

Light:

A Journal devoted to the Highest Interests of Humanity both Here and Hereafter.

"LIGHT! MORE LIGHT!"—Goethe.

No. 103.—VOL. II.

SATURDAY, DECEMBER 23, 1882.

PRICE THREEPENCE.

CONTENTS.

Psychical Research	573	Epes Sargent and the Spirit	
Séances with Mr. Spriggs	573	Body	578
The Credulity of Incredulity	574	The Fairy Land of Mathematics	578
Our Relations with the Departed	574	Mesmerism	579
Theosophic Teachings	575	"Mary Jane"	580
Spirit Mesmerism	576	Spirit Teachings	581
Materialisation and the Human		The Sleep of Death	583
Body	577	Spiritualism in London and the	
Miss Lottie Fowler	577	Provinces	583

NOTES BY THE WAY.

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

The general meeting of the Society for Psychical Research was extremely attractive. The President's opening address dealt with Press criticisms in a very happy manner. The reports of Committees shewed an activity in every department of research, and were remarkable for their value as something more than ephemeral records of work. The Haunted House Committee's Report, which quoted (as mere instances) two cases out of many which had come under the notice of the Committee, has drawn the following intelligent and instructive criticism from the *Pall Mall Gazette*. It is a worthy pendant to the original comments of the same journal on the formation of the Society, and as such merits preservation. The *Pall Mall Gazette* on Psychical Research will soon become historic.

"Whatever may be the achievements of the Psychical Research Society in other directions, it does not seem to be making much way with regard to ghosts. In his paper on this subject read last Saturday, Mr. Podmore, we are informed, 'remarked upon the difficulty in the way of research of this kind from the infrequency and irregularity of the appearances of real or supposed ghosts.' It is quite natural that ghosts, who have always derived their popularity from their bold defiance of natural laws, should be as irregular as possible when threatened with an investigation which is to reduce them to the dull level of scientific phenomena. What ghost with any human feeling left in him would not be as capricious as ever he could under the circumstances? It is not surprising, therefore, that the society has as yet only succeeded in persuading two ghost stories of the 'good old-fashioned type' to offer themselves for examination, and that these were only 'reasonably thrilling.' Oddly enough, we are not told whether these two passed or were plucked, so it is impossible to say whether there are any certificated ghosts going about at this moment. But in any case there seems reason to fear that the society, unless it consents to make its examinations less stiff, may soon have to abandon them for want of candidates."

Such criticism in a journal that prides itself (and rightly) on its general accuracy, suggests the reflection that a considerable space must be travelled before facts that are instinctively repulsive can be expected to receive fair treatment. When materialists or writers of the type of the *Pall Mall*, who, probably, are Positivist rather than Materialist, can overcome their natural repugnance to any attempt at a demonstration of their possible possession of a soul or spirit, they will view these things in another way. They may realise then that the care spent, amidst scientific applause, on the habits of a minute beetle, or the disentanglement of a geological problem, is fully as well spent as an attempt to solve, on the lines of exact science, the problem that most concerns mankind, and which the most educated portion of mankind is least inclined to take on faith.

I detailed last week some very remarkable cases of materialisation in the house of Mr. Rees Lewis at Cardiff, through the mediumship of Mr. Spriggs. An instructive part of the story remains to be told. After four years of success some members of the circle craved for publicity. They wished to engage a hall, to admit strangers, to make a sensation, to gain notoriety. As a consequence, the phenomena deteriorated, and the flow of them was interrupted. The wonder-seekers had their day, and the result was disastrous. At this time Mr. Spriggs accepted an

invitation to go to Australia, where he has since acted as medium with much success. Before he went Mr. Lewis prevailed on him to sit with a private circle for the purpose of raising the tone of his mediumship, which had suffered deterioration. The result was a very interesting development of other phases of mediumship, such as the direct voice and the importation of various objects, flowers, fruit, &c., into closed rooms. The moral that Mr. Rees Lewis's experiences teach is clearly that adequate care is necessary in the formation of a circle, its healthy condition, and its permanence, as well as in the state of the medium and the conditions of observation. Until it is realised that a single incongruous element may spoil everything, as one "dead fly maketh the ointment of the apothecary to stink," we cannot boast of our spiritual knowledge. Constant change in the composition of a circle must introduce new elements which need assimilation; but before this is effected (if it can be), they are gone, and others take their place. Till we see that this is in itself almost prohibitory of success, we have made little progress in knowledge.

Then, in respect of the method of "Spirit-snatching," of which enough has been said, Mr. Lewis relates an instructive piece of experience. On one occasion the medium was transfigured. The controlling Spirit brought him out, quite unconscious, "and clothed from head to foot with white drapery." How obtained? Mr. Lewis is positive that the room contained no such drapery, which, indeed, must have been found by the search of the medium and the apartment, which any stranger was at liberty to make. On another occasion a stranger, new to the phenomena, suddenly exclaimed, on seeing the form, "I am sure that is Spriggs!" The form stood still a few moments, and slowly entered the room where the medium sat. "I" (Mr. Lewis) "was requested to enter the room and to make mesmeric passes over the medium. I thought he was dead. I immediately called for assistance, and carried him out to the light, and found his mouth, nose, and beard covered with blood, and it was a considerable time before he could be restored to consciousness."

In the former case the Spirit-snatcher would have grasped the medium dressed up. In the latter the shock seems to have acted, in a way unknown to us, on the medium. Whence was the blood? Was the material for materialisation, which, there is good evidence, is abstracted from the medium, imperfectly returned to him? Was the rupture of some vessel due to the shock? We cannot tell; only we may see what intimate connection exists between medium and forms, and how absurd it is to treat them as separate and independent entities, instead of, as they are in fact, a dual presentation, the one part of which is intimately and vitally connected with the other. This has been repeatedly shewn, as, for instance, in the circle at Melbourne, where Mr. Spriggs is now sitting. Mr. Smart records that a materialised form called up the sitters one by one and placed one of their hands on the medium's head behind the curtain, while he, outside the curtain, held the other. When contact was so made it seemed that magnetic conditions were upset, and the "form" sustained a palpable shock. *

The *Athenæum* quotes from Lady Bloomfield's Reminiscences, one of her ghost stories and tales regarding mesmerism. "Princess Schwartzenberg perished at Paris, in the great fire which took place at the Austrian Embassy. She had left her youngest children at Vienna. The Cardinal, being then a baby of six months old, was in his cradle one night, when suddenly his nurse, an old and very respectable, but by no means either a clever or imaginative woman, fell down on her knees and exclaimed, 'Jesu, Maria, Joseph! there is the figure of the Princess, standing over the baby's cradle.' Several nursery-maids, who were in the room, heard the exclamation, though

* Medium September 8th, 1882.

they saw nothing, but to her dying day the nurse affirmed the truth of the vision, and, there being no telegraphs then, it was not for many days after that the news of the Princess Schwartzberg's untimely fate reached Vienna."

