

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

As the "Morning" took up the running anent the "New" Spiritualism, after Mr. Stead had started it, it is only fair to state what the conclusions of that journal are in respect of the matter. One thing the "Morning" is assured of, and that is that "Spiritualism is the most widely spread superstition of the age." Moreover, there is no deception—at the same time there are no spirits!—

The paid medium is now all but extinct. The most striking characteristic of the "New Spiritualism" is that it may be described as the Spiritualism of the home circle. Perfectly honest persons have discovered that they can see forms and hear voices. Among their relatives and friends, with perhaps a stranger admitted as a special favour, they produce the sights and sounds once almost the monopoly of professional mediums. There is no imposture in the matter. Their *bona fides* is beyond question.

But "it is in attributing these sense-hallucinations to the spirits of the dead that self-deception comes in"! And how delightful is the superficiality of the following:—"Psychologists" are perfectly familiar with it all, are they?—

It is in attributing these sense-hallucinations to the spirits of the dead that self-deception comes in. The New Spiritualists are not satisfied to describe the sensations they experience. They profess to explain them. And it is in wrongly assuming that the only possible explanation is one dependent upon extraneous causes that the error of Spiritualism lies. Psychologists, particularly those who make a study of what may be termed abnormal brain workings, are perfectly familiar with the cerebral states in which the seeing and hearing of "spirits" is a common experience.

And so:—

The explanation is perfectly natural, or, it may be better to say, physical. It would be an undoubted benefit to the community if the teachings of psychology were more generally known. Hasty assumptions as to the supernatural would not then be so prevalent. We feel that no apology is needed for the prominence we have given this subject. The extent of the belief in Spiritualism at the present day is in the nature of a revelation. Like other forms of credulity this would be merely curious but for the fact that indulgence in morbid habits of mind is apt to destroy the equilibrium of the mental faculties. The appetite grows by what it feeds on.

But what a godsend have the New Mesmerism and the New Spiritualism been to some of the journals. To print columns of letters upon the subject—letters rarely good, often bad, and mostly indifferent—is an excellent way of filling up a journal, and it costs so little. The "Pall Mall Gazette," however, has begun a series of papers headed "Spirits and their Ways," and the first paper is, appropriately enough, by Stuart Cumberland, who gives all the old worn tales about the dark séance. The following is "funny" to the last degree. Where has Mr. Stuart

Cumberland been all these years? This critic of Spiritualism does not see that all he says may be quite true and yet Spiritualism be an undoubted fact.

With respect to the musical box. It is "floated round the room" on the medium's hand. When it "goes out of the room" the medium is merely sitting upon it; that causes the muffled sound. When the eye cannot see what produces sound, it is next to impossible to tell the direction of sound; and when you are told the box has gone out of the room you, not being able to see where it is, imagine it is out of the room.

If you wish to catch your medium *in flagrante delicto* you must break the conditions. Suddenly strike a light when the manifestations are going on, and you will see what you will see. A little lamp-black surreptitiously put upon the handle of the musical-box will leave its mark upon the hand of the medium when the "spirit" winds up the box. I have tried it, also the sudden light, with effect. In my next article I shall deal with the materialisation of "spirit forms."

We shall look forward to this, and meanwhile suggest that the new Editor of the "Pall Mall" might profitably investigate the date of the original draft of the article. We seem to know it so well.

Surely Mr. Herbert Burrows has misunderstood. He says in "Lucifer," acting as *locum tenens* for Mrs. Besant:—

I have before me the last number of "LIGHT," which contains some of the records of private séances held by its late Editor, Mr. Stainton Moses, with a medium who was supposed to be controlled by a spirit of a very high order. There is in them not one single new idea, nothing which is anything more than the outside husk of Eastern and Western Occultism.

Now, if this refers to the records of Mrs. S., the medium was Mr. Stainton Moses himself; and if the reference is to any séances described in the letters, then the "control" was not said to be of a very high order. There is a suggestive want of accuracy in this kind of pronouncement. After this we can readily believe Mr. Burrows when he says:—

I have investigated Spiritualism, for many years I have read its literature, I have listened to trance orations, and have done my best to gain light, but so far as regards the real philosophy of being I have never yet met with anything which was not already in this-world thought. I never get any forwarder.

Mr. Burrows gives some cases of "natural" clairvoyance, one of which we reproduce. He uses the word "natural" as meaning "untrained and not consciously developed." The clairvoyante was a woman:—

A gentleman in the North went out for a walk one morning, some distance over grassy ground. When he reached home he found he had lost the diamond from his ring. His wife told him that he should go and look for it, but he refused, as he thought it was useless. Thereupon she went herself, he following her at a short distance. She took exactly the route that he had taken—although he had not told her of it—and on reaching the grassy place she suddenly stopped, turned aside a long tuft, and there was the diamond. On another occasion she pointed out to him a gentleman who was a perfect stranger to them both,

and informed him that the latter would have a certain influence over his life, describing many of the forthcoming circumstances. The details are too long to give here, but everything turned out as predicted.

In a note to one of the numerous letters received on the subject of Re-incarnation, we have expressed a desire that the subject may be dropped for the present. The subject is no doubt a fascinating one, especially if there is a notion that, in a previous incarnation, she or he has been, say Mary Queen of Scots, or John the Baptist; moreover a little bad Karma would balance a good deal of Cleopatra. The principal teaching of the correspondence, indeed, seems to be, that, given a theory, which has not a single fact to support it, any speculation will do for argument.

There has come to hand an octavo volume of three hundred odd pages on the connection between magnetism and Spiritualism—"Rapport du Magnétisme et du Spiritualisme." The book is of that full nature to which French publishers have accustomed us, and seems to be a history of all things connected with hypnotism and so forth. We wish it well; but could not these subjects be treated occasionally with a little less verbosity?

The steps by which physical science is breaking down the barrier between matter and spirit become more pronounced every day. Professor Dewar has been liquifying oxygen and air at the Royal Institution. In order to do this, temperatures of extreme lowness had to be produced. Indeed, it is asserted that 220 degrees centigrade below the freezing point of water was reached. The theoretical absolute zero is about seventy degrees still further down; but already at the low temperatures obtained oxygen had become inert. The "Times" report of the experiments says:—

For it is matter *in articulo mortis* upon which the audience were privileged to look on Friday evening. At the temperatures they saw, chemical forces are in complete abeyance, and oxygen becomes as inert as nitrogen. A few degrees lower and the last traces will disappear of that molecular motion which we call heat, the most mobile gas will be frozen into rigidity, and the properties by which we recognise matter will vanish. In a world at the temperature of that little bulb on the lecture-table bergs of silvery potassium might float for ever untarnished upon seas of liquid oxygen. A little lower—only a little, though it is much to achieve—the rarest form of matter with which we have any acquaintance will in turn surrender that mysterious energy which for the present baffles our ablest experimenters. At 270deg., or thereabouts, below zero centigrade, hydrogen itself will give up the ghost, and matter as we conceive it will be dead.

#### THE MOONLIT SKY.

Moonlight and the first timid trembling of the dawn were by this time blending, and the blendings were brought into a still more exquisite state of unity by a slight silvery mist, motionless and dreamy, that covered the woods and fields, but with a veil of equable transparency. Except the feet of our own horses, which, running on a sandy margin of the road, made but little disturbance, there was no sound abroad. In the clouds, and on the earth, prevailed the same majestic peace; and in spite of all that the villain of a schoolmaster has done for the ruin of our sublimer thoughts, which are the thoughts of our infancy, we still believe in no such nonsense as a limited atmosphere. Whatever we may swear with our false feigning lips, in our faithful hearts we still believe, and must for ever believe, in fields of air traversing the total gulf between earth and the central heavens. Still, in the confidence of children that tread without fear every chamber in their father's house, and to whom no door is closed, we, in that Sabbatic vision which sometimes is revealed for an hour upon nights like this, ascend with easy steps from the sorrow-stricken fields of earth upwards to the sandals of God.—DE QUINCEY.

WRITE it on your heart that every day is the last day in the year. No man has learned anything rightly until he knows that every day is doomsday.—EMERSON.

## ANCIENT EGYPTIAN AND MODERN RELIGIOUS BELIEFS.

BY WILLIAM OXLEY.

No. III.

I have used the term "beliefs" in reference to the basic principles on which all ancient and modern religious systems repose. But it would be unfair to the votaries of these systems to omit their presentation of the subject. With the best of them "faith" in what they regard as the revealed will of God, as contained in the "Scriptures," is undoubtedly a motor and factor that cannot be disregarded. But this is exactly the crux of the whole question, and we have only to view the agitation now going on in all religious bodies, especially amongst the thoughtful, and we shall immediately see that what has been claimed as the result of "faith" is rapidly resolving itself into a question of belief. The agitation is getting more and more acute, but seeing that the ablest men in literary and scientific matters are the prominent leaders in the advanced guard of the "higher criticism," as it is called, the old rough and ready method of expulsion has to be thought of twice before being resorted to. When we hear Anglican Bishops and dignitaries, and theological Professors in Nonconformist colleges, challenging the "verbal inspiration" of the Bible—to say nothing of the under-current of doubt among both clergy and laity—it becomes a most noteworthy sign of the times, and marks off an epoch in religion that the historian of the future will have to dwell upon, and perhaps notify as the commencement of a new Reformation.

But the Christian system, ecclesiastically considered, exists on the "belief" in the alleged founder, *i.e.*, in the so-called historical Jesus Christ, who lived as a God-Man in the East near two thousand years ago. A question that will have to be dealt with is, did such a Being—half God and half man—ever have an actual existence?

