the Quietist monks of Mount Athos passed their days and nights in complete, or almost complete, solitude, their hebetated condition may possibly have been a sufficiently happy one. We have, however, no record of any suggestions having been made to them while in this semi-comatose condition; nor have Oriental travellers favoured us with any detailed accounts of their conversations with hypnotised fakirs. It has been reserved for the judge of a Californian Criminal Court to allow an alleged hypnotic subject to exhibit himself in a witness-box, and either to manifest some really astonishing phenomena of genuine hypnotism or to prove himself a consummate actor.

WHITMAN'S DEATH-POETRY.

In the death-poetry of Whitman, the "last enemy" is presented as no enemy at all, but a friend, an object of wonder, beauty, and desire, an essential part of an infinite world-order, which is viewed, as the philosophers say, *sub specie eternitatis*, and which is, therefore, found to be all good and perfect. Shakespeare, still under the dominion of mediæval thought, leads us in "Measure for Measure" to the grinning Death's head of the charnel-house, and in "Hamlet" to the brink of a possible penal abyss. Milton sees in vision his beloved Lycidas joining in the "inexpressive nuptial song in the meek kingdoms blessed of joy and love"; but he is alternately filled with Puritan and with an unreal classical sense of death. Shelley, in "Adonais," comes nearer to a natural view; for in his mind the soul of Keats "has outsoared the shadow of our night." But Whitman is beyond them all. Beyond the dim shadowy forms ferried over the dark river and flitting by in the joyless meadows of asphodel; beyond the chrym and priestly absolution, the hell, purgatory, and paradise of mediæval thought; beyond the Puritan Judgment-day and the triumphant reign of the saints. Death with him is a perfectly natural liberating force, releasing the permanent self into the possibilities of a higher plane of being. It puts an end to nothing but a certain physical organism, which is so constructed that it cannot live except by dying daily, and which in the very nature of things must ultimately decay as a separate thing, and mingle gradually, atom by atom, with the world of material forms out of which it grew. The very wonder of the process fills him with a sense of its strange beauty, and therefore provides us with a new artistic treatment of death at his hands, a treatment diffused with a beautiful solemnity that partly affects us like some impressive scene in Nature, and partly like the magnificent religious music which thrills the soul's most secret fibres at the celebration of the Mass.

WILLIAM CLARKE, M. A.

IMMUTABILITY.—The one infinite, eternal, and homogeneous universe, or world of nature, can alone possess the attribute of immutability; individual objects alone change, but the generic chain of modification is permanent and unalterable.—XENOPHANES.

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

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Light:

EDITED BY "M. A., LOND."

SATURDAY, NOVEMBER 12th, 1892.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

"THE STUDY OF DREAMS."

It is curious to note how, when any man has the courage to take up and seriously treat a subject generally considered as of no importance, as, in fact, too trivial for the consideration of men of intelligence, there comes at once evidence that this feeling of triviality is only skin-deep, and that people were only waiting an opportunity to say what a feeling of false shame had kept them from saying. As a case in point, since the publication of Mr. Frederick Greenwood's article on Dreams in the "Contemporary Review" for August, what an amount of talking and writing has taken place on the subject! and now in the "New Review" for November Mr. Greenwood returns to the same subject.

Mr. Greenwood boldly takes up the case against both popular credulity and incredulity. Speaking of Dr. Radcliffe's speculation that dreams furnish evidence of "a world of spirit" he says:—

Whether such speculations as Dr. Radcliffe's are reasonable or otherwise the student who wishes to show that Dreamland is a country where mind may be investigated as profitably as anywhere else should not begin with them. It is a mistake to be avoided at a time when there is a school of research into the so-called supernatural which allows itself an extreme licence of conjecture; while, on the other hand, a perfectly philosophical spirit of agnosticism in a few has cast the general ignorance into swaggering forms of incredulity for everything but the omnipotence of physical science. The study we are considering is included in the fact that, if credulity stifles the mind, scepticism is a kind of cramp, and is ever felt as such by many who boast of it as a high sort of freedom.

These are admirable words, words which would seem startling if it were not that the trend of thought has changed so rapidly of late. Mr. Greenwood, however, sees that an age of credulity is not without its excellences. He recognises the fact that the "credulous" ages have produced some of the best results in art and poetry:—

None of us would have preferred to live in a credulous age; and yet it is well for us that there have been such times. But for them we should have been so very different, and so very much the worse, that one might almost question whether it is true that nothing good can come out of error. For of course a vast deal of the credulity of the credulous ages was sheer error. All that went to the belief in fairies, wood-sprites, water-nymphs, spirits of the air, was sheer error. Yet we of to-day should be sadly impoverished without it, not only in the lingering pleasure it gives to us in youth, nor in the exercise of fancy it affords us then, nor

in the literary value of fairy lore to thousands of scholars. It is certain that there would be much less to say for mind as it is but for the fanciful credulous error that sprang in it from times beyond knowledge. Poesy and art, and the poet's and the artist's faculties, have been nourished to an immeasurable extent from the same source. It was not in an age of scepticism that Saracenic art took root, nor that much-better-than-nothing in religion and morality, the Mahomedan creed. In Christendom itself, when did art flourish most spontaneously? In those ages of faith which are also described as ages of credulity. The credulities of alchemy were not fruitless. The tremendous adventure of the fifteenth and sixteenth centuries was not carried out by men of a sceptical turn. An age of credulity might be described as an age of open-mindedness to the reception of the strange and unproved; and since that means the action and reaction of the unknown on imagination, of imagination on the unknown, it is as likely to enlighten ignorance in due course as the sceptical mood.

Of course, Mr. Greenwood takes care to make it clear that he is not praising credulity, only reminding the practical man that "there is such a thing as a wholesome credulity as well as a wholesome scepticism." This is all right as far as it goes, but Mr. Greenwood, while he acknowledges that these splendid results were obtained during a period of credulity, does not see that a reasonable explanation is that the results came through the credulity. A man was much more likely to produce a sculptured nymph of surpassing beauty if he believed in the existence of that nymph than if the nymph was to him nothing more than a fanciful embodiment of a pretty thought. That there was a world of spirit round about the poets, sculptors, and painters of an earlier date was most certainly the belief when Dante wrote, Michael Angelo carved, painted, and designed, and Raffaele gave the world the Sistine Madonna. What incredulity has done for the world the Royal Academy will probably show us again next May.