"Golden Thoughts" * are the outcome of a pious and devotional mind, and will be acceptable to those like-minded. There is throughout the little book a spirit of simple and sincere piety that disarms anything like rude criticism. That which has infused into the mind of the writer thoughts and aspirations such as those which she gives utterance to, is an elevating influence. It may be that a Saturday Reviewer would find material for a congenial scoff in this little book; but I would rather have the simplicity of the writer than the superior cleverness of the Reviewer. Spiritualism, at any rate, has been to her a Gospel of glad tidings.

M.A. (OXON).

THE CREDULITY OF INCREDULITY.

To the Editor of "LIGHT."

SIR,—Muslin or drapery being found in the possession of a medium at a disorderly séance is considered by Mr. Shorter and others as conclusive proof of fraud. At the risk of being considered a "crazy enthusiast," allow me to state that my observations and experience convince me that Mr. Shorter's conclusion is, in some cases, at least, an incorrect one. I have little time and less fancy for indulging in controversy, but with your permission will make a few observations before taking leave of the subject.

Spiritualists, I believe, are assured of the existence of powers above or beyond the normal powers of mediums. If we grant this then I would ask, Are we in such a position as will enable us to say where these powers end? If we cannot limit or define such powers, then in view of many equally as wonderful occurrences the reality of which most of us do not doubt, is there anything illogical or unphilosophical in assuming that as Spirits, as they are called, have power, say, to write between closed slates, &c., &c., they also have power to introduce muslin into a room where it is needed by them, or to manufacture it (the latter not more wonderful than materialising a hand), and then, their arrangements or orderly conditions being suddenly interfered with, leaving it on or about the person of the medium? The medium's immediate safety would naturally be the first care of the controls; the drapery would have to take care of itself, and in a hostile circle it would not be much matter for wonder if the controls endeavoured for the time being to conceal it. In dematerialisation in the ordinary course, it is not the head or the foot of the "form" which is the last to disappear, but it is invariably the drapery. Considerations such as these, and experiences of various kinds, into the details of which I cannot now enter, make the difference in opinion between Mr. Shorter and myself as to what constitutes "plain and palpable imposture." Is not the "credulity of incredulity" quite as objectionable as the credulity of unlimited faith, and is there not a happy medium? It may not be wisdom in every case to "cut the knot" we cannot for the time being untie.

It may be urged that Spirits in their operations ought not to place their mediums in such positions as to give rise to misunderstandings, but to this it may be replied that Spirits are struggling with difficulties, even as we are; in these matters, and as has been often pointed out, the blame really rests more with those Spiritualists who constitute circles so indifferently. Physical manifestations are to be had under conditions which admit of no cavil, and I believe without injury to health; consequently I hold that the professional medium, like the professional anything else, may be, and often is, a useful and honoured member of society.

J. WALTON.

Newcastle-on-Tyne, December 18th, 1882.

FACTS *versus* PHILOSOPHY.—Some of our readers write that they would like to see in "LIGHT" more facts and less philosophy. But we cannot invent facts! If our friends who have had personal experience of facts, would be as generous in their contributions as the "philosophers" are, the interest in our pages would be, no doubt, more equally divided. Well authenticated facts are always acceptable, and people who have them do wrong to withhold them from publicity. They will be welcomed by none more than by the "philosophers" themselves.

* "Golden Thoughts in Quiet Moments." (London: J. Burns, 15, Southampton-row.)

OUR RELATIONSHIP WITH THE DEPARTED.

"He who believes anything, is on his way to believe a good deal more—for faith is not an operation that takes its stand, and says, 'Thus far and no further.' Its natural movement is forwards, and it is even too apt to think small difficulties of no account."

Let us handle the matter of "Virgin worship" in a rational, cold-blooded manner, not shrinking from consequences. Is the Mother of our Lord now existing? Yes, I believe that all fathers, mothers, sons and daughters are now existing. Nature has disposed of their bodies, but their souls remain—so I read in Homer, in Virgil, and the Bible. Their existence, I am permitted to believe, is a conscious and active existence. Is there, indeed, a great cloud of witnesses all about us? Do our forefathers commune with our thoughts in our own houses? Do the old saints assist at our worship, our old statesmen in our cabinets and councils? Do our long line of sovereigns still sit on thrones over us? Indeed, are we ourselves but the visible ranks of a vast army resembling the armies of modern warfare, that never shew themselves, but do their work?

It is true there is next to nothing said in the New Testament as to the state of the departed and their co-operating in human affairs. Their minds were so full of the second coming of the Lord they none of them expected to die. There is nothing positive and nothing negative; nature is left to take its course; its tendency has always been positive, for wherever men have had proper affections and high intelligence, they have almost invariably believed the great and good departed to be interested in human affairs and accessible to human approaches; potent for good, indeed, occasionally for ill. Churchyard epitaphs often express the belief that the departed wife will still aid the lonely husband and the departed daughter still comfort the parent's weeping eyes!