If so, there must have been many more long antedating the Christian "Son of God and Man." The parallel between the Egyptian Horus and the Christian Jesus is too close to be unnoticed; and the claims of so many of the Egyptian kings to be the offspring of deity or deities show that "immaculate conceptions" were not uncommon. The details connected with such outbirths are shown in numerous sculptures and in written records. When the Egyptian religion was extinguished by the Roman Emperor Theodosius the transition from the exaltation and worship of Horus to that of Jesus was easily effected. As the Christian system depends upon the doctrine of the person of Christ, so the ancient Egyptian system was based upon the doctrine of the person of Horus, who was the great prototype of the Egyptian kings, who required the worship of their subjects, not in the line of Apostolic succession, but in Deific succession, as embodying the divine in human form on the earth. Nor was this "belief" confined to ancient Egypt; for we know that several of the Oriental religions had their own saviours, or god-men, all the outcome of immaculate conceptions; and it stands to reason that if all the others are not based upon actuality, possibly, and very probably, the actuality of the "person of Jesus" must be included in the same category.

But there is a significant fact that gives cogency to this mode of reasoning, and that is, one and all are born on a date corresponding to our December 25th. This supplies the key to the solution of the question, as it is found to agree with solar, sidereal, and planetary apparent motions. The sun is the central figure and power, the light and life of the world; hence the invariable title of the Egyptian kings was the "Son of the Sun."

When read and studied, not as personal history, but as allegories representing solar motion, action, and power, the histories of these Messiahs become vested with a beauty and force that cannot but excite our admiration. Many works have, in recent times, been published, in which the main incidents of the various Scriptural narratives are demonstrated to be astronomical motions *personified*. It was reserved for the late Henry Melville, a Freemason, to discover the astro-masonic references and meaning of these allegories, which were written according to the "laws of the Medes and Persians, which alter not," and in the light of which they are undoubtedly true.

In the corridor of the temple at Abydos, in Egypt, is a stone record containing the names of his kingly predecessors and ancestors by *Sethi I.* (about 1400 B.C.), who heads it with an inscription thus, "Royal offering to Osiris: Lord of the

Tomb; Resident in the abode of the Sun; Establisher of Truth for ever to the Kings of Upper and Lower Egypt. *Sethi*, the Sun; Establisher of Truth; Son of the Sun; Beloved of Ptah." (Ptah was always represented in mummified clothing, relating to Osiris, and meant his death and resurrection.) Herein is shown the deep-seated religious idiosyncrasy that characterised even the monarchs of that ancient kingdom, and we know it formed the heart and soul of the nation at large.

The origin of this marvellous ecclesiastical system is lost in the night of time, but possibly further discoveries may tend to lift the veil, and, if so, we may be able to trace when and how the language, hieroglyphs, and religion assumed a concrete form. At present we can go no further back than the fourth dynasty, beyond which there are no monumental or written records, but it is impossible to conceive that such a system could be developed in a short period of time; nevertheless, we do know that some four thousand years B.C. the language, symbols, and religion were then fully developed, along with arts and sciences that were scarcely improved upon in after ages. Who were, and whence came, those mysterious people that overspread the Nile valley, and, like the Israelites, invaded and incorporated the former inhabitants of this fertile region? There is no trace in Asia before their advent of anything in language, writings, or sculpture that shows their Asiatic origin, and it is inconceivable that they were developed from the negroids of Africa; therefore this important question still remains an impenetrable mystery. Important as this question is to the anthropologist, it has a still more important bearing upon the spirituo-intellectual developments of the race. We are informed by scientists who have made a special study of this department, that intercourse between human beings at first was by gesture, supplemented by nature sounds, such as proceeded from animals, &c., but here in the case of this ancient Egyptian nation we are brought face to face with symbols, in what are called hieroglyphs, to express ideas, founded upon strictly correct grammatical principles, as perfect apparently as any linguistic art and science of modern times. And, what is still more strange, they appear to have had advanced conceptions of what we understand by "the law of correspondences," by which all external phenomena are the outward expression of an underlying spiritual thought and action. For instance, the symbols which form the name of the supreme God Osiris are "an eye"—the all-seeing eye of the Freemasons of to-day—over a throne. The "eye," according to this law, is indicative of intelligence, and by means of the "eye" we are conscious of what surrounds us in the light of day. The throne denotes the seat of power, hence the two combined are represented in the external universe by the sun, the rays of which are universal—in our solar system—and in a more restricted sense the sun is the "Light, or Light Giver to the World," and occupying the central position it dominates all the planets, and thus occupies the throne, or seat of universal power. Similar instances might be multiplied, and by close scrutiny, aided by intuition, the students of this great law may clearly trace the beginning of knowledge in reference to its outworking from the realms of spirit into the world of nature as we are conscious of the same.

All beliefs and theories, in whatever domain of thought and life, scientific or religious, are being subject to test and scrutiny, and whatever cannot pass the ordeal is doomed; but vested interests, as history too truly records, die hard, and the dissociation of these will be the problem of the incoming and following generations, when human systems based on beliefs will be superseded by social systems based on knowledge. We now know the result that followed the establishment of the ancient Egyptian ecclesiastical system. When it came face to face with other and younger nations it collapsed; and unless the Christianity of the day can pass the fiery ordeal which it is destined to undergo, the external presentment must follow suit; for, to my view, they are one and the same, but dressed in a diverse form to meet the different characteristics of the nations and peoples involved.

Higher Broughton, Manchester.

We learn from the almanac of "La Irradiacion," of Madrid, that there are seventeen periodicals published in Spain and its colonies in connection with Spiritualism, whilst the number of investigating societies is given approximately as eighty-eight.

Be very sure of this, that no human creatures will be found saying sincerely "Our brothers" on earth unless they have said previously: "Our Father which art in Heaven."—FREDERICK DENISON MAURICE.

## ARREST OF THOUGHT.

By MRS. A. J. PENNY.

Among the spiritual griefs which I have known, there is one which I feel almost every day, that of seeing how very little people care to explain things to themselves, which proves to me either that they have not the smallest desire above such as are common to animals; or that if they have some perceptions of great truths, they judge of these so erroneously as to think they find limitation at the point where their own minds pause, unaware of the ceaseless progressions of truth, and that these of themselves propagate other truths.—L. C. DE ST. MARTIN'S "Self Portraiture" (Posthumous Works), Vol. I., par. 684.

Musing the other day on a subject which often recurs to my mind with new surprise, the unprogressiveness of thought in average Spiritualists, I was brought face to face with similar arrest of development in that of average Christians (of course, I only contrast such as answer to one designation, and, emphatically not to the other, for many, I am happy to know, are Christian Spiritualists); and I found myself guilty of just the same in-consequence which I had stared at, so to speak, in other people, accumulating facts which confirm belief year after year without, as it seems, giving that belief any adequate weight in practical life. Again and again new evidence is supplied from all parts of the world of the interaction of visible and invisible agents; but with how very few does that mass of well-attested evidence form a solid basis, from which advance may be made to another fixed platform for receiving future data! With most of us what ought by this time to be firmly settled in the mind seems still no better than a quicksand, appearing during the stir of new excitements, but for the most part submerged by the mingled currents of indifference and society-suiting "peradventures." With such a paper as "LIGHT" for the prosecution of inquiry, it amazes me to find so little following up of intensely interesting themes. Records of phenomena most surprising, and suggestions that might lead to elucidating their message from the unseen, appear in the dauntless little paper constantly, but, in Scriptural phraseology, they "fall to the ground." They are read, no doubt, yet one seldom sees any sign of their having made a lasting impression. No one appears to pursue the ideas let loose, or to try to connect one *aperçu* of the laws of spirit-life with another, in quest of some inferential conclusions. No one, seemingly, cares enough for startling proofs of spirits' conscious presence with man, to study Swedenborg's abundant information about the close by hidden life in which we are all inextricably involved. His writings are a perfect handbook to it, and if all the knowledge they contain had been mastered, the Psychical Research Society might have saved much of its time, and with his data for premises could have gone on to new discoveries.

To establish negatives perpetually invalidated by facts must weary even the splendid intellects which attempt it. Canute in the old story was not more powerless to check a rising tide than these acute reasoners to exclude spirits from public recognition as quite superfluous, in accounting for what they believe to be wholly "subjective." If what was written down of unsought revelation more than a century ago, tallying with testimony of seers and clairaudient reporters now, fails to deserve the name of knowledge, what are words worth? or what consentient witness?

This, however, is a side issue. It is the consequence of accepted knowledge in the mind of believers that I miss, and venture to complain of missing, here. Examples are needed; let us take one of the most incontestible points in the belief of Spiritualists, when taught by Swedenborg to *interpret* what they learn from many another source—that in this life each of us belongs to some society of spirits wholly congenial, a society of which death can but make us more conscious; not more closely bound to its members. Did we believe this effectually, we could never feel alone, never without the "backing" of a band of friends who would promote our objects in spiritual life, as *theirs*, to the best of their power.