But to return to the study of dreams. The practical Dr. Richardson settled the whole business very quickly soon after the appearance of Mr. Greenwood's paper in the "Contemporary." Mr. Greenwood, however, will not accept Dr. Richardson's explanation:—

Like other expositors of those phenomena as "a purely physical phase of life," he writes as if the whole study of dreams was bounded by such knowledge as may be gained in the dissecting-room. Having explained how dreams begin, he tells us that dreams are all explained; which is as if he undertook to dispel the mysteries of prophecy by a description of the vocal organs and the physiological processes by which they operate.

The fallacy embedded in purely physiological explanations of dreams appears prodigious; but it is no less great than it seems. And how it can be missed by a trained inquirer like Dr. Richardson I do not understand at present. Every physiologist who, to the best of his knowledge, marks out the seat of mind, and traces the various communications of the senses with this cerebro-spinal centre, is conscious all the while that when he has completed his exposition he will have thrown no light on the mental faculties themselves; and dreams being, like thought, the product of some of or all the mental faculties in operation their expositor ought to be as constantly aware that he will leave his business undone if he do not pass from a statement of how and where they originate to an explanation of what they are. That alone is the question. It can be said in twenty words that dreams come into existence through the same system of physical causation that promotes other mental operations: and that being said, we come to the point. Now we begin to ask, What are dreams? What faculties of the mind are mostly employed in them, and which (if any) remain dormant? What is the probable cause, and what the observed consequence, of the activity of some faculties and the dormancy of others? Does any mental faculty take a change of character in dreams, assume functions of which we are unconscious when awake, or exhibit powers and properties that only appear in sleep? And (omitting other questions contributory to the investi-

gation) do dreams teach us anything about the constitution of mind and its potentiality as a whole?

We suppose Dr. Richardson is to be regarded as a trained inquirer, but his training has been carried on along the narrowest possible lines, and Mr. Greenwood has well pointed out how this "trained inquirer" misses the very point where his training ought to have led him to begin his investigation.

Mr. Greenwood is of opinion that dreams differ only from the roving thoughts of the waking man in their intensity, and that therefore the dream is a purely mental operation, and comes of the "imagination in enlargement." This may be so, but it does not cover the whole case by a long way. "Imagination working without the guidance of the reasoning powers" will explain a good deal certainly, especially when we get to know what is meant by the reasoning powers. Mr. Greenwood, apparently, has not heard of the "subliminal consciousness" theory, still less would he be likely to know anything about unseen potencies which may excite that unrestrained imagination which seems a reasonable explanation of the phenomena for him. Yet Mr. Greenwood's imagination after all is something like Mr. Myers's "subliminal consciousness," though Mr. Greenwood's imagination is a sort of wild Frankenstein that he hardly knows what to do with, and Mr. Myers's "subliminal consciousness" is as real a thing to him as the "luminiferous æther" is to the physical scientist.

Yet we are very grateful to Mr. Greenwood, especially for these, his closing remarks:—

Here is a subject of study no less important than the human mind—our very selves, our own limitations and possibilities. The phase of the subject which these pages deal with yields unsought mysteries of a kind totally inexplicable at present; as in the case of the prophetic dreams exemplified in a previous article, dreams that have all the incident, meaning, and design of parable, or play, or story, while yet the author of them (the dreamer) is ignorant of each incident till it arises, and only understands the design of the whole when his own reasoned and well-articulated work comes to an end. These, however, are but examples of dreams that are not to be explained by a supper of sucking-pig, and that do speak of strange and unguessed mysteries in the mechanism of mind, and sometimes of wonders in its products that it is unequal to in the waking state. Putting Dr. Radcliffe behind him for the present at least, and Dr. Richardson for good and all, these are the phenomena which the student of dreams should apply himself to: getting clear of the pride of scepticism, the dread of being thought superstitious, the morbidity fallacy, and also a sufficient amount of the common indisposition to accept as trustworthy any man's account of his dreamings, no matter how unimpeachable his word may be where proof is equally unattainable, or however strange and impressive our own experiences.

THE STAINTON MOSES MEMORIAL NUMBER.

We have been gratified in learning, from the many letters received, that our subscribers were very generally pleased with our last issue. Some of our friends, however, have expressed regret that the portrait of Mr. Stainton Moses was somewhat injured in transit. We have some of last week's "LIGHT" still on hand, and shall be happy, on the receipt of fourpence halfpenny for each copy, to supply them specially packed, so as to prevent injury to the portrait in passage through the post-office.

LONDON SPIRITUALIST ALLIANCE.

The usual winter series of Fortnightly Meetings of Members and Friends of the Alliance will be commenced at 2, Duke-street, Adelphi, on Tuesday evening, the 22nd inst., at 7.30 p.m., when the President and other friends will endeavour to answer questions put by inquirers and investigators. These questions may be asked during the meeting, but it will, of course, be more satisfactory to receive them a few days previously, addressed to the President. At the following meeting, to be held on Tuesday, December 6th, Mr. Morrell Theobald will give an address on "The Past and Present of Spiritualism."

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

No. XXX.

FROM THE RECORDS OF MRS. S.

January 25th. We met as usual. Scent and spirit-lights came at once, and a spirit rapped for alphabet, and gave the name of "Thomas Wilson, Bishop of Sodor and Man," and many minute details, all unknown to the circle. He said in answer to questions, that he was born at Burton, in Cheshire, December 20th, 1663; died March 7th, 1755, aged ninety-three. His mother's name was Sherlock; she was born at Orton, in Cheshire; his schoolmaster was Mr. Harper, of Chester. He was ordained by Dr. Morton, Bishop of Kildare, to a curacy of his uncle's, Dr. Sherlock, in 1686 (January 29th, St. Peter's Day); made Bishop of Sodor and Man, 1697; married Mary Patten, of Warrington, 1698; had four children; Mary died, aged thirteen; Thomas, one year; Alice, two years old; and another, named Thomas, who outlived him. Imperator, he said, had sent him to the circle. His rap was clear and very distinct, and we had no difficulty in eliciting his information. At the close of the séance this message was given through the alphabet: "Doubt no more. Do not stay. Good-night." We afterwards verified all these particulars, not one of which any of the circle had known, except that there had lived a good Bishop of Sodor and Man, named Wilson.