Will fathers still be fathers? Mothers still mothers? Sons and daughters still the same? Will the *greater* faculties, and virtues, and positions, be glorified and perpetuated? I had ever thought it must be so, for it is inconceivable that they should be suddenly determined, like the compact between our poor material elements and our common earthly engagements. Are not our relations part of our identity, and how can a man be the same if not only everything about him and his tabernacle, but his spiritual identity, is to be changed, nothing surviving but a "character," whatever that may be? I am aware that what is called a vigorous understanding and a "muscular" Christianity will, on this English soil, reject all such speculations; but I could never be sure that they would not also reject everything beyond the range of the senses. Doubtless are very apt to stay just where they are, doubting for ever, certainly in this world—possibly to their great loss in the next also. Believers are apt to believe too much. But they who are resolute to disbelieve whenever they think *they may*, go on believing less and less till they believe nothing at all. But we all of us know that with the vast majority there is no such thing as argument. They walk in lines of habit and custom and tradition, doing as and thinking as others do. And if this habit is interrupted they know not what to think. And these days everybody is not permitted to live the life of unthinkingness. We find ourselves compelled to define our beliefs and to attack as well as defend them. "Belief" is the child of the will. People believe what they wish to believe, and they wish to believe what suits their interests, their tastes, their prejudices. Other views, other arguments, may be implanted in them to-day, but only to be found dead to-morrow. Whatever finds its way unto them requires food, and if the food be not there, the ungenial and really unwelcome intruder dies for lack of it. Faith must grow and develop or disappear, and its growth must be by the accretion of kindred elements. People do not like to be told they believe what they wish to believe, and what suits their temper and cards. But they are nevertheless angry at the beliefs of those about them. They are not angry with the man who is simply a member of some unchanging order, one herring in a shoal, one worm in a coral reef, one leaf on a tree. They are angry with the man who has a will and taste of his own, which will and taste clash with theirs. Everyone who is not born, and bred, and tied, and wedded to a system must measure things for himself, but his measure will be very much what he likes, and what, therefore, he wills.—*Mozley's Reminiscences*, vol. II., p. 352.

The art of pleasing is not necessarily the art of deceiving.

THEOSOPHIC TEACHINGS.

By the Hon. Roden Noel.

No. II.

In his second paper "C. C. M." explains what he means by "matter." Whether his instructors, and their authorised expounders will accept his explanation as their own, we do not know. One would not have supposed that such ultra-idealists views of "matter" were those of "C. C. M.," had he not now told us. And, of course, I accept his definition of his own words in the use of such phrases as "thought, memory, and will, are the energies of the brain." But, perhaps, one can hardly be blamed for not knowing beforehand that, when the terminology of materialism is used, the writer is using it in the sense of idealism. "Ultra-idealists," I say, because "C. C. M." appears hardly to distinguish between ourselves, and matter as objects in reflection—matter is to him an object of thought, he now explains. But I think our notion of matter distinctively implies sensible qualities in space and time, regarded not as our notion, but as something external to us, and opposed to us. We may argue that, if it is external to us individually, then, since it is also a complex notion, necessarily constructed by a mind, a unity of experience with certain qualifying and quantifying functions, it can only be a notion of similar minds. I should not have gathered from his first article that this was "C. C. M.'s" idea of matter, but now I accept his explanation. What he argues here is that every subject implies an object. This I also have maintained in the third of my papers in "LIGHT." I regard it as an elementary truth. But if this is true, it must surely be equally true that every object implies a subject. Yet the Occultists and "C. C. M." in their "shell" appear to provide us with just this—an object without a subject. For "C. C. M." expressly tells us that the shell is not a conscious subject—yet it is conscious; so it must be a conscious object. But the idealism of "C. C. M." ought not to admit the possibility of such a monster. For I have argued already that even in the most rudimentary consciousness there must be discrimination of feelings, and therefore an implicit subject discriminating them. Can "C. C. M." really imagine a cluster of memories unattached to a rememberer and gadding about all alone with an airy body—behaviour most improper and inconceivable!

He defends here the statement of the "Fragments" that the individual is constituted by the union of the spirit with matter. Now I can scarcely believe that Occultists in general, Eliphas Levi, or Madame Blavatsky, or the writer of "Fragments" mean by matter anything like what "C. C. M." tell us he means. Their language suggests something so very different, in fact, the ordinary notion of so-called common sense. Orientals are not idealists in the Western sense, though they may possibly accept the defence of their able Western advocate.* But let us take the sentence defended by "C. C. M.," as really having such a meaning. Then if matter means here the object of a subject's consciousness, why should individuality ever cease, as these writers are so anxious to prove it will? Why should the spirit ever cease to have an object of cognition? Since it must be always present to itself, it must always have itself for object—its own subjective states, even if no outer object; but the former would be sufficient, according to the present definition, to give the sense of individuality. And resistance, or independence of an object in space, is sufficient to give matter in the ordinary sense. Why should it cease to know both this and other individual intelligences, and its own subjective states, or ideas, which, as "C. C. M." rightly points out, are objects to it? So far as these may be connected with the phenomenon of an astral body, the inference in regard to it would seem to be rather that we shall continue to cognise such a phenomenon than that it will disappear, taking with it a great part of what so intimately belongs to us. Why should it? All this, as I must repeat again and again, may be transformed, but not extinguished, wasted, alienated from its own essential cause. And so far from the withdrawal of one object annihilating us, we cannot be self-conscious without many in succession. "C. C. M." proceeds

to touch upon some of the deepest problems that can be presented to us, and he treats them with marked ability. I find myself, however, diametrically opposed to him. He takes the lower psychic man as the matter, which the spirit proceeds to form into the higher spiritual man. This is quite the Aristotelian sense of the word as *potentiality*, material capable of form. And the Christian might accept this as a true account of regeneration. But he seems here to shift his ground again as regards the meaning of the word "matter." For the psychic man evidently implies subject as well as object. "Matter," then, here, is no longer mere object. However, we will again follow "C. C. M." in taking the word in this new Aristotelian sense. He does not even notice, far less attempt to answer, my argument that nothing can ever become explicitly what it is not already implicitly. I asked whether the unregenerate man is not identical with the regenerate, whether he has not undergone a change of which he is conscious? I argued that, if so, the change wrought must be, not from outside, but from inside. The spirit then, is not an element exterior to him, but implicit in him. I need scarcely repeat my arguments on this head, but "C. C. M." has not attempted to touch them. I urged that though the animal psychic men do not exhibit the characteristic virtues of the spiritual man, still, if you take the spirit as the highest principle of all, it is by virtue of this very spirit that the lower nature exists, and the spirit may be discerned in it both germinally, and symbolically by a purged, sympathetic vision, though, doubtless, not by the merely analytic unidealising understanding. "C. C. M.," like the rest of the Occultists, evidently thinks of the spirit as "overshadowing" only, not as the very substance of all existence.