We believe, if evidence can make any lasting impression on us, that spirits read our thoughts, but if we believed this as perfectly as we do that people can hear what we say in an adjoining room only divided from our's by lath and plaster, could our thoughts be what they are, so unbridled, often so harsh, so low in aim, so habitually futile? If those we have lost sight of, but cannot many hours forget, linger near as strong affection is likely to detain them, can we wish our thoughts to be understood? The eager inroads of disturbing spirits into any haphazard séance with a powerful medium, and the malignant

faces seen by people whose curiosity has removed natural barriers between their consciousness and that of elementals, assures everyone who will accept facts authenticated by the eye-witness of trustworthy observers, that we are hemmed in by beings who only want power to befool and torment us. Their presence, love of mischief, and malicious skill have been placed beyond doubt. No experienced Spiritualist would question the fact, and on that point Theosophists not only assent, but outsee them as to danger. But does any degree of caution result from that knowledge? Is any inquirer withheld by it from pushing experimental research as far as it can go into that silent ambush of hostility? Strangely causeless as it seems from our side, yet we know it is there, and still persist in risking, we know not how much. Now, as I was in full flow of censorious surprise at these discrepancies between the faith and feeling or faith and practice of Spiritualists, it was given to me, as Swedenborg says, to remember that precisely the same contrast has been the disgrace and loss of Christians ever since they have borne the name of their master. Speaking for myself, and of what I suppose to be the rule rather than the exception in most Christian lives, one firmly believes in theory that which in practice is either forgotten, or overborne by the strong *belief of the will*—the will to please oneself.

For a moment the similarity of conduct in both kinds of believers suggested appeasement of conscience, as I thought it cannot then be due to any innate wickedness; for as Spiritualists we should be very willing to keep in mind the impressive truths acquired, only we cannot; objects of sense naturally crowd upon our attention on every side, and to maintain habitual consciousness of anything it must be as cognisable as the outer world. Ah! there we come to the root of the matter, and there my momentary delusion was dispelled. We are all spiritual malformations, and if Christians, as such, can believe the want of senses for a world now unseen as innocent in their case as it is in that of Spiritualists not Christian, I venture to say that they overlook a very important revelation, and as most of our ecclesiastical teachers leave it comparatively unnoticed, it is no wonder that they do so.

The loss of an organisation which would enable an immortal spirit to see spirits other than such as are shrouded in mortal bodies, is our loss as a race. For all human beings this blindness has caused a good deal of what is spoken of as original sin, i.e., the predominance of sensuous attraction. The flesh vigorously asserts its own claims, and having organs perfectly adapted for satisfying them is,—who will deny it?—the chief ruler in every human soul. Preachers and philosophers continue to urge incontrovertible arguments against submission to the base usurper, as they have for ages past, but the fleshly body *has* its senses; the heavenly body is unborn or still in embryonic feebleness. What the Giver of all life sent to our race in its Saviour was power for a new creation in the fire of its grossly degenerate life, not only a new mind, but means of attaining bodily organs which would restore consciousness to the comatosed spirit of man, such as he was and will be when freed from his animal nature. Till the new creature in Christ (or our anointed humanity) is formed, that spirit cannot recover such consciousness. We are, therefore (if believers in Jesus Christ), bound to the obedience of children who cannot know what is dangerous for them or what good, and who must rely on the parent's love for restraint, as well as for tender care. In such humble, faithful reliance the new creature will be formed by insensible growth; but under no other conditions is that growth possible. The non-Christian Spiritualist, regardless of these, cannot be accused of disobedience, having made no vows to the Father of spirits, and perhaps enthroned microbes as a substitute for deity in his own little realm, but if for me it was still a case of choice I should prefer the pangs of contrition to the outlook of anyone who feels no sense of sin. Because, although we are assured by Theosophists, as it seems, on good ground, that a sixth sense is gradually developing itself in human nature, and the present generation is manifestly more open to intercourse with spirits than men and women used to be in former times, those altered conditions are to me more of a terror than a hope. For to what would they make us more open? To the mixed world of spirits, to the astral plane swarming with denizens of many worlds, to the purlieus of our own, confused and full of distresses which have no weight of matter for an anodyne. What would consciousness of such regions avail us unless we could pass through them as rightful occupants of a higher sphere? That is the Christian's ambition and well-grounded hope. Whatever experience lies before us when quit of the cumbrousness and

blindness of earth bodies, we may reckon on purer heavenly flesh and blood, if truly incorporated into the mystical body of the Lord Christ; and so "clothed upon" may endure trials while helping less happy spirits, but as saviours and conquerors in our degree. It would seem too presumptuous to expect such service, being what we now are, had not the disciple He loved best of old given us as guarantee for such future blessedness, that the sons of God will see Him as He is (in what inscrutable sense and measure we are not told). "Now," St. John wrote, "we are the sons of God and it doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." (1 John iii. 2.)

## RECORDS OF PRIVATE SEANCES

FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

No. XXXVIII.

FROM THE RECORDS OF MRS. S.

September 8th.—Same circle and conditions, rapping and scent. G.'s and the other stringed instruments played all over the room and circle. We were then told through raps to "break." After returning to the room the alphabet was rapped for, and the message was given: "We have brought musk." On looking with a light we found a little heap on the table in front of the medium. We gathered it up, and placed it on a piece of paper in the middle of the table. Very soon we heard a sound like sand falling on paper. Catharine then rapped for the alphabet, and the message was given: "We have done. Chief cannot come. Cease." After lighting the gas over the table, we found the paper had been moved, and more musk thrown on it.

September 9th.—Same circle and conditions. We had scent and the usual musical manifestations. Also a fresh sound like a distant bell. Catharine gave a message: "We can do no more."

September 10th.—Mr. Percival having left Shanklin, this evening the circle sat alone. The room soon seemed full of foggy light, and Catharine quickly rapped. G. sounded three musical notes; through the alphabet he told us that, though the atmosphere was bad, we were to sit and they would do all they could for us. Mr. S. M. was deeply entranced, and continued in that state all through the seance. The stringed instruments were played, and the sounds evoked were delightful and startling; chord after chord was played with great strength and rapidity. This manifestation lasted for some time. Dr. S. then remarked that many spirits seemed to have left us, and mentioned the name of Dr. Dee. In a few moments he manifested, striking the table a tremendous blow; both the medium and myself were greatly upset. Mr. S. M. began to move and groan as if in pain. The shock was so sudden that it made us feel cold, and the conditions became inharmonious. Suddenly the room grew very bright, and I felt enveloped in a cloud of light and exquisite scent. This was wafted over us. Liquid scent was also showered over our hands and heads. This delicious perfume brought harmony, and we heard raps, asking for the alphabet. The message given was "Benjamin Franklin is present." I then heard a sweet tinkling sound like a clear bell close to my ear; it moved and played in front of the medium, who was still deeply entranced, and afterwards it played over the middle of the table, when Dr. S. heard it for the first time. It was a striking manifestation, the notes were so clear, sweet, and low—we named it "fairy bells." All this time Catharine was standing between me and Mr. S. M. She rapped very joyfully, and through the alphabet told us "Medium must wash face. Good manifestations. Cease." Mr. S. M. then awoke, quite unconscious of anything that had occurred.

September 11th.—Same circle, usual conditions. Light filled the room, also much scent. Catharine rapped, and G. quickly manifested, making very good musical notes. Kabbila's drum-like sound was then heard on the table, and over it, also all the stringed instruments, and the "fairy bells" playing quite outside of the circle, seemingly a long way off. The influence round me was so strong that I became almost unconscious, and felt it difficult to speak or breathe. After a few minutes I perceived a soft hand stroking mine. I mentioned it, but both Dr. S. and Mr. S. M. said they had not touched me. I think it must have been Benjamin Franklin, as he had told Mr. S. M.

he intended using the other members of the circle for the physical manifestations if possible, to save taking so much power from him. After the "fairy bells" had ceased playing, Kabbila and H. showed their respective lights. Catharine then closed the séance and told us to "cease."

September 12th.—This evening scent came very quickly. Catharine rapped, asking for alphabet. Message given: "You are not passive; excited with the music." This referred to a wonderful improvisation on the piano we had heard from our son in a perfectly dark room just before meeting. The manifestations dragged, and it was thought better to leave the room for a few minutes. After returning G. and the other stringed instruments manifested. Mr. S. M. described a bright light, like a star, in one corner of the room. Catharine, through the alphabet, told us it was Doctor; the star was his sign. Much verbena scent was then thrown over us. I felt very sleepy, and unable to speak, and while this lasted heard the "fairy bells" played very sweetly. Catharine then gave the message: "We have done."

September 15th.—This evening strong lavender scent was quickly perceived by the circle; it had evidently been made from some lavender I had gathered and placed in the room before the séance, as I wished to see whether our spirit friends would utilise it. They wafted the dry scent over us, and rained much wet perfume on the circle. It was all lavender scented. Catharine rapped and G. made some clear musical sounds. Dr. S. asked whether the other musical friends were present. G. answered "Yes," and the message was then given: "They give way to the Chief." After some time had elapsed, Mr. S. M. became controlled, and Imperator held a short conversation with us. He said he had been absent on work concerning the mission, and had tried to put us into communication with our lost friend. For the present the experiment had failed, as the spirit was one who was not attracted back to earth, and had no mission or power in herself to return. This power was something akin to the mediumistic power possessed by some mortals.