January 26th. This evening raps came very soon. We had much beautiful scent, and spirit-lights were visible for a time. We heard a new and peculiar rolling sound on the short table. We inquired who was making it, but the name was withheld. G. then made musical manifestations, and the heavy dropping sound came at Dr. S.'s request. Imperator controlled, and held a long conversation with us. He said, "Jesus Christ was the greatest and best example for all to follow and for all time; that it would have been impossible for God to be clothed in human form. Man from the earliest times had learnt as much of God as he was fitted to receive. In savage life, He was known as the God of Nature. In the Jewish dispensation, He had been represented as Man with earthly passions and tempers. The last dispensation we had clothed Him in flesh. Man was now fitted to receive a nobler representation of God—God, the loving Father of the universe, His chief and greatest attribute, Love, Love perpetual, over all His works. Jesus Christ was the best and greatest of earth's Teachers, and was filled with the fullest measure of God's Spirit. This had enabled Him to live the most perfect life man had ever lived on this earth. Man needed no Mediator between himself and God. Prayer might be offered to Him for the sake of Christ's perfect life and obedience. It was good for all to pray. The hard, prayerless soul cannot be reached by the angel ministers. The prayerful, loving spirit draws around it the Heavenly messengers, who influence it for good, and who are always attracted to the praying soul." Imperator informed us that the spirit who had made the rolling sound on the table was J. He had controlled him in his earth-life; he was now to be one of the band to give information. Like himself, he belonged to the seventh sphere. After Imperator had done controlling, the medium spoke again, and described J., whom he saw clairvoyantly, and said he was a beautiful spirit, very commanding, with a short robe girt round the waist, wearing a crown with a cross in the centre. While he was giving this description I saw a bright form of light standing near me. Once a flash of beautiful light was visible; I thought it was the star of light shining out in the darkness of the room from the centre of the crown.

Thursday, 29th. This evening, as soon as we had taken our places and extinguished the light, scent came most freely, accompanied by very cold air. G. played, and held conversation by his musical sounds. The Welsh harper manifested with his also. H.'s light was most brilliant, and darted all over the room, flashing close to our eyes. We then heard a peculiar sound on the medium's chair, reminding us of the sound little Dickey used to make. Very soon the medium became controlled, but the voice was quite unlike any previous one. It sounded high and childish, and upon asking who was controlling, the answer came, "I am Dickey"; the name of Chattorton was also given. We were

pleased to welcome our little friend after a long absence. He answered many questions in a peculiar high, squeaking voice, very unlike the medium's or any other control we had ever heard. "A.W." was then rapped out on the table. While in trance the medium saw and described the spirits of his grandmother, little Dickey, and a little girl, also seven spirits floating near the top of the room. When the control had ceased, Mr. S. M. asked for a light. While striking a match he said, "I see a spirit taking up his position by your side." In a moment John Dee's loud report was heard on the table near where the spirit stood. Through the alphabet we were told to "cease."

February 1st. Circle met for a short time. G. manifested. Scented air filled the room. The influence was unpleasant, and it made Mr. S.M. irritable. We left the room for a short time. On our return very little was elicited, not even a message. We were afterwards informed that many undeveloped spirits had gained access to the room, and that the band were so occupied in guarding the circle from their influence, that they were unable to manifest in their usual manner.

February 7th. This evening Mr. Percival and Mr. H. joined our circle. The room seemed full of masses of floating light, and cool, scented air was wafted over the sitters. The perfume was very delicate, and smelt like honeysuckle. Mr. H. said it reminded him of a garden full of flowers. G. then made deep sounds resembling a musical clock. The Welsh harper played by request, making musical sounds like a harp. H. showed his light, darting swiftly round the medium. Mr. H. remarked, "He will answer questions with his light." I asked several, and he turned his light towards me, answering "Yes" by flashing the light three times, and "No" by flashing it once. While this was going on, I heard a strange sound between Mr. S.M. and myself, very like Katie's whisper. Mr. H. said "A spirit was trying to speak." He asked whether it would like a tube. "Yes," was answered quite distinctly. We then improvised one out of a sheet of paper that was on the table. This we heard taken up. The spirit was unable to use it, and threw it on the table by Dr. S. The flashing light returned, and, in answer to our questions, said a spirit had been trying to talk to us with the direct voice. We were told Mr. H.'s presence helped that particular manifestation. Many other questions were answered by the flashing light. We were told by raps to break for a short time. After returning to the room, we heard a noise on the table. On looking we found a large stone had been brought from the study into the dining-room, through the locked door, and thrown on the table round which we were sitting, also a bronze figure from the mantelpiece. The room seemed filled with cool air, and we found the self-registering thermometer had fallen six degrees. We then heard pounding raps made round Mr. S.M., and Imperator's voice, very low at first, but growing stronger as the control became more fully established. Light was allowed, and Imperator invited Dr. S. to go nearer the medium, as he found difficulty in hearing. Imperator gave a beautiful address on the nature of God and other subjects. Mr. H. recorded it, and took the paper away with him, consequently I am unable to reproduce it here, not having it in my record-book, from which I am copying. The medium described the room as filled with spirits—one tall figure standing behind Mr. Percival, with long face and nose and compressed mouth. Mr. P. said it answered to the description of his father.

The same circle met on the following Sunday. Raps came quickly. Room was soon filled with masses of floating light and cool, scented air. G. manifested with his musical sounds, and H. answered questions by means of his flashing light. A china flower-vase was brought from an upstairs room down into the dining-room through the locked door (we always locked the door of our séance-room before commencing the séance). Then a loud knock came on the table, and the message was rapped out "Break." On returning to the room Imperator soon controlled the medium, and gave a long address again on the nature of God. "Spinoza arrived at the conclusion that Nature was God. Pantheism regards Nature in its various manifestations as God, and this view is to some extent true. We endeavour to place God before you not in His mere external manifestations, but as the Informing Spirit permeating the universe. Certain ideas come into your minds which you term Divine conceptions. They are not God, but they are manifestations of the Supreme. The hand is not the body, but it is a manifesta-