We spoke of Occultist Calvinism; we may speak also of the Occultist *Dieu des Philosophes*. With the former, indeed, God is far from being a "bon Papa," sitting apart, but It is a Principle sitting apart: It seems not to be immanent. It has to come down like a *Deus ex machina*, and if It prefers, It can keep away. I always objected to that in the orthodox carpenter theory of creation—as when God is described by Young "bowling" the worlds flaming through the blue profound. And I equally object when it is a Principle only, believing that even an immanent Principle would be capable of little, but a Principle exterior to the world of still less. Yet "C. C. M.," at the end of his second paper, just admits that the spirit is the life of all—and again, later; but then he adds, "It is a question of consciousness." Precisely, it is just that—but consciousness of what? Why, of the fact, of the truth, that the spirit, and all which the word connotes, all its attributes, Love, Righteousness, Insight, are the substance and truth of us, at the root of our being, as of all being. And if they are so, how can any Oriental Occultist, or regenerate Christian, in the pride of his own little oil-lamp illumination, assert that the truth is for him and his fellows only, not for all, even the most rudimentary and degraded? that some are for ever incapable of rising to the privilege of knowing and enjoying what is the birthright of them all! He who does so proves thereby that his own boasted spiritual illumination is but a glimmer. He cannot pierce below the surface of things to the universal truth of being. The Sun is all-nourishing, all-beholding, though for awhile some among us may be pilgrims of the night. Precisely because the Universal is the truth of all, therefore if one single atom were to fail from the Universal, all would fall into ruin. Individuality is guaranteed by the Universal that supports it; guaranteed in its own ideal perfection, as function of the Divine whole.

And yet, what inconsistency in the Occultist camp! For "C. C. M." at the same time maintains that the true self is universal, not individual. Why, surely, then, if the Universal be the true self of every individual, his *noumenon*, as "C. C. M." believes, every individual ought to be capable of knowing his own true self, possibly not now, but at least later? And how can the true self of each be spoken of as only "overshadowing" each—indeed, not even overshadowing a great number? (See, e.g., "Isis Unveiled.") The very being, substance, and identity can in no sense be external to the person or thing of which it is the true being, substance, and identity! And surely the individual must be capable of being atoned with his own true self? Occultists have a simple way of atoning, viz., annihilating! If they held free will, this "conditional" position would be more intelligible on the part of these teachers. They, in truth, dwell much in the region of the phenomenal, the "astral." Thus they have just bewildered us by leading our imagination on a curious, and, no doubt, interesting journey of regress through millions of past ages, and through myriads of worlds, and manifold births and rebirths. But one flash of true insight would annihilate all that by transformation, and would place the spirit of man in his own Divine centre, where worlds and eons, in place of burdening and overwhelming him with a sense of dizzying insignificance, would hide their diminished heads before him as his own obedient slaves, whom he has himself summoned from the vasty deep by the mere waving of his magic wand of phantasy. Yet all—even man and his rich spiritual life—is the sport of an impersonal Being's illusion, all to vanish into the vacuous Inane, whence it issued! (See Subbha Row's reply to Mr. Oxley, in *Theosophist* for October.)

* For systems of religious philosophy have proved themselves elastic Orientals believe matter to be illusion, but that, as I said before, is quite a different notion. Thought is product of the different forms of this illusion, physical, or astral, which I repeat is only Büchner subtilized in the Oriental mind. I am sorry "C. C. M." does not like my saying this, but it is my own honest conviction which I have not yet seen cause to change. Impersonal, unconscious spirit, that is, the great Nothing, produces an illusion in itself matter, and this produces another—thought and individuality. This is not so very unlike the more philosophic forms of our Western nihilistic materialism. Read Mr. F. Harrison, in our "Symposium on a Future Life" in the *Nineteenth Century*. Positivism holds all to be phenomenal and illusory, yet uses the language of materialism—regards thought as subsequent to organised matter, consequent on it.

"C. C. M." accuses me of not being a good Platonist. Well, I deeply cherish my Plato. But I do not know that I am bound to accept the theory of ideas precisely as he left it; great minds have worked and built upon it since. Perhaps I may playfully retort that the scholastic realism of "C. C. M." interests and astonishes me as much as it would interest and astonish me to meet a Mastodon, or a Deinotherium sauntering along Pall Mall! Still, I do not understand why "C. C. M." accuses me of not holding the Universal to be the true noumenon or self, when this is the very basis of my contention against the doctrine of Elementaries and conditional immortality! Nevertheless, my belief in the Universal does not make me deny the reality of the Particular, as is the case with my opponent and his friends. As I have said, it is the vice of Oriental philosophy to abstract these elements from one another, and try to force them asunder, hanging them up apart. They are in and by one another; they are correlative, and are only apart for the abstracting thought of some thinker. A horse is a horse only by virtue of universal relations in the thought of thinkers, but there is no abstract horse *apart from* such thinkers, and *apart from* particular horses.

These speculations are ingenious, like those of Lord Lytton, Mr. Percy Greg, and the author of "Erewhon." But have they a more solid foundation? Does the memory of the Adepts really cover all this ground? Faith the most omnivorous may scarcely prove equal to the digestion of that. This will seem to us a very scaling of Heaven by new builders of Babel. But the gods are jealous of the too curious arrogance of profane intellect, and know how to confound it. Christ told us less, but what He told commends itself to the pure and lowly. "Lead, kindly Light"—"One step enough for me." "Canst thou *by searching* find out God?" God, who hath ordained bounds to the sea, hath said also to the human mind, "Here shall thy proud waves be stayed!"

All the credit of the Universal is pledged to the preservation and redemption of this Particular. Nor is there any *impersonal abstract principle apart from concrete thinkers*. "C. C. M." affirms that an individual is a synthesis of modes, but not the principle, or agent of such synthesis. That, he affirms, is the Universal. It is the Universal, certainly, for none is alone, all in solidarity—but not an *abstract Universal*; for if it were, it could never synthesise any modes at all, being itself empty of all content. Hegel has been ludicrously misunderstood to affirm that Being=Not-Being is the Principle, the sufficient Cause of all. He never said anything so absurd. *That is only the phenomenal commencement in time of a particular life-process.* But the Hegelian Principle of all is the *concrete, fully developed Spirit, the an-und-für-sich*. The Principle of individual selves is the Idea or Essence of those individual selves immanent in the Universal. If there were no such essential Idea, or Essence immanent in the Universal, what would determine to such special individual syntheses at all? It would remain abstract, and would itself be just—nothing at all. Even Plato might have taught "C. C. M." that there are noumena *WITHIN* noumena. The ultimate truth of my being is, no doubt, God, Spirit, Nous in Christ, the Son, the Logos. But how and why does God differentiate Himself into you and me? Only, I conceive, because you and I are eternally and essentially in Him. It is, therefore, indeed *you and I, in and through Him, who thus manifest ourselves* in phenomenal time and space conditions. This is the truth in the doctrine of free will (absurd as the notion of its consisting in indifference is) and personal responsibility.