September 15th.—The medium was under influence some time before we met in séance this evening, and as soon as the lights were extinguished he was controlled by Chom, the Egyptian spirit. At first we noticed that the room was void of the usual spirit light. Chom explained the reason, and said the power was concentrated round the medium, and used up in the control. Catharine rapped, answered questions, and told us the medium was all right. G. sounded some sweet notes. Dry scent was wafted over us, and liquid perfume rained abundantly over circle and table. H. showed his flashing light, Kabbila three shaded ones, one appearing as the other disappeared. Chom then said: "I go; Chief coming." Imperator spoke through the medium for some time, and answered questions concerning the conditions under which spirits could communicate. He told us the entrance of a spirit into a new plane of existence was similar to a birth of an infant into our world. Communion of spirits with us was no new experience, but hitherto it had been the exception rather than the rule; the time was approaching when it would be the reverse. Many, very many, wish to return who are not able for the following reasons. Those who could most easily communicate are those who are most material and still remaining near the earth sphere, but they are not always allowed to do so. The lower class of spirits are those most ready to rush into circles, especially when those circles are not well guarded, and hence the danger of public séances. After them, the class who can best manifest are exactly similar to the incarnate spirits we term mediums, those who possessed mediumistic power either latent or developed during their earth-life. Spirits also returned who had work appointed them to do on the earth-sphere, "missionary spirits we call them." None could return unless permitted by their guides. Your friend was a spirit not attracted to earth, neither did she possess the necessary medial powers, and her guides thought it wiser to defer all communion with the earth-sphere, as she might be attracted back if once within the sphere of your world.

September 19th.—Before meeting this evening we heard the "fairy bells" playing in different parts of the garden where we were walking; at times they sounded far off, seemingly playing at the top of some high elm trees, music and stars mingling together, then they would approach nearer to us, eventually following us into the séance room, which opened on to the lawn. After we were seated the music still lingered with us, playing in the corners of the room, and then over the table round which we were sitting. They played scales and chords by request,

with the greatest rapidity, and copied notes Dr. S. made with his voice. After Mr. S. M. was entranced the music became louder and sounded like brilliant playing on a piano. There was no instrument in that room. The sound we called the seven stringed instrument became coherent for the first time this evening, and answered questions through the alphabet with this instrument instead of rapping on the table. The spirit told us he was an Egyptian, his name was Roophat, he had been a priest in the Temple of Osiris, and a friend of Sade and Chom. The scent was most abundant, and was thrown all over the table and circle. It had been brought for us to save, but as we had forgotten to place a glass on the table, they threw it over us in large quantities. We had mentioned before commencing the séance that we should like more scent to add to what had already been obtained and bottled.

During our visit to Shanklin so many different musical sounds were developed that I propose now placing them on record.

G., who had manifested so long in the circle, and whose sounds resemble a harp, tambourine, and double-bass.

The Welsh Harper, who always played apparently on a very small harp, making high notes, on very tight strings.

Chom and Sade played on instruments which consist of three or four strings.

Roophat on a seven-stringed instrument. This was like a very sweet harp playing in the air.

We had also Kabbila's drum sound, and the one, for want of a better name, we called the plate sound, as it resembled a sound that could be made on a china plate turned upside down and struck with a small hammer.

1st.—G., Double bass, tambourine, and harp.

2nd.—Roophat, seven-stringed instrument.

3rd.—Sade, three and four-stringed instrument.

4th.—Chom, three and four-stringed instrument.

5th.—Kabbila, drum.

6th.—Welsh Harper, small harp.

7th.—Plate sound, operator unknown.

8th.—Fairy bells. Introduced when Benjamin Franklin first manifested in our circle. We had always associated these sounds with him, and the spirits who came with him. It was an exquisite manifestation, something like a musical box, but more ethereal, and the notes sweeter. We used to hear it playing about us very often at this time, especially when out in the garden late at night. It was our habit to open the casement window and step on to the lawn after our séance was concluded, and I have often heard these "fairy bells" playing at midnight among the trees, the effect being very beautiful and unearthly.

#### PORTENDED IN A DREAM.

A lady, whose husband recently lost his life on board a certain ill-fated vessel, received, some time after his death, a letter written by him a few days before the catastrophe occurred. In this letter he related how, on the night previous to writing it, he had had a most strange and unpleasant dream. "I dreamt," he wrote, "that I was lying half-asleep in my cabin, when suddenly I heard a most extraordinary grating noise, which seemed to come from underneath the ship. Leaping from my berth—this was my dream—I hastily slipped on some clothing and rushed up the hatchway, to discover what was the matter. What was my horror to find the hatch down! and hammer at it as hard as I would, no answer came, nor did the hatch show the least signs of giving way. Suddenly, the ship seemed to give a heave, and was thrown violently down. Picking myself up, bruised and half-dazed, I made another attempt to burst open the hatch, but again without success. Heavens! the ship must have struck suddenly upon a rock. She was going down, and, as I thought of it, a cold sweat came over me, and every action of my life seemed to flash through my mind. Again I recommenced my efforts to escape with renewed energy—and at last the hatch gave way, and I . . . fell with a thud on the floor of my cabin. Thank heaven it was only a dream after all! but it was pretty vivid, I can assure you. My head was aching," adds the writer of the letter, "my pulse throbbing as if my heart would burst, and my whole frame trembled like an aspen leaf." Now mark the sequel: Three days later the unfortunate man's dream came true, and many of us now have to mourn the loss of those near and dear to us who perished with the ill-fated ship.—"Sword and Chatelaine."

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

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"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

## Light:

EDITED BY "M. A., LOND."

SATURDAY, JANUARY 28th, 1893.

**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.

### AN IDEA OF RESEARCH.

In another column of "LIGHT" there will be found an article on the interesting researches of Dr. Purdon, as to certain optical indications observed in sensitives. Of the value of these researches it is not intended to say much here—though they appear to be very important—it is rather the purpose to make Dr. Purdon's paper a text, on which certain other observations may be hung.

It is to be noted that Dr. Purdon, without positing the Spiritualistic or any other hypothesis, allows that the abnormal states in which the "achromatopsia" occurred were real states, and it is this fact, that the phenomena themselves are not always denied as they used to be, that marks the great distance which has been travelled during the last twenty years. However they may be interpreted, the facts themselves are not now so frequently laughed at, or attributed to fraud, as they were wont to be. That kind of thing is mainly indulged in now by the professional anti-Spiritualist, who begins to find his occupation gone as the scientific certainty that "there is something in it after all" becomes more and more evident. This being so, what should be the attitude of believers in the unseen with regard to the scientific advance of the age? The answer seems to be that it should be watched most attentively and sympathetically, for that in it are issues of the greatest importance.

The attitude of the scientific people of twenty and more years ago was one generally of extreme hostility, and what any scientific man of that period was made to suffer, when he took any intelligent interest in the culture of the unseen, may never possibly be realised. What courage, indeed, was that of De Morgan, when he published the preface to his wife's book, "From Matter to Spirit"! What intrepidity has been that of Russel Wallace! And what faithful steadfastness that of Crookes! To-day, however, things have changed considerably, and we have to reckon with a new order of things, and this should be seriously taken to heart by Spiritualists. The scientist works doubtingly now, where he worked with certainty before; and he is beginning, very often, not only to question the validity of some of his earlier conclusions, but also to wonder where he will eventually get to. There is indeed nothing to guide him. Now, if Spiritualism be true, that is, if the existence of independent intelligence be accepted as a certainty, the conditions are changed at once. When a search party sets out for the salvation of miners entombed alive after a colliery accident, the party at first are guided only by the normal considerations which

are apparent to them; but when they begin to hear the shouts and rappings of their comrades, the direction of their efforts is made sure, while those efforts themselves are redoubled. And surely Spiritualists are just in this very position: the ultimate constitution of "matter" is getting to be a sore puzzle to pure science; but the living spirit beyond, which impinges somehow on this "matter," if "matter" it be, is heard by the Spiritualist, just as the miners are heard by their comrades, and should guide him, just as their comrades' voices guide the others.

The science referred to here is not the science of the popular lecturer merely; but that kind of profound investigation which demands time, patience, and very often expense. But time, patience, and means are not wanting, one or all, to very many Spiritualists.

It seems difficult to suppose that any presentment to our consciousness can be meaningless, and so the treatises written on modern mathematics, to take an instance, must have significance somewhere. At present the researches appear to end in themselves, as far as they are themselves concerned, while their authors get into the Royal Society. But when it is remembered that certain branches of mathematical study occupied men's minds without any apparent use, until Newton applied the results to the working out of his planetary theory, the developments hinted at will not appear to be so far-fetched and vague. How these mathematical developments affected such a genius as Clifford, materialist though he thought himself to be, will be remembered by many. The masses of this kind of investigation, apparently leading to nowhere, cannot, surely, be without some kind of meaning. Possibly their application may eventually be found in some of those outposts of physical research where matter is already seen to be resolving into spirit.

This attention to scientific work seems to be emphasised by the publication of the records of séances which have been published in "LIGHT" for so long, where the late Mr. Stainton Moses was the medium. Unless we can suppose that for some unknown and profitless purpose four or five people of recognised position went out of their way to assert these things, we are bound to accept the accounts, as of course we do. And these accounts are full of the most amazing physical manifestations where the agency was the "intelligent operator on the other side." The production of "material" scent, of air vibrations resulting in musical sounds, of heavy blows on solid tables, all point to the importance of the kind of investigation which is suggested. And we are sure that we shall be met, at least half-way to the solution.

### LONDON SPIRITUALIST ALLIANCE.

A meeting of the members and friends of the Alliance will be held at 7.30 p.m. on Tuesday next, at 2, Duke-street, Adelphi, when Mr. W. Paice will give an address on "The Spiritual Meaning of Matter." We hope to see a large attendance.