tion of that which makes up the body. Spinoza saw simply the external manifestations, and sought to conduct through nature to nature's God. We have tried to induce views of the Supreme at variance with those of Christianity. We have taken the view of Christ, and not that of many of His followers. His word Father is the true conception. God is no tyrant, or angry judge, and finds no pleasure in torturing the human race, but is indeed the true Father of His children. God must (in your opinion) be one like unto yourselves. It is this view that we desire to widen. On the one hand we have to avoid the fatal error that seeks to reduce God to a force, and on the other to guard you from the anthropomorphic delusion which pictures a humanity with man's failings and necessities, and insatiable craving for power. We seek to guide you between these two views. The paucity of your language and the finite nature of your conceptions make it very difficult for us to convey to you our meaning. In early days man framed a God for himself, after his own image. God was then regarded as a human tyrant, yea, worse than man can be, but God is really an informing, energising Spirit. He supplies the light and love that give beauty to all around you, leading your hearts up to Him, making you say of the Incarnate typical life, 'Truly this was the Son of God.' The Divine life is brought home to you in the life of Christ. God is not a force, nor the impersonal entity you call nature. Nor is He an outside power governing the universe. Your ideas of Him at present must be imperfect, but try and regard Him not as a mere personal superintendent of immutable laws, nor as an impersonal force, but as a Spirit permeating all. When you reach our plane, your ideas will undergo a change, and you will understand much that now seems very obscure. When you first leave the body, the associations of life hamper and drag down the spirit, and the abnormal development of the affectional instinct, and ties of various kinds, engendered during life on earth, prevent the spirit from knowing at once that it has got rid of the body, more especially if the life has been debased and sensual. Spirits with similar tastes naturally gravitate together, and no taste is lost, but is purified and sublimated hereafter. Some spirits are not as happy in the spirit-world as in this, but if the body has been a hindrance, the spirit progresses more when that hindrance is removed. Spirits sometimes require rest, and periods of seclusion and meditation are needed in the case of the higher ones. When we visit circles we think more of the moral than physical atmosphere. It gives us no pain to enter harmonious circles."

PASSAGE OF MATTER THROUGH MATTER.

The following signed letter appears in the "Progressive Thinker," for October 22nd. We should be glad if our American friends would make some enquiries for corroborative testimony. As the story stands, it is a very remarkable instance of the phenomenon:—

I had the other evening a (to me) curious experience in the presence of F. N. Forster, the spirit photographer, and his son Benjamin, who, by-the-way, is a fine physical medium. We were sitting in Mr. Foster's rooms in the evening visiting, when Mr. Foster said that he felt impressed to hold a couple of slates. The slates were produced and cleaned, held for a few minutes and opened. On one of these was a message from Owassa, Mr. Foster's Indian guide, which read: "You get two scratch boards; make fast together; put a big shine and a card on top, and all hold under table. Strong force here now. Me want to show what me can do." So we procured two ordinary slates, screwed them together with four screw eyes and then passed a cord through all the rings of the screw eyes and tied the ends of the cord firmly together; on the outside of the slates we placed a silver dollar ("big shine") and an ordinary business card. We then held the slates under the table, all of those present holding on to the slates. In about two minutes raps were heard on the slates, and on examining them the dollar was found inside the slates. One of the parties present, who was an investigator, asked the Indian if he could do it again; he replied he would try. He (the investigator) then examined the slates, fastened them together, marked his dollar, put the cord through the screw eyes, tied the ends, put his own business card on the slates and held the ends of the cord and the slates. In this way we sat about four

minutes when they rapped, and upon removing the slates the dollar and the card were found inside the slates. The slates were screwed tightly together, a pair of pliers being required to screw the eyes home.

Kansas City, Mo.

BLANCHIE VARNEY.

A PHOTOGRAPHIC GHOST STORY.

The "Religio-Philosophical Journal" publishes the following, which it got from the "Neue Spiritualistische Blätter." This latter in its turn copied it from the "Allgemeine Anzeigebblatt Für Photographie" (Frankfurt-on-the-Maine):—

I have been established for a number of years as a photographer, but my business has very much languished in later times. People say I drink too much and don't attend to my business, which is, of course, pure envy.

One day as I was just finishing my frugal breakfast there came into my rooms a beautiful lady, and requested to have a sitting as her husband must have a picture of her. I acceded to her wish, and took her in several positions; when I came out of the dark chamber the lady had entirely disappeared.

The case was a serious one, for I feared I should receive no pay. Nevertheless, I finished up the pictures in the hope that the lady would some day appear again and pay for them.

And sure enough some days after they were finished up the lady came. She was astonished very much at the finish, although the pictures appeared to me to be a little too dark. At the close of the interview she selected one of the photographs with the expression: "Hang this picture in your showcase and write on it Margaret Arlington." This surprised me, since, as you know, ladies are usually quite annoyed if their pictures are thus hung up in a showcase. I believed, therefore, that I had before me an actress. I thanked her and she offered me a fifty-mark bill. As the order came to twenty-five marks, I hastened into a drug store in the street to get the necessary change, as I had not the amount in my pocket. On going out I took the selected photograph with me to put it immediately in the showcase so that the lady on leaving the house might see it put up there.

"Herr Pilmeyer," said I to the apothecary, "will you be so good as to give me the change for this that I may return twenty-five marks out of it?" and offered him the bill, or supposed at least I was doing so. "How much is it?" asked the apothecary. "Fifty marks," I answered. "But where?" I looked at my outstretched hand, it was empty, and I held nothing in my hand. I looked on the counter. We both looked for it. The assistant helped. The bill was not to be found. I hastened back and looked over the entire way I had come, but in vain; the banknote was, and remained, a vanished thing. What would the lady say, who was waiting upstairs for the change? I resolved at last to tell her about the matter; perhaps I had not received the bill at all from her hands.

"Gracious lady," I began, stepping into the room; but the lady had vanished, while the five pictures were lying on the table. A mysterious affair! Finally I quieted myself with the thought that some actress had played me a trick to bring her some fame. I resolved at all events to leave the picture in the showcase, and it was well that I did so. Daily, almost, people came to get pictures taken, with the words, "The picture of the beautiful blonde in your case is so wonderfully finished," &c. The story brought me much money, and I really cherished no grudge against the lady. I would have been glad to give the five pictures and thank her besides.

I also had the thought that I should hear from her again, and so it came out. A year afterwards there came one day a gentleman in a long overcoat and travelling cap into the studio. He was pale and very much excited. "You have a photograph of a pretty blonde lady in your showcase. Is its name not Margaret Arlington?" "Yes," I answered, "so the lady was named." "Do you know the lady?" he continued. "Only through the taking of the pictures," I answered. "Is she, perhaps, an acquaintance of yours?" I inquired further. "It is my wife," said the gentleman; "but I did not know of this picture being taken." "So?" said I, "the lady said to me that her husband desired a picture of her, since she has been separated from him for a long time." The gentleman grew pale. "When was the picture taken?" he inquired, trembling. "A year ago,"

I answered. "My wife died five years ago," said the gentleman, "and you may think me crazy, if I relate to you that she appeared to me last night in a dream and said to me, 'Go to the city, examine all the showcases of photographers, and you will find my likeness.' The dream was so vivid that I obeyed, and found at your place the likeness."