We do feel that we ourselves do in some sense *originate* action. "C. C. M." makes us mere machines. There are, therefore, noumena, substantial selves, *WITHIN* noumena, substantial selves. The general is no adequate cause for the special, while it is perfectly arbitrary to admit the reality of the general, and deny that of the special. Moreover, as the psychic Ego is more differentiated than the animal, the animal than the amœba, or platitude, so is the spiritual Ego more differentiated than the psychic, and this, though it is also more universal. If you ascend the scale I believe the same holds true. The Christ, therefore, the Logos, (though truly a *common nature*), is to me no abstract Principle (which is a mere creation of imagination; a monster without consistent coherency of being; can only exist *in* and by the synthetic unity of conscious, differentiating personality as a universal concept of such), but is the most highly personal of Persons, and, therefore, includes and substantiates all others, as we include and substantiate many individuals in and under us. Here are the true "universals," inorbing Monads, or personalities, rich in universal principles and ideas; but principles and ideas can have no independent being; they involve living, concrete minds to think, imagine, and will them. We only know the reality of the absolute Ego in ourselves and others; but if it has no reality there, we cannot know that it has anywhere, while, as I have argued against Spinoza (in the *British Quarterly*), if all the Modes of existence are unreal and impermanent, then the Substance is equally so, for *it is in and by the modes, as they are in and by it*. But even German philosophy is defective, as I believe, in its non-recognition of the eternal reality of the Particular as involved in the Universal; the mode indeed, passes, yet the mode is *in* its passing. And we only need to see more intuitively clearly to perceive it; the passing is incident to our time-vision. "C. C. M." admits that the Ego can never be in pure subjectivity, without object—though he thinks particular selves as objects of reflection may be suc-

sively produced and annihilated, the one spirit alone remaining the same. But they being produced from and by the subject as the manifestation of its own inmost nature, in order that it may know itself and become a subject (*which it is not without object*), this cannot be true. The phenomenal selves pass, but are *in* their passing, and in the eternal Divine intuition *they do not pass*.

I agree with "C. C. M." as to the Kosmic Ego forming the animal into the psychic man; but this seems inconsistent with his assertion that there is only one noumenon, the Spirit. The true mundane Ego is a noumenon *mediating between* the individual Ego, and the Solar Ego, and so on. Probably there are spiritual hierarchies downward from the Father-Spirit, in whom is the Logos, and upward from the amœba. But the Father and the Son are in all as Holy Spirit operating their destiny and development under time-conditions, according to the eternal idea of each, which is in God.

I would add that I think I was perhaps unfair in my "Buddhism" paper in saying that "Karma" *mischievously* involves an equivocate about the individual future life. Probably it is a *beneficent* one, for men *will* anticipate future life for themselves, and this may provide them with a doctrinal excuse for doing so. But Burnouf, St. Hilaire, Rhys Davids, Childers, Monier Williams, Spence Hardy, Max Müller, are, I think, virtually agreed about the cardinal principles of Buddhism. I must confess I cannot reconcile Occultism with Buddhism, notwithstanding the profession of the founders of the Theosophical Society that they are Buddhist. Of course the system has undergone astonishing developments among various races and at different times, till it is hardly recognisable. In some of these it is very like Christianity; the Buddhas are living mediators and saviours—or the Bodhisatwas are. It is, indeed, difficult, in view of the wonderful personal holiness and ethical glory of the practical teaching of Gautama, not to recognise in him a Divine Incarnation, though not so full as that of our Lord, whose wisdom and insight appear greater. Thus in Buddhist teaching there is no Father, no personal love, at the foundation of all, and no personal living Saviour (yet indeed the Karma of the Buddha provides something approaching to this) as example, and *energising* life in men. We need to look *out of ourselves*, in order to the development of the highest that belongs to us, even though that be the very truth and essence of our own selves.

ERRATUM.—In the postscript of my article of last week, for "unity of our organism" read "*units* of our organism."—R. N.

SPIRIT MESMERISM.

To the Editor of "LIGHT."

SIR,—“The written word remains,” is a maxim which, present in the memory, makes one cautious when about to commit to writing that which, misunderstood, might secure for the author the designation of a sneak or a fool. This as I write is my position, and I am willing to risk being considered either one or the other. It is now a little short of two years since I commenced my investigations into Spiritualism, and within that time I have had many convincing proofs that those whom we are accustomed to call dead are still living. But strange and interesting as my experiences have been, I never so actually realised the ministry of angels as on the occasion of our last weekly sitting. On this occasion a little boy, somewhat under five years old, was very ill, and lying on the sofa. The medium, whose development I have watched closely from the first, was controlled by a Spirit who addressed us in gentle and affectionate terms, referring to the penalty which all must inexorably pay who violate the laws of nature. Presently he began to refer to the sick child, describing particularly the nature of the ailment and the cause. The medium is accompanied by what we know as the “Indian Spirit,” who also controlled for the purpose of magnetising the patient. Having done this he left, and the sensitive was taken possession of by the former control. We were then minutely instructed what to do and what remedies to apply, at the same time being informed that the Indian would be in attendance on the sick child.

After the sitting, we did exactly as we were told, and before retiring to rest, which was within an hour, the child was very much better. He was put to bed in the ordinary way, slept well, and the following morning was able to take his food as though nothing had been the matter with him. To describe my feelings of gratitude as the diagnosis proceeded is an impossibility; serenity, tranquillity and affection pervaded the whole scene. I have only to add that I did not ask for anything which should clear me of a suspicion of meanness, and as regards folly that must be left with others. If anyone ask of what advantage is Spiritualism, I point them to this case.—Yours truly,

PETER LEE.

38, Church Stile, Rochdale.

MATERIALISATION AND THE HUMAN BODY.

Mrs. Heckford's paper on "The Practical Teaching of Materialisation" so much delighted me that on first reading it my mind was a little dazzled. The conclusions drawn were so warmly welcomed that the statements on which they rest were accepted, for the moment, without question. It was only after a pause of admiring acquiescence that I began to reflect on a few points where I disagree with her so strongly that, because of my admiration, I wish to justify dissent. Such writing as hers seems to me likely to throw into the background some important truths, and therefore I venture to criticise. Mrs. Heckford says that selfishness is not sin but monomania, that it is "but the name of a peculiar misconception of facts." Yet surely much selfishness is indulged with as true and clear a conception of spiritual facts as the drunkard's, when after no end of transient repentance, he yields to the old seduction. In the earlier stages of intoxication he sins against his physical nature as consciously as the egotist sins against spiritual nature when snatching his own enjoyments at the cost of social good. The sin in both cases has this characteristic of sin, that it is, *in its beginnings*, rebellion against the law of conscience—what in former days was called the voice of God within us.