BEFORE any one can begin to realise what a ghost or spirit is, he must get a good grip of the fact that matter is not necessarily like lead, or mud, or pork, or a £5 note. He must know it as a common-place that oxygen is as truly matter as granite, and that the subtile vapour which can pass through a steel cylinder is as truly matter as the hard metal through which it passes. He must also accustom himself to the vital fact that what we call mind is the master of the body, that the hand knows nothing about the writing, and that the tongue and teeth know nothing about the speaking. The master of the house alone knows. They are only instruments. Then, feeling his way on, he may perchance come up with the splendid truth that if a being could possess a body which, for subtilty and fineness, would equal the subtile fineness of thought, such a being might be invisible and intangible, and yet be capable of movements and far-reaching combinations altogether beyond the ordinary clumsy creature whose body and mind are, at present, so ill-matched and so little agree. What would such a being be but a spirit? And that is as scientifically conceivable as the existence of the ether of space.—PAGE HOPPS in the "Coming Day."

## MR. MORELL THEOBALD.

Mr. Morell Theobald, whose name is well known to our readers, has been for many years actively connected with various movements for the diffusion of a knowledge of the facts and phenomena of Spiritualism. More than twenty years ago he was busily engaged in noting and recording experiences which he was fortunate enough to obtain through the mediumship of Mrs. Everitt. These were afterwards supplemented by remarkable occurrences in his own home, which were narrated at length in his very interesting book entitled "Spirit Workers in the Home Circle." So strange and marvellous were the phenomena therein described that some readers held their breath in astonishment, and disregarding the evidence offered, refused credence on the ground that such things were utterly impossible, while others investigated and came to the conclusion that—possible or impossible—there was no reasonable doubt that the thing had happened. Anyhow, the book was eagerly read, and brought to Mr. Theobald communications from sympathisers and inquirers in all parts of the world.



MR. MORELL THEOBALD.  
(From a photograph by A. & G. Taylor.)

When the British National Association of Spiritualists was established in 1873, Mr. Theobald entered heartily into the work, and was a member of the Council during the presidency of Mr. T. Everitt, Mr. Martin Smith, and Mr. Alexander Calder, rendering valuable aid as Chairman of the Finance Committee; and when in 1883 Mr. Stainton Moses promoted the London Spiritualist Alliance Mr. Theobald was amongst those whom he called to his assistance. From that year until 1890 he acted as Honorary Secretary, and on his resignation of the office was unanimously elected as Vice-President. He was also the first treasurer, and a member of the first Council, of the Society for Psychical Research, but resigned on finding that the Society's methods were not such as to command his sympathy.

In regard to the phenomena of Spiritualism, Mr. Theobald has always consistently maintained that they should be regarded from a purely scientific point of view, and as irrefragable arguments against Agnosticism and Materialism, but that Spiritualism should never be confounded with religion, though it might be valuable as an adjunct to religious life.

## VISUAL SENSITIVENESS IN MEDIUMS.\*

Dr. Purdon, of Alabama, has been making some very interesting researches as to the variations of colour sensibility observable in mediumistic persons. He asserts that curious functional disturbance of the optic nerve does occur with such people, especially at or about the time of the séances in which their peculiar powers come into play. Dr. Purdon is careful at once to distinguish the peculiar variations he claims to have discovered, from the affection so well known as colour-blindness. His attention was first attracted to this subject in 1871, when he was brought into contact with the members of a family of marked sensitive powers. There were three sisters, one of whom, Dr. Purdon states, was the medium by whose aid Mr. Crookes obtained some of his most important results. He says:—

For the greater part of each month she suffered from weakness of one eye, with loss of accommodation and imperfection of colour vision, which, however, were both corrected by a seven or eight inch *minus* glass. She also perceived black bands or rings drawn on paper to be thickened and doubled in a certain uniform way, when observed through the uncorrected eye, although the sight of the other eye was very good. As this young lady was at that time becoming famous as a medium, I eagerly embraced every opportunity that offered to study such cases as hers, in the hope of finding some clue to the nature of the changes that take place in the cerebral machinery whenever there were present manifestations indicative of the activity of psychic force. I noticed that at a certain time each month both the power to manifest the special psychic activity and the abnormal vision disappeared together, leaving the inference to be drawn that abnormal colour and ray vision and the psychic potentiality co-existed in her case, and most probably were related in consequence of a strained condition of certain parts of the brain to be determined by other observations.

Further experience tended to confirm this view, for I found, in the case of this young lady, during actual manifestation of great psychic power, a total disorganisation of distinct colour perception and discrimination, while the evidence of brain strain and congestion was furnished by profuse nose bleeding coming on during the actual exercise of the psychic power. My attention having been turned in this direction, I found several instances of analogous colour vision disturbance in patients of mine who were haunted by subjective spectral figures, not dependent upon drink, opium, or similar exciting causes. I think I may safely say that in all these cases the cardiac innervation was imperfect—a sign of the general condition of the nervous system.

Some years after Dr. Purdon had the opportunity of observing the two sisters of this lady. These girls, whom he calls Miss K. C. and Miss E. C., were then twenty-four and eighteen years old respectively. The elder sister was affected in the left eye, and a *minus* glass corrected the error; the younger in the right eye, the correction being with a *plus* glass. Dr. Purdon's accounts of some of the experiments are given here because of their apparently great value. Coloured wools and coloured glasses of many shades were used, as well as polarised light passed through doubly refracting crystals.

April 29th, 1883, Miss K. C., a wonderful medium for all kinds of physical manifestations, was examined with the double image prism previous to a séance. She could see with the left eye but one image of a pencil mark ring on white paper, that one which was most refracted. She placed the point of a pencil a good way outside the circumference of the circle when asked to put it exactly in the centre. As the paper was moved the ring was unstable in its position. The prism showed two rings in the ordinary manner to the right eye. After the séance she could not see at all with the left eye. The right eye remained unaffected.

Miss E. C., before the séance, saw the two images through the double image prism, but much separated from each other. She also remarked, when she looked at the ground glass globe of the gas lamp, that one of the images, that which was most

\* "The Psychical Import of Variable Achromatopsia; an Original Research." By JOHN EDWARD PURDON, A.B., M.D., Cullman, Junior Counsellor of the Medical Association of the State of Alabama. Reprinted from the "Transactions" of 1892.

refracted, showed broad coloured bands taking up nearly the whole of the outline, in place of the normal mere edging of colour.

May 2nd. Miss K. C. could see only one image through the double image prism held to the left eye. When that eye was supplied with a seven inch *minus* glass she saw both images quite well. An experiment was then made with plates of selenite between two Nicol's prisms. The colour of the purple and greenish yellow selenite were called blue and yellow, but when the true blue and yellow selenite was placed between the two Nicol's prisms the colours were not recognized at all. Thus it appears that red and green, which were components of the purple and greenish yellow, were unperceived in the first pair of colours, while the blue and yellow, the *inferred* perception after such abstraction, were not perceived when *directly* presented in the second pair of selenite colours. After the *séance*, which was a very good one, the medium could not see with the left eye; the correcting concave glass, which was useful before the *séance*, having, after it was over, no effect in restoring her sight. The circulation, judging from the radial pulse, was weaker on the left side than on the right after the *séance*, and neither ring could be seen through the double image prism.

Miss E. C. was examined before the *séance* with the double image prism and also with the selenite plates. She saw the two images correctly, and also the colours, but afterwards, though she could see the two images through the prism, she had lost all sensibility for colour on the affected side. Both the young ladies were examined with the coloured wools after the *séance*; they had lost all power of distinction.

May 6th.—Miss K. C. was examined in good light before the *séance*. She had remarked while out walking with me that red and yellow tulips appeared to her as "grey." Examined with the coloured wools—red, dark red, blue, dark blue, light blue, yellow and blue-green were all called "grey." A seven-inch *minus* glass corrected the achromatopsia completely. When using the double image prism she saw but one ring with the left eye, but with the *minus* glass added she saw both rings. When a beam of polarized light from a Nicol's prism was passed through plates of selenite and the double image prism added to complete the combination, she saw the double beam in complementary colours with the right eye, its normal appearance, but to the left eye it showed as a single colourless beam. This was true for the blue-yellow selenite, and also for the red-green, or, more properly, blue-red and yellow-green; a single colourless image was in all cases perceived. When, however, the left eye was armed with the seven-inch *minus* or concave glass, the vision of the left eye was exactly the same as the right. After the *séance* (and I may remark that all the *séances* here referred to were satisfactory in the way of manifestations of extraordinary activity), she could not see at all with the left eye; neither colour nor ray vision remained. The glass so marked before in its effect did not restore the colour of the wools, which were all described as "greys."

A check experiment was then tried. On overlapping one of the images of a piece of green glass, looked at through the double image prism, on one of those of a piece of red glass placed near it, both being held up against the light, she did not perceive the change that under ordinary circumstances is due to the superposition of lights of different colours, she simply experienced the sensation of redness, the green being entirely absent from her apperception. The images of blue and yellow glass overlapped a "grey" without any change being noticed. The eye was then reinforced by a strong convex glass, and she saw all the coloured objects when brought to a distance of four inches from the eye—the green required to be brought nearest. Outside of that distance the red alone was seen as a diffused light red. When tried with the selenite plates she saw the red-violet and yellowish-green as violet and yellow, using her sound left eye, but with the right eye, that which was the peculiar one, she saw only the red or red-purple shade, the yellowish-green complementary being entirely absent.

This young lady was examined after the *séance*, during which she was for a short time "entranced." It was found that she had lost all colour sensation on the left side. The double image prism showed double images without colour, the wools were all "grey" to the left eye. She remarked that the double images of a pencil mark ring as seen by the left eye appeared much larger than those seen by the right eye. They had to be brought much nearer to the eye before their circumferences touched than in the case of those seen by the right eye; say about five inches in the former case, and ten in the latter.

Before the *séance* this distance was the same for both eyes, as I had noticed after careful observation.