I related to him the circumstances, and we were at the close convinced beyond doubt that the spirit of the lady had come to have her picture taken. I handed him the five photographs; they were, in fact, the best photographs I ever took, and he insisted on paying for them. I refused, but he placed a five hundred mark bill on the table and departed.

That is my ghost story; everyone has experienced something of the same thing, but no one believes what the other relates; and yet mine is the sacred truth.

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.]

In Memoriam—W. Stainton Moses.

SIR,—I had the privilege and pleasure of making the acquaintance of Mr. W. Stainton Moses in the summer of 1866, since which time we have been firm friends. We first met at the house of our dear friend Mrs. Gregory, and became interested in each other at once, because we had many experiences in common.

But he has revealed himself so much in "LIGHT," "Spirit Teachings," &c., &c., that I need not say anything on that subject. He was, apart from Spiritualism, one of the most genial and large-hearted of men, with an expansive mind and the courageous spirit of a martyr, which to some extent he was. In his private life he was so chivalrous that I always regarded him as a nineteenth century Paladin who did his best to serve others on all occasions, and with whom honour was an instinct!

It is certain that the cause must suffer by the withdrawal of a nature so harmonious and cultivated; but we know he has not left us altogether; and that he will soon find a way to tell us as much as will be good for us to know.

Burgess Hill.

A. E. S. ACWORTH.

October 31st, 1892.

Catholicism and Theosophy.

SIR,—Judging from your quotations in "LIGHT" of October 29th, Mrs. Besant seems rather unfair towards Roman Catholics in general, and to the Order of the Jesuits in particular, whom she accuses of concentrating their "will-power" for the purpose of making converts!

Why, of course, they do this; they would be completely at fault in their ecclesiastical duty if they did not. All ministers of the Christian religion, whether they be Jesuits or their sworn foes of the same faith, are bound to exert their "will-power," and any other power they may possess, together with their spare cash, for the purpose of converting somebody, whether resident in Tongataboo, or in London; and, of course, all converts—to no matter what belief—must have what they formerly mistook for their "reason," *subjugated*, only in such case both proselytiser and proselyte—always presuming that the latter is sincere—call it elevating the reason, and firmly believe this to be the proper designation. In short, Mrs. Besant is attributing as a crime to the Jesuits what they consider their proudest boast, viz., their "do or die" determination to bring every stray flock and individual sheep into the true fold and their success in doing so!

As for their "sitting in a circle," I should think that would probably be the only time when their "will-power" for the conversion of England—or of the world in general—would be somewhat lulled; for it would most likely be the one hour of recreation which they are said to enjoy during the day, and in which they chat like ordinary mortals and tell little anecdotes.

On the other hand, what Mrs. Besant gives forth as a desirable feature of Theosophy will scarcely be considered such by most people. Why should Theosophy consider it "the most damnable of crimes" to exercise its utmost spiritual power for the purpose of bringing a spirit wandering in darkness into what it feels convinced is the true light? If Theosophists feel as sure of this as the Jesuits do of their faith, then, on the contrary, it seems "a damnable crime" of them *not* to do so. As well might it be called a

crime to save a person from drowning by the exercise of physical power.

I know very little, in fact nothing, of the philosophy of Theosophy; but if its disciples are wont to let their "will-power" lie in abeyance, then it is no wonder that Christians and Mahomedans—even of a luke-warm sort—grabbed India, and the regions round about, while they were dozing and indulging in scruples!

The Roman Catholic Church has its inconsistencies and shortcomings, and it always had, like all other earthly institutions, and surely Father Clarke is too practical to suppose that it will ever again have the same sort of power that it had in the Middle Ages, when the red-cross knight signed his name with the point of his sword, "Raymond de Courcy, his mark," being a repetition of that which he wore upon his breast! No; these days will never return again. There must be Free-trade in religion, and Father Clarke knows that the Church he serves must stand upon its merits.

The rev. father, however, scores a point when he says that spirits "called up can never be identified." That is what the Catholic Church has insisted upon from the days when Mr. Home first became a convert to it, and, of course, it cannot be contradicted, for the fact of a spirit knowing family secrets, or secrets of any kind, is no proof of its identity. Nothing is ever done so secretly as not to be known by some of the "innumerable cloud of witnesses" always surrounding us. These witnesses are of all sorts, and it is quite possible that one of the worst might personify a defunct uncle, or aunt.

"All the saints in the calendar have at some time or another of their earthly pilgrimage been so deceived," say the worthy fathers; but all disciples of Madame Blavatsky must join hands with them as to this. That distinguished lady quite agreed with the Roman Catholic Church in this particular.

I like to read "LIGHT," and anything treating of the occult side of nature; but after reading them I am sadly afraid that but little new knowledge is gained, for it is obvious that all we know now, and a great deal more, has, as Solomon says, been known "of old time before," yet this knowledge has left the world just where it is—neither better nor worse!

Ilford, Essex.

UNA.

Mrs. Besant and the Jesuits.

SIR,—The "Daily Graphic," which has lately opened its pages largely to the discussion of the cures at Lourdes, quite as honestly submits in its number of October 25th, that in the controversy at St. James's Hall between Mrs. Besant and the Jesuits, the latter were "amateur orators all of them," and had no chance with so practised a dialectician as Mrs. Besant. Mrs. Besant's argument, that the Jesuits band themselves together to hypnotise young Englishmen of rank, is only in accord with what Benjamin Disraeli told us in his novel of "Lothair." I have myself seen several of them surrounding a young man on board an Italian steam-boat, and keeping him from speaking to anyone else; their flowing garments, floating in the wind, made them look like black butterflies intent on an object, a flower; and it was improving—

"To see them look so smart, and smile so sweet,
So like my lady's waiting gentlewomen"

as complemental means for the subjugation of their victim. Lothair became a Spiritualist through the means of a charming American lady, while travelling in Italy. She died, and in his despair the Jesuits got hold of him. He was about to yield to their mesmeric persuasions, when suddenly the ghost of the American lady appeared to him and warned him not to be led by them. This happened at Rome. He tried to elude them, but they followed him to Sicily; and he only escaped from them by bribing some fishermen to take him to Malta.

Lothair subsequently went to Syria, where he met a sage who convinced him "that man is divine," consequently must be subject to evolution and improvement.