When, farther on, it is said that the "human form is but a materialisation of a more stable character than what are among us called materialisations, *that it is but an effort of the spirit to express itself*," I am tempted to think that haste to employ a most telling analogy in her argument has caused some forgetfulness. Unless, indeed, this is the phraseology of one who can believe man to exist without a Creator; and even on this melancholy, and to my mind, preposterous assumption, I cannot believe the writer would wish to be holden to those words. If bodies were only the attempt of man's spirit to express *itself*, I am afraid we might see not a few such as N. Hawthorne describes, as having such "very trifling admixture of moral and spiritual ingredients" as hardly to keep them "from walking on all fours."* And besides, according to this theory, Dr. Johnson's bulk of body would have left less surplusage for abstract thought than General Tom Thumb's; and the short and small people would, as a rule, be more thoughtful than the tall and large; which experience disproves. But to introduce anything like jest into discussions of this kind may be suspicious and betray more readiness to break down one hypothesis than ability to suggest another. May I be pardoned, therefore, if I revert to the initial assertion in our Bible regarding man, that he was made in the image of God, after His likeness; and commissioned to have dominion over every living thing that moveth on the earth? This being so he must, in however degraded a form, express an *idea* of God, some faint outline of Divine excellence, and qualification for supremacy in this world. Even when by his own disloyalty he lowered himself in his own realm, the Creator, we are told, made him protective "coats of skin."

I think the efforts materialising Spirits make to produce this same clothing, and their inability to retain what they do make, emphatically teach us that the expression of *man's spirit* alone could never embody itself in any lasting form. The task left for him is to maintain in working order the body given to him by antecedent powers. No doubt in the ante-natal state *his* spirit—empowered by others—shaped that body, and does still modify its moulding in some degree: but happily we do not carry on bodily life solely—so to speak—at our own charges: our animal life has the World-soul for its sustainer; and, as inseparable from the God *in* whom we have our being, our spiritual life is maintained by, as well as drawn from, the Eternal Source of all being.

The fact that so small a portion of life is set free for spiritual purposes seems to me due, not to the exactions of physical existence, but to impeded growth of the spirit, and so far from the body being any just expression of the inhabiting spirit, I believe all will agree that a beautiful body by no means *always* indicates spiritual loveliness. "The representative part of man," says Greaves, "is often built up while the inner man is yet unformed."† Nor do the claims of bodily life necessarily hinder spiritual growth, though they often hide it. Solomon knew that when he said, "This sore travail hath God given unto the sons of man to be exercised therewith." In that humiliating exercise the spirit finds its account. It is what Mrs. Heckford truly names "some frivolous game called Comfort, Applause,

Fame," that so often retards the formation of the immortal new creature, the only true being in man; and had she said that the intellectual force of numbers is latent in the amount of exertion used for keeping up the *appearances* of bodily life, she would, I think, have drawn a moral as excellent from a more exact statement of fact. The toil of keeping up certain aspects of materialisation in what Schiller called "the kingdom of appearances" does truly permit of only a very small portion of power being set free; it not only draws us away from the inexhaustible centre of force, but exposes us at the same time to all the stimulating sympathy, as to trifles, of frivolous spirits in the flesh and out of it. So busied are we with the apparent man or woman that the real being pines. "The apparent man can only give forth what he takes in from appearances; as he is not real himself he cannot be conversant with realities!"*

But if one "*persistently courts communication with high intelligences*," Mrs. Heckford tells us, the free portion of our nature will be strengthened and will progress. That I am sure of, and on the highest authority; it was said of old, "If ye being evil know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him."

Now, as by a spirit I have learned to understand a far more complex unity than what we usually mean by *one*, I can believe that these high intelligences referred to by Mrs. Heckford are *constituents* of that Holy Spirit; but as at present in the flesh we see through a thick veil, I prefer asking the Father of us all to *send*, rather than I know not who among the mixed multitude of invisibles to *come*, and give me aid. For among them there are assuredly those who are hostile and skilful in disguise. No spirit can be so near us as God, in whom we have both our being and our existence; and to Him surely, as the only centre of true life, we must turn for much needed increment of spiritual strength, for life and light and love. Let me again quote a writer who on this subject had so much wisdom that among all his books one finds it difficult to choose the most appropriate of his many weighty sayings.

"While men are outwardly human, inwardly they are demi-Divine; they are held in relationship with a Divine centre, which is always creating their inner world." . . . "It must always be remembered the spirit is creating a creation within a creation, and if the outward will do what it ought not, it impedes for a time the operations of the in-making spirit within."‡

A. J. PENNY.

MISS LOTTIE FOWLER.

To the Editor of "LIGHT."

SIR,—I was pleased to find a notice of Lottie Fowler's mediumship in your columns. It is some years ago that I visited Miss Fowler, and she then gave me marvellous and *truthful* descriptions of my past and present, and somewhat of the future of my life. I had never seen her before, and I have not seen her since; but she has a niche in a warm corner of my better self for the good her revelations did me. Writing to a friend or two I find that they have had a similar idea to my own, and that is, that a testimonial of some kind should be presented to her by her friends early in the New Year, to shew our sympathy and appreciation of her and her mediumship during the many years she has been with us in England. I know from experience what sympathy and kindness is worth to mediums, and how much they need it. And Miss Fowler is one who richly deserves not only sympathy but material support and acknowledgment. She must have had visitors of good means, and if they feel as grateful as myself they would willingly subscribe towards a testimonial to her. Our American brothers are treating our mediums nobly. Let us as English brothers and sisters do something for a real, honest, genuine American medium, who so richly deserves it. I am too far from the great Metropolis to assist in the work; but surely there are Spiritualists who would take the matter into consideration. If some suitable hall was engaged in London I have no doubt there are many able and kind friends who would give their services towards a good programme for an evening's entertainment and instruction, the profits from which and subscriptions, freely and *speedily* given, would raise a small sum that, united with kindly feeling, would, I have no doubt, gladden the heart of Miss Fowler and help to make the coming one a happy new year to her.—Yours truly,

T. DOWSING.

The Manse, Framlingham, Suffolk.