Dr. Purdon also found that every member of this family, including the mother, three daughters, and one son, were more or less subjects of abnormal colour sensibility. The conclusions to which Dr. Purdon comes are so very important that they are given in full:—

1st.—Nervous states, with a tendency to hysteria, may be accompanied by a derangement of accommodation in one or both eyes, which is indicative of a more general defect of "attention" on the part of the automatic centres of the brain, whereby the elements of sensation are generally combined into higher psychical complexes. Observation with the ophthalmoscope and otherwise led me to the belief that functional inactivity depends rather upon a deficient supply of blood than upon direct inhibition. I found that forced attention restored the visual function in one of the sisters when I used a distorting instrument, "Stokes' lens," to excite her curiosity when looking at small type.

2nd.—The existence of this state is a predisposing cause in the manifesting of psychic phenomena, such as are usually shown by respectable mediums under test conditions, at least in the

instances of the young ladies here referred to; while the nose bleeding and the aggravation of visual defects in them gave direct evidence of congestion or stasis of blood in the brain and probably also of anemia in varying and unknown degrees, the latter supposition being supported by the trains of objective nervous symptoms so commonly seen in the case of "mediums" during "manifestation."

3rd.—The actual occurrence of extraordinary psychical events being provisionally granted for the sake of an application of physiological theory, it appears very probable that the relationship of the cerebral cortex to the muscular system is profoundly modified, and to such an extent that psychical states find other modes of expression than those depending upon the mechanical influence of a visible and tangible intervening substance, the nervous system being thereby placed in a more direct relationship with the space content.

The correlation of the visual and muscular systems being found by observation and experiment to have been interfered with, it is allowable to speculate upon possible manifestations of psychical activity in which heat does not play so prominent a part on the physical side of the sequence, other modes of vibratory action taking its place, with a corresponding change in the psychical chain. There is a complete analogy afforded in the region of mechanical philosophy when physicists attempt

the direct transformation of latent energy without the intervention of the steam (heat) engine, muselo being a heat engine, and the most economical that we know of.

The vast importance of these last conclusions seems a very valid reason for giving prominence to this piece of scientific research.

**SUSTENTATION FUND.**

We gratefully acknowledge the following contributions, and hope that our friends will all give what they can, whether much or little. Remittances should be sent to the Treasurer, Mr. H. Withall, Gravel Lane, Southwark, London, S.E. :-

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**QUESTIONS AND ANSWERS.**

Under this heading we propose, at the request of several subscribers, to give from time to time such questions as may reach us—provided we deem them of a profitable character—with a view to their being answered, not necessarily by the Editor, but preferably by our readers. Both questions and answers should be stated clearly and succinctly, and in the replies the questions should be indicated by the number.

We shall be glad to receive from our readers replies to Questions 5 and 6 which appeared in our last week's issue.

We are struck with something supposed to be great in power, in intellect, or in goodness. We anticipate important effects to follow; as we do so corresponding feelings rise, and surge, and swell. When the objects or consequences are good admiration and wonder may become moral in their nature. They may become a veneration for all that is excellent towards the aged, the ancient, the grand. The *nil admirari* school may seem very wise, and may boast that they are never deceived, but, as they have no *beau ideal*, they never accomplish anything truly great. Wonder opens our eyes, and fixes them on something high, to which it would elevate us. It is an essential element in all truly exalted characters, and leads on to reverence and awe. It enters largely into the admiration and worship which we pay to God.—McCOSH.

**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.*

**Dreams and Visions.**

SIR,—Some of your readers may find the following account interesting. I dreamed I saw a beautiful garden, which I supposed to belong to me, and that two strange horses, having strayed into this garden, were trampling down the flowers, tearing up the shrubs, wandering about the lawns, and committing havoc generally. I went into the garden, threw stones at them, and drove them out. This finished the first dream or vision. The next was this. I thought I had a severe kind of ulcer on my arm, black and dreadful to look at. I put it into some clear water, and it immediately changed; all the evil was washed away, and it healed up. The interpretation is this. I had got a number of strange Arian notions into my head, and for the last six months had been studying and examining these ideas. I then came to certain conclusions respecting them, believing these Arian notions to be false, and wishing to know if I were correct or not, I prayed to Jesus to let me understand if I were right. The garden represented my mind, the dark horse the fallacious ideas, and the other, a kind of iron grey, false and correct ideas mixed, and the expulsion that I was correct in getting rid of them. In the second, the pure water means the living water, or the truth of the Word, by which the erroneous ideas had been cleared away. After this I came to myself, and heard the spirit rappings on the furniture of the room. This was to call my attention to their source and importance—by an undeveloped medium. H. C.

**The True Church of Christ.**

SIR,—Will you allow me to say that in using the words I did in regard to Madame de Steiger's supposed wishes, I only meant by "enforce" to teach strongly, using magic as a means? I have no fear whatever about the people of this country ever again being subjected to authority in regard to religion, much as thousands of religious teachers wish it, Madame de Steiger amongst the number, according to her own words in her first letter to you on the subject. What I do fear, and see going on around me in very many cases, is the re-action from authoritative teaching about God's wrath and eternal punishment leading to too great licence by those who reject it, while those who honestly accept it are made sad, and in many cases driven into lunatic asylums or suicide.

I am glad to learn that Madame de Steiger can appreciate Mrs. Penny's "profound and intricate discussion on The Image." I tried hard to understand it myself, but gave it up at last as a bad job, muttering to myself something about "darkening counsel by words without knowledge," but then I am but a "wayfaring man," who does not object to being taught by others (see Madame De Steiger's letter, January 14th inst.), provided it is something worth knowing, and expressed in language that can be "understood." Paul taught the Corinthians that "God hath chosen the foolish things of the world to confound the wise," whilst his Master declared that "out of the mouth of babes and sucklings God hath perfected praise," and I, though thought a fool by some I know for doing so, teach that which Moses did, viz., "ye shall therefore keep my statutes and my judgments, which if a man do, he shall live in them; I am the Lord," and as I have elsewhere said, "His commandments are not grievous, nor hard to be understood of the people," and therefore require neither wise men, nor magicians, nor priests to enforce them by dogma and doctrine. T. L. HENLY.

**Astral Influences.**

SIR,—One feels grateful to "C.C.M." for his answers to questions 1 and 2, as, in fact, for all he writes in "LIGHT"; and, if not trespassing on his time and good nature, one would like to ask him if he can suggest an explanation as to the reason why, astrologically, the place of birth so materially affects the character and "destiny" of a child.

In answering question 1, "C.C.M." says: "The perisprit or fluidic body is conceived as microcosmically qualified by all the influences of the spirit of Nature prevailing at generation. These influences proceed from their *foci*, the planets and stars, their combined character at any given moment being astrologically ascertained by the 'figure' of the heavens at such time."

To minds not experimentally acquainted with astrology these remarks may imply that the differences in the nature and

composition of the "perisprit" were solely dependent upon the ever-varying changes of the planets and stars amongst themselves. From which conclusion it would follow that a child born at a given moment in any latitude or longitude on the earth's surface, thus becoming an embodiment (astrally) of "the influences of the spirit of nature (then) prevailing," would acquire the same character if born in one place as if born in another. Whereas it is found that *local time*, which gives the positions of the planets and stars in relation to a definite locality on the earth's surface, is a more potent factor, if one may so speak of it, than the different aspects of the heavenly bodies among themselves. For I take it that the "figure" of the heavens by means of which we ascertain the "combined character, at any given moment, of these influences," refers to the usual astrological horoscope—a purely local construction as to its most important bearings in the child then born.

503, Intake road, Sheffield.

C. J. BARKER.

P.S.—As the figure for the time of the birth of a human being is more easily obtainable than the figure for the time of generation one may be permitted to take the former in preference to the latter as an example. The principle involved is identical in both.

In reply to the above, I would first submit that the terms of my answer in "LIGHT," which was made as brief as possible, sufficiently refer to the modification of astral influences by the "mundane" positions of the planets, &c. For that is what I meant, and could only mean, by saying that their combined character is "astrologically ascertained by the figure of the heavens." There would be no occasion for a "figure" if we considered only the zodiacal positions of the planets, *inter se*. But the "figure" is of course different at the same time in different places.

The question now put is, "Why, astrologically, the place of birth so materially affects the character and destiny of a child!"

Answer.—Astrology, as practised, does not recognise the influence of the place of birth, otherwise than as the place determines the figure of birth or horoscope. A child born in Glasgow, N.B., for instance, at noon on any day would have about the same figure of birth as one born in Moscow nearly three hours earlier (which would be noon at Moscow), and the judgment of the two horoscopes would be the same, allowing, of course, for the differences of longitude of sun, moon, and the lighter planets, represented by the difference of time. Their "mundane" positions, or meridian distances, would be about the same in both cases, except the moon's. But supposing the question to refer to the specific influence of the horoscope, the explanation is to be found (1), in the special qualification of the sign and even degree ascending; (2), in the division of the twelve "houses" representing different interests and relations of life. But the only succinct explanation I can give of these matters is contained in the two words, *Microcosmic Correspondence*.—C.C.M.

#### The Troubles of a Would-be Neophyte.

SIR,—Grave doubts and difficulties in almost all cases assail the early and perhaps enthusiastic inquirer into Spiritualistic matters, and these doubts and difficulties often persist after lengthened study and correctly-attempted development.