From Mrs. Besant's tract, a part of which you give in "LIGHT" of October 29th, it seems that in her arguments against the Jesuits she spoke of "The divine spirit as the light and life of every son of man." That looks like the idea of Lothair's Syrian sage. And this use of the *Logos*, this "Light that lighteth every man that cometh into the world," the "Daily Graphic" considered the crowning point of Mrs. Besant's success, in her controversy at St. James's Hall. It was that *Logos* which George Fox apprehended when preaching to his brother and sister Quakers; and it

was that which the Rev. Frederick Maurice apprehended, in his "Kingdom of Christ," some fifty years ago; which first led some of his brother clergy to think a little for themselves.

T.W.

Mrs. Besant and the Occult.

SIR,—In the article under the above heading in your issue of the 22nd ult., if the expression of gratitude for Mrs. Besant's work along lines which "LIGHT" has travelled manfully and long, may be supposed to stand for the oil in the salad, and the correction of a quotation for the salt, one must not, I suppose, quarrel with the sub-acid flavour of the following, which may be taken fancifully to represent the indispensable vinegar in the compound. "It is hardly fair of Mrs. Besant," says your contributor, "to write a long letter to a daily paper in the tone of one who has made a discovery." But, surely, that is itself scarcely a fair description of the tone Mrs. Besant adopted in the communication. Was it not rather a review and recapitulation than a discovery that she put forward of facts and circumstances tending to exonerate those who have fought against the materialism of science from the charge of visionary speculation and credulity, and a defence of the thesis that there are still some things occult that have not been revealed, but are now in process of revelation?

Even those—among whom I claim to be one—who fully recognise the yeoman's service which "LIGHT" has rendered to the cause of super-physical research and knowledge, may surely see that the letter which was published in the "Daily Chronicle" hardly afforded an appropriate opportunity for the expression of appreciation of the labours of those who, in spite of divergencies of opinion which I believe to be capable of reconciliation to a very large extent, are still, in aim and in effect, comrades in arms against a common foe.

J. C. S., F.T.S.

Re-Incarnation and Theosophy.

SIR,—I have just read the beautiful and eloquent address of the new President of the London Spiritualist Alliance in memoriam of the late lamented Editor of "LIGHT" with the deepest interest, and should, in my humble judgment, have pronounced it perfect but for the sentence regarding Re-Incarnation and Theosophy, which are bracketed together when speaking of the late Editor's views that they were "mere idle speculations which had no foundation on assured facts."

Now, being a very firm believer in Re-incarnation, not from mere idle speculation, but from a very solid foundation of assured fact, coincident in my own case with all other assured facts of Spiritualism, and at the same time being no Theosophist, I hope you will allow me to raise my voice against their being thus bracketed together, as if the two beliefs were one and inseparable.

I ask you this favour in the interest of what I must call "the sublime doctrine of Re-incarnation," which otherwise may be greatly prejudiced and misunderstood, and thereby many may be put off from a study of its glorious and consoling truths.

"LILY."

[There was clearly no intention to suggest that "the two beliefs were one and inseparable." They were mentioned for the sole purpose of explaining that they did not find acceptance with the late President, and were "bracketed together" with no other object.—Ed. "LIGHT."]

Early Spiritualistic Literature.

SIR,—In my letter in a recent number of "LIGHT" I referred to Adin Ballou's book entitled, "Spirit Manifestations" as one of the first books on Spiritualism published in this country. It had a lengthy introduction by Andrew Leighton. It was the first book I read on the subject. There was also a book by Mr. Rymer, a solicitor, giving accounts of sances with Mr. Home, who resided in his house at Ealing. It had a frontispiece illustrating a sance that took place at Eastbourne—four persons seated round a table and spirit-hands coming up from underneath it. This occurred while I was a resident in Eastbourne, but I never heard anything of Spiritualism until some time after. Mr. T. Shorter also wrote a very excellent little book entitled, "Confessions of a Truth-Seeker," at an early stage of the movement in this country, which has been out of print many years. "The Spiritual Telegraph," published in Yorkshire, was the first periodical on the subject. I have several copies. It was a very small affair—four pages octavo. Ballou's book was a reprint of an American publication, and

I think it most likely that Mr. Rymor's was the first English work on Spiritualism published in this country. It would be of interest, I think, to place on record a brief account of our early literature on Spiritualism; perhaps some "old Spiritualist" acquainted with the subject will kindly do so.

ROBERT COOPER.

Science and Spiritualism.

SIR,—Reading the interesting article on "The Planet Mars," I was struck with a description which coincides with one given in spirit-communication to a select circle, which is contained in a very beautiful work called "Angelic Revelations." I would here mention for perusal from p. 210, Vol. I., the passage concerning the "Marriage of Atoms," "which result in the tiny dewdrop" and the one in your article on p. 512, which commences "Modern research," &c., and describe the "rencontre of molecules," in which there seems a beautiful similarity. Surely, science and Spiritualism, God's dual developments of this closing century, should each assist and guide the others, for they are both very mighty agents sent down upon the earth from the "Father of Lights," "Who giveth to all men liberally."

BHA-OO-MEL.

"Mystic."

SIR,—In reply to the letter of "Rejected," I can only say that I wrote my letter principally for the benefit of Catholics who, like myself, may have taken up séances out of mere curiosity, without seeing the danger of the subject! Them I wished to save from becoming too deeply implicated. But for those who, recognising no authority save their own caprice or—what amounts to the same—their private interpretation of the Word of God, I can only hope and pray that their good sense will eventually lead them to the conclusion that the dark mysteries and excitement of Spiritualism could not be a means chosen or permitted by the beneficent Creator for the enlightenment of those who adore Him in spirit and in truth.

I again, then, repeat that my object was to warn Catholics, and not to enter into controversy with those who either reject the Bible altogether, or use it only so far as it can be interpreted by them to mean what they wish it to mean—as everybody who recognises no infallible interpreter is at liberty to do.

I must apologise for my letter being behindhand; I did not see "LIGHT" until too late for it to be sent last week.

October 24th, 1892.

"MYSTIC."

Novelties in Hypnotism.

SIR,—Of some of the novelties of hypnotism—and they are many—we often hear; but we seldom hear much of the manner in which the hypnotic suggestion is conveyed to the mind of the subject, and to my mind this is one of the greatest novelties of them all. And how is the suggestion conveyed? Well, that sometimes is difficult to determine, for circumstances alter cases, and sometimes the impression conveyed by the suggestion may be transmitted in one way and sometimes in another, and of this I had a curious illustration a few evenings since.