December 18th, 1882.

* J. Pierpont Greaves "New Nature in the Soul," p. 26.

† "Letters of J. Pierpont Greaves," vol. 2, p. 245.

Hawthorne's "Scarlet Letter," p. 15.

‡ "Theosophic Revelations," p. 277.

OFFICE OF "LIGHT,"

4, NEW BRIDGE STREET,
LUDGATE CIRCUS, E.C.

TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding, and enclose stamps for the return postage.

ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Half-column, £1. Whole Column, £2 2s. Page, £1. A reduction made for a series of insertions.

Cheques and Post Office Orders may be made payable to EDWARD T. BENNETT, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also of F. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

1883.

WITH the new year the price of "LIGHT" will be reduced to twopence, or post-free 10s. 10d. per annum, paid in advance; while the size and number of pages will remain the same as at present. This reduction has been determined upon in consequence of very strong representations which have reached us that the change will add very materially to our circulation, and thereby greatly extend the sphere of our usefulness. We hope that the friends to whose suggestions we have thus deferred will do their best to ensure the fulfilment of their own prognostications.

Those of our readers who have already forwarded subscriptions at the present rate, will either have their term of supply proportionately extended, or will for a time receive an additional copy of the Journal. In the absence of instructions to the contrary, the latter course will be adopted, in the hope that the second copy will be forwarded to persons who may thereby be induced to become subscribers for themselves.

Many of our friends can well afford to aid in the extension of our circulation. Let them begin with the new year to take two or more copies instead of one, and so introduce "LIGHT" amongst their friends and neighbours. They will thus be doing a good work, and at the same time make our success secure.

EPES SARGENT AND THE SPIRIT BODY.

It is generous of "C. C. M." to defend Mr. Epes Sargent from my very mild strictures, for no two writers can be more opposed than "C. C. M." and the latter as regards their general view of Spiritualism. I find myself in much more agreement with him (and with "M.A. Oxon," an equally able writer) than my friend, "C. C. M.," can possibly find himself. On page 163 of "Proof Palpable," he says, with reference to a materialised form, "Here was a proof palpable—but of what? Surely of immortal spirit—what can it be but an intelligence and a will? And this intelligence proclaims itself a Spirit! And this will proves the claim by causing an animated body in human shape to vanish and re-appear. If such a power does not answer the full signification which men in all ages have attached to the word *spirit*, as representative of the life of a man after the dissolution of his earth body, I am at a loss to know what further evidence can be given under the present limitations of our human faculties." Now, this is good old-fashioned Spiritualism, and as far as possible from the "shell" theory of such apparitions. Would the writer have admitted that a man can be pulverised—a grain of him flying this way, and another grain of him flying that?

But my strictures concerned "Proof Palpable," not any other book. A thoughtful writer may, and must, change and develop his views as time goes on. Therefore I proceed to justify my remark by one or two quotations from the book I referred to. "The question whether this Spirit is not a higher, subtler, and unknown form or grade of matter is distinct, and perfectly legitimate . . . the marvels of memory, in which faculty impressions inhere and persist, which are inexplicable under the theory of materialism, involving a constant flux and removal of the organs of thought. *Only the existence of a spiritual body can account for these things*" (italics mine). Page 154. "Among the truths to which Swedenborg, in company with all great seers, bears witness is that of the spirit body. He tells us that thought implies a thinking substance, as much as sight or hearing implies a seeing and hearing substance, that it is as absurd to contemplate thought as something independent of the substance of the

soul or spirit, &c." Page 137. The spirit body is here spoken of as the thinking substance. The synthetic unity of the Ego is nowhere acknowledged as the true substance, the spirit body being its object only, or phenomenon.

I need quote no more. A subtle mind may interpret such expressions in accordance with its own opinions, but it is obvious enough from them what the writer himself thought when he wrote them; he may possibly have modified his views afterwards. But he is a very able and valuable writer on these subjects.

RODEN NOEL.

THE FAIRY-LAND OF MATHEMATICS.

No. III. Matter and Spirit.

By the Authoress of "*The Home Side of a Scientific Mind*."

In the year 1837, John Murray, of Albemarle-street, brought out a book called "*The Ninth Bridgewater Treatise*." It did not form part of the collection of works on Natural Religion, published according to the terms of the Bridgewater bequest, but was printed at the expense of the author, Charles Babbage. Its history is as follows:—

Mr. Babbage had conceived the idea that a machine might be so made as to calculate series mechanically.

As some readers of "LIGHT" may not know exactly what is meant by a mathematical series, I will give an illustration or two. Suppose I say to a boy: "Make out the series of square numbers." The boy says to himself, "Once one is *one*; twice two are *four*; three times three are *nine*;" and so on, till I tell him to stop. Then he brings me the figures 1, 4, 9, 16, &c., as far as I want them, all arranged in a row. If I say, "Give me the series of cubes," he says, mentally, "Once the square of one is *one*; twice the square of two are *eight*; three times the square of three are *twenty-seven*;" &c.; and brings me the figures 1, 8, 27, 64, &c.

Now an enormous quantity of series-calculation has to be done for what we call "practical purposes" connected with surveying, navigation, astronomy, &c.; and Mr. Babbage thought that he could save time and expense by making a machine which, being "set" to any particular series, would shew in succession the series-numbers for so many terms as might be required, without any human brain being exercised on the calculation. He made his machine, and it answered perfectly. It has never yet been much used, I believe; but nobody doubts that it does what Mr. Babbage said it could do.

But that was not all. As soon as this machine was fairly started its inventor began to perceive that it had powers which he had no previous expectation of its having. It could do things that he had never anticipated; it could teach him truths such as he had never divined. Its series often had exceptional terms:—not errors, nor omissions, but veritable Singular Solutions.

Now Mr. Babbage did not say, as some parents do, "I made you; do you dare to teach me?" or "What right have you to any faculties but those which I had planned that you should use?" Being a philosopher, he did as all true philosophers do—he studied carefully this extraordinary iron-child of his own fashioning. His attitude towards it reminds one of the face of the Madonna in some old pictures, gazing at the halo round her baby's head. (I hope this does not sound irreverent; I did not make Mr. Babbage's mind, and am not responsible for the fact that he felt things in a different way from other people.) He perceived that the utterances of his wonderful infant were a foreshadowing of some mighty apocalypse awaiting its time to be revealed; and his "*Bridgewater Treatise*" is a note of solemn prophecy.