First, there is the doubt concerning the  *motive*  of the medium. This motive most frequently is found to be a pecuniary one, for the sances are, as a rule, well attended, and a fee (not always inconsiderable) is demanded. Many mediums indeed profess not to make any fixed charge, but intimate indirectly that each person present is expected to contribute a certain sum. The medium may, however, be strictly honest, but still human nature being what it is, there is always considerable danger of the perversion of that honesty to be feared. Perhaps after all, they (the mediums) should be well paid, considering that serious results as to health occur to mediums in later life. This difficulty might be met by a Spiritualistic Society paying a fair salary to trustworthy mediums, and thus securing to its members, and the public generally, reliable information (if possible) and precise means of investigation.

Another motive is the love of notoriety, and of the admiration gained by the possession of so-called supernatural qualities. True, it may serve as a pastime and as a means of enlargement of their social circle, but does it advance our general knowledge?

But, given a thoroughly reliable honest medium, with no reason for favouring deception, a doubt then comes as to the trustworthiness of statements made through his agency. At a public seance the trance clairvoyant gives long, and what would appear to be, accurate descriptions of two, three, or more spirit forms, asserted to be connected somehow with each sitter present. Of these the recognition probably would not exceed one in twenty. Why is this? Is it inaccuracy of description by the control, or stupidity, or forgetfulness on the part of the inquirer? There is, no doubt, a want of consensus amongst the different controls appearing through mediums as to actual facts connected with the next world. Why should this be? How frequently are future events incorrectly foretold! Why are they told at all if there is any uncertainty? If one prognostication proves untrue, how can another be relied upon? Look at a few of the various excuses given for incorrect answers: "The conditions were not favourable, or were upset by the presence of sceptics," a good all-round excuse, because incapable of proof. Again, "All are liable to make mistakes; spirits are not infallible." Where, then, is the superiority of Spiritualistic prophecies over earthly ones? Have they no greater weight than those of phrenology, palmistry, or astrology? The very fact that excuses are necessary raises serious doubts in the mind.

Next comes the momentous question of identity. Has it not occurred to all inquirers that on test questions being put to the communicating spirit they could not be answered, and so it has been discovered that the name given was a false one, and that there was impersonation? If the test questions happened to be correctly replied to, this has been considered to be sufficient identification, not only for that time, but also for all subsequent meetings, although the matter of impersonation is known to be common. Such blind confidence in the face of these facts is hardly wise or commendable. The doubt of identity, then, must greatly affect the reliability of statements made.

And lastly comes the doubt of utility. Read the published reports of sances held evening after evening, where similar manifestations are repeated again and again. One is bound to ask, where is the advantage gained or useful knowledge acquired to compensate for the time spent? "Time" oftentimes is the Scriptural "talent" committed to our care. How have we used it? Could it not have been used more profitably than in seeking after mysteries, which seem destined to be wrapped in the darkest uncertainty and doubt, and to avoid any successful solution? A DISPIRITED SPIRITUALISTIC INQUIRER.

[This is inserted, as it probably represents the state of mind of a good many people; nevertheless some acquaintance with the best literature of the subject might be of advantage.—ED. "LIGHT."]

#### The Substance of Existence.

SIR,—Your correspondent, Mr. Edward Maitland, is obliging enough to favour with a metaphysical contribution "the more philosophically minded of your readers," among whom I cannot even pretend to be classed, as I fail altogether to appreciate the "solution" of the problem with which he deals, although he himself seems completely satisfied with it; in fact, his elucidation is to me "confusion worse confounded."

He starts with the astounding fallacy that manifestation and generation are synonymous with creation!—a metaphysical argumentative outrage that vitiates the whole of his argument. Surely generation and manifestation are very distinct from creation, as before anything can generate it must first be created. Permit me further to analyse your correspondent's obscure explanation. First, we are told that the source of all things is "original unity"; but in the next sentence it appears that nothing can be produced without "an original duality."

"Duality subsists in the unity"; therefore I presume that "original unity," being the primary source, must take precedence of "original duality," which is consequently subordinate to, and not co-ordinate with, "original unity." But we are told that "duality which subsists in the unity consists of force and substance." Here we may rightly inquire, What are "force and substance"? Surely they are themselves products of creative power; and as far as Mr. Maitland's views extend, for he says nothing to the contrary, they may be merely blind, unreasoning, unintelligent  *somethings* ; and these principles, forsooth, are set to work to create a universe! "Substance is not matter, but matter is the appearance or phenomenon produced by the operation of force upon sub-

stance." I would ask, What is phenomenon? Is it substance or shadow? It must be one or the other. Is there not material substance as well as spiritual substance? If force acts upon substance, we are bound to consider them to be two distinct existences. If they are distinct, how did they severally originate? We cannot admit that one produced the other. Again:—

Since substance is spirit, matter is definable as spirit projected by Divine Will into conditions and limitations, and made externally cognisable.

"External" to what? "Conditions and limitations." Where did they come from? Evidently from some source independent of the "substance" which they modify; and the faculty which cognises them is surely another independent potentate. Once more:—

Being spirit, matter is capable of reverting to the condition of spirit, ceasing to be matter.

This *ipse dixit* I flatly and categorically repudiate. There is not a particle of evidence to show that matter ever ceases to be matter. It may be disintegrated, evaporated, rendered invisible, but in some condition matter will remain to all eternity, so far as we have any knowledge.

Mr. Maitland asserts that this reversion of matter to spirit is wrought "through the operation of force, the direction only being changed from outwards to inwards," &c.; but he omits to inform us how "the change of direction" is effected, and we are lamentably in the dark to understand how a mere "change of direction" can produce such a marvellous result as that of converting matter into spirit.

Mr. Maitland appears, to my simple mind, to be rather shaky in his ideas of "entities." He tells us that "force and substance" are the two first principles in every entity, but at the conclusion of the same paragraph it is asserted "that force, substance, and phenomenon are one entity."

All this mental entanglement might be avoided by accepting the great truth which can be understood by every intelligent mind, that in the grand march of cause and effect the supreme place is occupied by the omnipotent, omniscient, omnipresent Almighty God, the Creator of all things. He made spiritual substance and material substance; by His everlasting laws He regulates and governs His creations, and gives to His intelligent creatures the power of utilising the forces of Nature, which He alone originated, and He also grants to us sufficient revelations of His will to enable us to conform our lives to His Divine guidance. More than this is idle speculation. As I have already discussed this subject more fully in my essay on "Transcendental Vagaries," I need not occupy more of your space on this occasion.

London, January 24th, 1893.

NEWTON CROSLAND.

#### Re-incarnation.

SIR,—Your correspondent "Equality" states that Re-incarnation is the "only key which meets every problem presented by human existence." I should very much like to know how it accounts for, if I may so put it, what is allegorically termed the first sin, and why man should give way so to vice and crime; also how re-birth again on this earth in a human frame can eradicate from the spirit of one who has led an evil life here before, the perverted conception of the why and the wherefore of this existence which was impressed upon it by the acts of its previous life, without total annihilation.

The stumbling-block of most Re-incarnationists is, I think, that they do not grasp the fact that the difference between this world and the next is not one vast jump from one end of existence to the other, but simply a step forward in that direction.

Further, "Equality" says that the "principles of Theosophy rest, not on blind assertions, but on the concurrent testimony of generations of trained seers." By Theosophy I presume he means the present Buddhistical system and its seers, the Mahatmas. If so, several things have to be proved; first, that these seers exist, for the Society for Psychical Research has given us cogent reasons for doubting their objective reality; secondly, their claims to infallibility; thirdly, why the "concurrent testimony of generations of trained seers" is to be accepted, for we know that one powerful mind can influence another. This also applies to his attempted methods of verification. Fourthly, as these seers are trained, how do we know that they have been trained to represent the truth?

I thank those who have so kindly answered my query, but I should like to make a few remarks on Mr. Maitland's reply.

He says that the "original unity" is dual, for "generation is not of one but of twain." I must say that I fail to see the application of this aphorism to spirit, for pure spirit is uncreated, self-existent and formless, possessing absolute potentiality. Its first action is necessarily "thought," which I think I may consider as representing his "duality," for "thought" is equivalent to, or rather implies, vibration, which means attraction and repulsion or action and reaction. This "thought" is as formless as spirit, but is not allied to it in any other manner, though it is often called by that name.

CHARLES STRANGE.

SIR,—"Equality" says that I seem not to be aware that Re-incarnation is taught through many mediums. I recognise the fact, but do not consider such teaching conclusive on either side.

When we pass out of the earth-life some of our erroneous opinions are likely to persist for a time without rectification; and, especially with regard to this subject, we could not expect to speak from observation very soon after entering the next stage of existence. Your correspondent asserts that the principles of Theosophy rest on the concurrent testimony of generations of trained seers, who have proved that they possess extraordinary powers of psychic perception; also that Re-incarnation may be verified through acquaintance with those who remember past lives. Whether this is so or not, the persons to whom the remarks are addressed have no such evidence before them—not even as to the actual existence of the seers referred to.

If there is such evidence, surely it is due to the great body of earnest inquirers to produce it; no one is expected to believe in psychical or Spiritualistic phenomena on secondary testimony of this vague character. Moreover, the supposed recollection of past lives by certain persons would require corroboration to render it of value. When watching some occurrence, or visiting a place for the first time, it is not very unusual to feel that one has been through it all before at some bygone period, but obviously Re-incarnation would often fail to explain this impression, as, for instance, in the case of a concert at the Albert Hall.

Then, again, if the teachers from whom these doctrines emanate are infallible, how is it that the leaders of the movement have to some extent modified their views since the publication of the earlier treatises on the subject? This is so, especially as regards the possibility of actual communication with the true Ego during the first few years of posthumous existence.