I was experimenting upon a young fellow of eighteen, and having desired him to step into the middle of the room I made a few mesmeric passes down him and he went into a mesmeric sleep, and became perfectly rigid. I then grasped his left hand and told him to squeeze my hand if he could hear me speak, but there was no response, which showed that the sleep was so sound that he could not hear my voice. I then grasped his right hand, and ran a needle into his left hand, and asked him to squeeze my hand if he felt pain, but there was again no response. I then withdrew the needle and de-mesmerised the right arm, and raising it, placed it at right angles with his body, and made it rigid by means of a few mesmeric passes. I then grasped his left hand and asked him to squeeze it if he could hear me speak, but there was no response. I then, in my ordinary voice, said: "When I have counted three you will drop your arm." I counted three, and directly I had done so his arm dropped by his side. Then I grasped his left hand and asked him to squeeze my hand if he could hear me speak, but there was no response. Having performed several more experiments of like character with similar results, I brought him again to his normal state, when he of course remembered nothing of what had taken place. Now the question is, by what means was the hypnotic suggestion conveyed to my subject? From first to last I exerted no will-power, and thought transference could have had nothing to do with it, for although I did not

will him to squeeze my hand, I wished him to do so, and it is very evident that he could not by any possibility have heard my voice.

It may be that this is a new feature in hypnotism, but as I intend more fully to investigate the matter, I hope shortly to be able to furnish you with the result of my investigations.

S. R. REDMAN.

Clairvoyance, &c.

SIR,—I fear this question, whether certain studies are lawful or not, cannot be settled offhand, but will require much consideration. Does it not involve the very freedom of thought?

In my first letter, October 8th, I assumed that some believe the Bible forbids such studies, and apparently it does so. Does it really do so, and on what authority?

During long ages of ignorance was not its teaching really misunderstood? Did not we men invent our own Heavens and Hells, and assume they were the Biblical Heavens and Hells, when they were not? Was not the Bible talking of a real Society in the real Heavens?

Members from such Society are reported to have visited this Earth; to have ceased to do so for reasons given; to have promised renewal of intercourse on terms also told us; they also promise us Immortality, enjoyable Immortality, also on terms.

Is all this Romance or not?

If such Society exists does it forbid all intercourse with other Societies which do not belong to it?

All that is told us having been interpreted as referring to mere Earth beings may have been misunderstood and, therefore, require re-consideration; a very long subject.

Now, Romance or not, some directions seem clearly given: "Put no trust in men, not even in Princes"; or not even in your leaders; "They are blind guides"; and "Prove all things."

What is proof? You see the moment we attempt to open up the subject we come to question upon question.

Now "put no trust in men, but prove all things" does not necessarily mean all men are dishonest, yet it seems a very good rule; for if you trust any without proving them, you expose yourself to imposture; and in such matters as Super-human Beings, whom some certainly cannot see, we may subject our minds to imposters who pretend to see. Are there no rules for separating real seers from pretenders who do not see?

Again, surely this is very important on the supposition that Universal and Immortal Societies exist. Some Intellects may be excluded from them. We are actually represented as so excluded for the present at least. Now, such exclusion may extend for many into the next stage of existence; or some may have left us who have not yet joined any higher society, and know no more about it than we do. If we accept their evidence, we may get terribly confused, fancying they must know all about what they know nothing about.

Now, did really Higher Intellects visit us, they might warn us against this, as: "Do not disbelieve in the great Hierarchy of Intellect, because some you have intercourse with know nothing about us."

All these are questions, doubts, subjects to be studied.

Some may say "not so;" they see and know. Do they?

Now just as the Heavens are a new study, other things are only just beginning to be properly understood. Till quite recently colour blindness was not suspected as a source of error.

It now seems quite possible not only that we see differently, physically, but that we do not all reason alike. Two people may each solve a problem and each correctly arrive at the same result, but by different processes of reasoning, and neither might quite understand the method of the other.

Not allowing for this, either might think the other stupid if he did not follow his reasoning. Possibly you must leave him to see it his own way.

Now all Traditions on such subjects, and many of your readers also, seem to assert that we are surrounded by influences and by conscious beings, whom we, the majority at least, do not see. The Bible asserts their existence, and some may see them. "The Horsemen of Israel and the chariots thereof."

Now, does anyone believe "Mystic" does not see what she asserts she does see?

Then why her surprise that she should see at once what a trained medium sees? Does it depend on training? No training will make one born blind see.

I may not believe, and possibly many others may not believe that she sees what she fancies she sees. What she really sees I may think can be explained in another way—it is merely a variation in a faculty I possess myself. But is it? How do I know? Possibly it is a very valuable gift. That the very persons who see these inferior spirits might also see the Higher if they visited us. For it is by no means certain these Higher are visible to all.

Now, suppose there are such gifts, is it a question for any one set or class to decide whether we are to have the benefit of them or not?

Cannot all who watch what is going on in the Roman Catholic Church see that many of its members are getting sick of this constant stiling of freedom of thought? This pretence of infallibility, in the face of the errors they have made in these very matters of the Heavens. Drop the pretence of Infallibility. Confess the errors of the past, and they might restore vitality, and allow once more of growth. This struggle seems really going on in that Church.

REJECTED.

SOCIETY WORK.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Spiritual service each Sunday at 7 p.m. Speaker for next Sunday, Mr. J. Allen. Subject: "Is Spiritualism of the Devil?" being a reply to the Rev. Father Clarke's recent attack.—J. RAINBOW, Hon. Sec.

18, CLARENDON-ROAD, WALTHAMSTOW.—The discourse given by Mr. Brailey's guides was on "Freedom in Truth." Having taken a retrospect of the past, showing how error had crept into the orthodox religious systems, bringing mankind into a spiritual bondage, they said that to obtain freedom in truth it was necessary to obtain a right conception of the Infinite Intelligence, who was the essence of truth and love, and then the truth, God himself, would make us free. Clairvoyance and tests. Fourteen recognised out of sixteen. Sunday evenings, door closed at 7 p.m.; Tuesdays, 8 p.m.

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW-ROAD, S.E.—Sunday, at 11.30 a.m., spirit circle; at 3 p.m., Lyceum; at 7 p.m., spiritual service. Wednesday, at 8.30 p.m., spirit circle (strangers invited). On Sunday mornings Mr. W. E. Long is conducting a circle with the object of getting messages from the spirit world, and the first meeting, held last Sunday, gave promising results for the future meetings. All who desire to attend will be welcome at 11.30 p.m., at which time the doors are closed promptly, and there is no admittance afterwards. Sunday evening's meeting was well attended, Mr. Long giving an able exposition of Spiritualism from the Bible.—W.G. COOTE, Hon. Sec.

CARDIFF.—On Sunday Mr. Richard Phillips gave the first of a series of his "Experiences in Algeria" which afford an interesting insight into the characteristics of both country and people. This was succeeded by an able address upon the Old Testament topic, "The Disobedient Prophet." Many of these old Scriptural narratives have a charm peculiarly their own and in the light of modern Spiritualism much that otherwise appears improbable becomes capable of rational explanation, and this was fully exemplified in Mr. Phillips' treatment of his subject. A good number remained at the after séance, which was led by Miss F. Dunn, who, though very young, shows great promise of development for trance speaking of a good order. On the 13th and 14th inst., Mr. J. J. Morse will deliver trance addresses for us at the Town Hall (by kind permission of the Mayor).—E. A.

LONDON SPIRITUALISTS' FEDERATION, FEDERATION HALL, 359, EDGWARE-ROAD.—Last Sunday Mr. Read gave an account of the results of the séances already held by our members, an account of which I am preparing for "LIGHT," as it may interest those who wish for scientific proof. Next Sunday, at 7 p.m., Mr. Emms will lecture on "Esoteric Theosophy Weighed and Found Wanting." On the 20th we shall hold a tea and public meeting. All those who have joined in the outdoor work of the Federation are cordially invited. Tickets can be obtained by writing to me at the hall. On the 20th the Rev. Rowland Young will speak on "Agnosticism." All who wish to join the séances should apply to me by letter. It is necessary to first become members of the Federation before joining a circle.—A. F. TINDALL, A.T.C.L., Hon. Sec.

PECKHAM SOCIETY OF SPIRITUALISTS, WINCHESTER HALL, 33, HIGH-STREET.—We had a good meeting on Sunday, when the guides of Mr. R. J. Lees spoke upon "Life," taking for their text, "Jesus tempted by the Devil." They emphasised that all the possibilities and power that were Jesus's were also ours. "Do you know," they asked, "that you have gifts—gifts which you must use for the benefit of your brethren, not for self-gain, not for self-aggrandisement? You shall render an account to God alone. There must be no presumption with God. Thou shalt not tempt Him." Referring to spirit return, they said, "The beautiful gates ajar let out the beautiful forms of the departed. Beware! they come not to astonish you with marvellous feats. They come to unfold the word of Light. Spirit communion is given for your soul's perfection." Sunday next, at 7 p.m., Miss Rowan

Vincent; at 11 a.m., open discussion. November 20th, Rev. R. Young.—J. T. AUDY.

MARYLEBONE SPIRITUAL HALL, 86, HIGH-STREET, W.—A concert will be given at the above hall on Monday evening next, November 14th, in aid of the organ fund. Hitherto the society has been without a musical instrument, having to hire on special occasions. An organ is much needed to assist the musical portion of the services, and a few friends of the society have arranged the concert, and several musical friends have promised to assist with song and recitation, so it is hoped to prove a success. Doors open at 7.30 p.m., commence at 8. Tickets, 2s., 1s., and 6d., may be obtained of Mrs. Everitt, Holder's Hill, Hendon, W.; or of Mr. Alfred J. Sutton, Woburn House, 12, Upper Woburn-place, W.C. On Sunday last we again had the pleasure of listening to Mrs. Green, whose clear and vivid enunciation of spiritual truths evidently brought conviction to the minds of many present. Sunday next, at 11 a.m., meeting; at 7 p.m., Mr. H. Hunt or Mrs. Green; Thursday and Saturday, at 7.45, Mrs. Spring, séance.—C.H.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. Palmer, 3101, North Broad-street, Philadelphia; Australia, Mr. Webster, 5, Peckville-street, North Melbourne; Canada, Mr. Woodcock, "Waterniche," Brookville; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Holland, F. W. H. Van Straaten, Apeldoorn, Middellaa, 682; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Adm, Christiania; England, J. Allen, Hon. Sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French Correspondent, 166, Rye Hill, Newcastle-on-Tyne. The Manor Park branch will hold the following meetings at 14, Berkley-terrace: On Sunday, 11.30 a.m., students' meeting, and the last Sunday in each month, at 7.15 p.m., reception for inquirers. Friday, at 8.15 p.m., for Spiritualists only, the Study of Mediumship. And at 1, Winifred-road, the first Sunday in each month, at 7.15 p.m., for reception of inquirers. Tuesday, at 8.15 p.m., inquirers' meeting.—J.A.

ALL SAINTS' DAY.

We halt with feet that tire,
Through days that know no rest;
We strive through brake and briar,
To reach our sorry best;
The ash lies on the fire,
The sun sinks in the west.

As cold forsaken places
Stand homes we found so fair;
The glories and the graces
Dissolve to care and care,
The light on loving faces
Is dimmed with life's despair.

These change; but they are biding,
Dead voices from the past,
Their happy faces hiding
From shadows that we cast,
Their viewless hands still guiding,
Who loved us to the last.

They stand up brave and glowing,
The souls whose heights are won,
In rapture of new knowing,
In pathway of the sun,
With strength for ever growing,
With work but just begun.

As blind—we grope forsaken,
For those who still are near,
Who freed from bonds are taken,
To make our vision clear,
We know that we shall waken,
We know that they are here!

November 1st, 1892.

—MARY L. HANKE.

MR. CARLYLE PETERSILEA'S CONCERT.—A correspondent writes: "On Tuesday evening last I had the pleasure of attending the first of a series of six entertainments by the above gentleman at Steinway Hall. The programme consisted of renderings of pianoforte and vocal works of Mozart, Schubert, Chopin, and Beethoven, by the concert-giver himself, and a reading from one of his works entitled "Oceanides." These performances were supplemented by remarks in which the artist declared that his aim was to enlist the sympathies of his audience for the composer and not the performer. It is his theory that the composer is the gainer when the executant sinks his own individuality, and I cannot but think that music as an art would benefit largely if many artists could be induced to think a little more of the composer, and a little less of their own personality. It is hardly within the province of your journal to enter into detailed musical criticism, but I may perhaps venture to refer to some of Mr. Petersilea's subsequent concerts."