I must say that "Equality's" rather lame argument, that animals do not suffer "nearly as much" as mankind, is no reply to my objection. Apparent injustice must be accounted for wholly or not at all. But then, he says, there is the law of evolution and compensation, and nothing suffers in vain. Very well, but, in that case, whence the necessity for the hypothesis of Re-incarnation?

Referring to the Devachanic state, he says it is far more real to those who enter it than physical life. This general statement, which has been made so often, is, however, entirely out of accord with the particular teachings which Theosophy lays down respecting it. We know that ordinary dreams are real to the dreamer, but we consider the state much inferior to waking life.

In reply to "C.C.M." I admit that I might have chosen a better illustration than the line through space. I would say that a thread of substance having a beginning but no end, or motion from a certain point and continuing for ever, is not an impossible conception, and that by analogy we may assume the possibility of immortality without pre-existence, or at least without pre-existing individuality.

Of course, it might be necessary to postulate some superior or antecedent force to cause or preserve such motion, but I am contending merely that the inseparableness of pre-existence and immortality is not a self-evident proposition. G. A. K.

SIR,—I notice that the advocacy of the above in your very ably conducted paper is in full swing once more. And I see a fresh theory is started by "Equality," viz., re-embodiment.

There is a class of mind that is never satisfied with the simple and the most apparent reason for things; it is only the far-fetched and the unprovable which appeals to it, and, in fact, seems to have a fascination for it.

Before advocates for repeated lives spent here write so dogmatically as does "Equality," surely it would be wiser for

them to have a *little* proof of the truth of what they talk about so earnestly.

Again, in addition to being objectionably dogmatic, there is a very strong tendency on their part to assume an air of superiority, and to treat those who want *facts* first, as being inferior in intellect, and as not yet having *reached* their level of thought. It may be gratifying to their pride to assume this superiority, but they must not expect others to grant it until they have shown more reasonable claim to it than the mere capacity for theorising.

It seems to me to be very materialistic, this argument for repeated return to the imperfect state of existence here; and the surprising part is that it is entertained by some who have had the advantage of communication with the world beyond, and have had opportunities of knowing what that life is like.

Why should spirits be dragged back to the undeveloped conditions of life here, to be buffeted about century after century, ignorant of all *past experience*? Those who have had the advantage of next world experience say that a spirit retains all that constituted individuality, and that it can advance much quicker and easier by being *released* from its physical counterpart with its earthly tendencies. What sense is there in bringing down the most advanced scholars to the A B C class again and again to work their way to the top? Where is the progress?

After all it seems to be "Love's labour lost" endeavouring to convince these people of the error of their ways. If it gives them pleasure, it does no one any harm, except to this extent—that a considerable amount of valuable space in "LIGHT" is apparently wasted.\*

Nottingham.

J. FRASER HEWES.

\* We entirely agree, and therefore beg that the correspondence may cease for the present.—Ed. "LIGHT."

## SOCIETY WORK.

*Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]*

18, CLARENDON-ROAD, WALTHAMSTOW.—An interesting discourse by one of Mr. Brailley's guides on "No Night There" was given on Sunday evening. Several musical friends also contributed solos. Sundays at 6.45 p.m.—W. E. BRAILLEY.

LONDON SPIRITUALIST FEDERATION, FEDERATION HALL, 359, EDGWARE-ROAD, W.—Next Sunday, at 7 p.m., Mr. Dever Summers will lecture on Spiritualism. On Sunday, February 5th, at 11 a.m., Mr. A. M. Rodger will commence a series of Sunday morning séances. Those who wish to join will please write to me at the hall.—A. F. TINDALL, A.T.C.L., Hon. Sec.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last, Mr. J. T. Dales, of Dulwich, delivered a very instructive discourse upon "Planetary Influences, a Key to the Mysteries of the Bible," with diagrams. Sunday next at 7 p.m. Mr. Wyndhoe. Tuesday at 8 p.m., Séance, Mrs. Mason. February 5th, Mr. H. Towns.—J. H. B., Hon. Sec.

SOUTH LONDON SPIRITUALIST SOCIETY, 311, CAMBERWELL NEW-ROAD, S.E.—Next Sunday anniversary séances and service at 11.30 a.m.; séance, Mr. G. D. Wyndhoe, at 3 p.m.; séance, Mrs. Bliss, of Forest Hill, at 7 p.m. On Tuesday, January 31st, tea and social meeting at 7 p.m. Tickets 6d. each. A hearty invitation to Spiritualists to participate in the day's exercises.—W. E. LONG, Conductor.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE.—This hall was well filled on Sunday to hear Mr. Carlyle Petersilea on "The Fallacy of Re-incarnation," and "Why I am a Spiritualist." The former was a reading from his own works, written automatically. Miss Everitt kindly gave a solo, "The Gate of Life." We were pleased to see Mr. and Mrs. Sadler, from Cardiff, and Mr. J. Robertson, of Glasgow, present. Sunday next, at 11 a.m., Mr. H. Towns, séance; 7 p.m., Mr. J. Robertson, of Glasgow, or Mr. Cooper. February 5th, local speakers.—C. J. HUNT.

PECKHAM SOCIETY OF SPIRITUALISTS, WINCHESTER HALL, 33, HIGH-STREET.—The President, in opening the service on Sunday, remarked upon the acute criticism on religious subjects, such as "Is Christianity Played Out?" "The New Spiritualism," and the "Morality of Spiritualism," being discussed in the papers. Mr. Edwards's lecture on the "Life and Work of Thomas Paine" was listened to with interest and attention. In the morning Mr. Veitch opened the discussion on "Solar Myths and Christianity." Sunday next, "The New Spiritualism."—J. T. AUDY.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Service each Sunday at 7 p.m. Speaker for next Sunday, Mr. C. Hardingham;

subject, "Modern Conjurers and Spiritualism." Mr. James Burns gave his lantern lecture at the Workmen's Hall, Stratford, on Saturday last to an audience of 400 persons, all creeds and denominations being well represented. The lecture was listened to with rapt attention, no dissentient voice being heard during its delivery. Mr. Carlyle Petersilea kindly gave some musical selections from the great masters on the grand piano, which were heartily appreciated and applauded. Mr. Burns and Mr. Petersilea both acknowledged that this was the largest and most appreciative audience they had met in London, which gives our president, Mr. J. Allen, and the committee much gratification. The committee tender their hearty thanks to Mr. J. Burns and to Mr. Petersilea for their valuable services.—J. RAINOW, Hon. Sec.

CARDIFF. On Friday evening, 20th inst., Mr. F. B. Chadwick delivered an able address before the Cardiff Photographic Society on the subject of "Spirit Photography." After considerable difficulty Mr. Chadwick had collected for the occasion a number of specimens, and these were eagerly scrutinised. Mr. Chadwick has previously addressed this society on the same subject, and as their present attitude towards it is a liberal one it is quite probable that steps will be taken by the Cardiff Psychological Society towards aiding them to obtain such photographs at first hand for themselves, which they are desirous of doing. A hearty vote of thanks was accorded Mr. Chadwick for his interesting lecture. On the 22nd inst. Mr. R. C. Daly gave an interesting address to the Psychological Society upon the "Present Status of Psychical Inquiry," showing the important advances recently made by many eminent thinkers in their statements of opinion on these matters. There was a good audience. An interesting after-séance was held, in which Mrs. Kelk and Miss F. Dunn kindly assisted.—E. A.

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, 6, Peckville-street North, Melbourne; Canada, Mr. Woodstock, "Water-nicho," Brookville; France, P. G. Leymarie, 1, Rue Chabannis, Paris; Germany, E. Schlosbaum, 65, Königgrätzer Str., Berlin, S.W.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelham, 682; India, Mr. Thomas Hutton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Ade, 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, White Post lane: Sunday, at 11 a.m., students' meeting; and the last Sunday in each month, at 7 p.m., inquirers' meeting. Friday, at 7.30 p.m., for Spiritualists only, "The Study of Spiritualism." And at 1, Winifred-road, Tuesday, at 7.30 p.m., inquirers' meeting. Also the first Sunday in each month, at 7 p.m., inquirers' meeting.

## NOTICE TO CORRESPONDENTS.

INQUIRER.—Please send name and address—in strict confidence.

J. MACKAY.—If the "publisher" of the book by Rutter on "Human Electricity" is sent, we may be able to make inquiries. We know of no other work on Human Electricity. With the present knowledge of the science, such works would probably be useless.

GLASGOW.—We beg to assure the friend who writes us anonymously from Glasgow, that we have no knowledge whatever of the matter to which he refers. No leaflets are ever inserted in copies of "LIGHT" with our sanction, and in the cases to which he alludes, the act is no doubt attributable to a newsagent through whose hands the journal passed.

To preach morals without mercy, ethics without atonement, progress without pardon—this is to create a dreamland out of present day fancies.—REV. S. PEARSON, M.A.

THE will of the weak man is not free; but the will of the strong man, the man who has got the habit of preferring sense to nonsense and virtue to vice, is a freed will, which one might very well spend all one's energies in achieving.—W. DEAN HOWELLS.

The springing up of Spiritualism and Theosophy on grounds burnt over by the fires of the orthodox hell, and right in the teeth of the east winds that blow from the cheerless seas of doubt, testify to the hunger of men for some assurance that the loved and departed are not also the lost. MINOR SAVAGE.

## SPECIAL NOTICE.

We beg to remind those Subscribers to "Light" and the London Spiritualist Alliance who have not already renewed their Subscriptions for 1893, that they should forward remittances at once to Mr. B. D. Godfrey, 2 Duke Street, Adelphi, W.C.