It fell on the world's ear almost unheeded;—unheeded of the religious, because he did not quote Scripture; of the romantic, because they were sure that nothing in the way of machinery could appeal to the imagination or the heart; of practical people, because, "What use was it going to be, to study unusual and exceptional facts?" of the "healthy-minded," because "paying attention to exceptional cases is morbid, and leads to fanaticism;" of the impatient, because its moral was "Wait;" of the conceited, because it said, "You don't know everything;" of the lethargic, because if Mr. Babbage meant anything, he meant so much that it was less trouble to suppose he meant nothing than to rouse oneself to take in his meaning; of the showy, because, if what he said was true, all that they had to shew was going to fade and be quenched in a brighter glory, like planets at sunrise; of the world in general, for the very reason which ought to have secured their attention—that

Mr. Babbage was a man without a "bias;" he did not care whether this or that religion was or was not true; he cared for what his machine told him. The scientific did not dispute the accuracy of his main statements; but as a rule they took little interest in them. They fancied that they knew all that there was to know about the nature of Law; they had no ears for any but those who could tell them how *the sort of laws with which they were already acquainted* worked in special directions.

But the few who gave heed to Mr. Babbage's words found out the meaning of the saying that, when arrogance has silenced the voices of children of flesh and blood, inorganic matter shall cry out of someone who is coming in the name of the Lord. And thenceforth they were ready for whatever might come; and, amongst other things, for Spirit communication.

My next fairy story shall consist of extracts from the marvellous tale which Mr. Babbage's iron baby had to tell.

MESMERISM.

We give the following extracts from an address delivered by Mr. Iver MacDonnell before the Central Association of Spiritualists, 38, Great Russell-street, on Monday evening last, Dr. Geo. Wyld in the chair:—

Man, beyond all doubt, is an extraordinary being, whether viewed physically or in his mental aspect.

It has often been remarked that one of the strangest facts connected with humanity is, that while man's intellect has stretched up to, and, in a measure, reached the loftiest questions; while his knowledge of the forces of nature and of his power to utilise them, have given promise of an early release from all physical labour; while he strains the powers of both microscope and telescope to reach infinity,—with all his knowledge of the universe and of its relationship to himself, yet *of himself* he knows almost nothing. He is assured of the facts of nature, though he cannot prove them to be realities. Man is the puzzle of the atheist, the mystery of the religionist, the enigma of the philosopher, and the trustful hope of the individual of common sense. Hence it well becomes us to be careful ere we admit or condemn any proposition as to the nature of man; and with the oft-repeated experience of new truths, even when incontestably demonstrated, struggling for existence under the crushing weight of fixed ideas, we are bound, if not to believe, to at least suspend judgment.

Mesmerism, the subject we are now about to consider, has had to fight hard for its existence, and has passed through the usual stages of ridicule, contempt, opposition, denunciation, and persecution with which new truth, ever unwelcome to the world, has always been received. And yet mesmerism, the science which treats of the principles and practice of human magnetism, is based on a series of facts, producible and reproducible at pleasure; facts of a most extraordinary kind, involving suggestions as to the nature of man which collide and are at variance with the most confidently received opinions,—opinions which have the authority of the wisdom of ages to enforce them, and the firm faith of countless millions to commend them. I regret, indeed, to say that the history of mesmerism can present a list of men whose names are an honour to the age in which they lived for learning, talent, and genius, but who united heartily in their hostility to this grand science, and who hesitated not to apply every opprobrious epithet to its believers and exponents. The Royal College of Surgeons, Ireland, second to none in the world for able men in their profession, was rash enough to issue the following notice to its licentiates:—



Royal College of Surgeons in Ireland.

At a Meeting of Council, held on the 2nd of August, 1861, the following Ordinance was passed, viz.:—

No Fellow or Licentiate of the College shall pretend or profess to cure diseases by the deception called Homeopathy or the practices called Mesmerism, or by any other form of quackery, neither shall they or any of them seek for business through the medium of advertisements, or by any other disreputable method.

It is also hereby ordained that no Fellow or Licentiate of the College shall consult with, meet, advise, direct, or assist any person engaged in such deceptions or practices, or in any system or practice considered derogatory or dishonourable by Physicians and Surgeons.

By order,

JAMES STANNUS HUGHES, M.D.,

Secretary to Council.

When a Government-endowed body of the highest scientific men of the day could express themselves in such terms, what

was the language of medical men generally on the subject? Mesmerism was simply imposture; its phenomena tricks; and its professors deserved the treadmill. Its cures were consequent on the wonderful restorer—imagination; its victims were filling the madhouses. The pious folk took quite another view of it—they admitted the facts, and declared them to be diabolical. The general public laughed heartily at biological displays, and few, indeed, recognised the truth, grandeur, and value of the science.

We shall now view the subject as a department of nature, in which man is both the operating positive and subjective negative. I place before me, in an easy recumbent position, a man who consents to allow his mind to be, for the time, in a passive condition. I, on the contrary, assume an active, determined, positive state of mind. I extend my hands over his head, and slowly draw them over his face, shoulders, and arms, all the while gazing steadfastly into his eyes with the will that he shall pass into the trance condition. Those passes are repeated. He closes his eyes, but is quite conscious. He then makes a slight convulsive movement, and seems at perfect rest. If you speak to him he cannot usually hear you, nor has he the power of utterance. The muscles are in a state of rigidity. This is the ordinary mode of mesmerising properly, and these are the usual results which immediately follow. But we find a great variety of phenomena when we treat many people in this way. Every subject has his own peculiarity, and each operator also. A., B., and C. magnetising the same man will not find identical results. Some persons seem to defy mesmeric treatment altogether, while others are susceptible to a dangerous degree to any influence directed upon them. The laws of susceptibility are as yet unknown. Trial is the only means of ascertaining the magnetic relationship between operator and subject. And here I cannot do better than commend to the attention of every student of mesmerism the very valuable work by Mrs. Chandos Leigh Hunt Wallace, entitled, "Private Instructions in Organic Magnetism," in which the essence of almost every author on the subject is carefully condensed, and presented in the most readable form, thus supplying us with an elaborate dictionary of mesmerism. The instructions, to the genuine investigator, are complete, and will save a world of experimental trouble and time; and the high moral responsibility of the practitioner is most admirably asserted.

To enter into particulars of mesmeric phenomena in a general view of the subject would be quite impossible. This, however, may be said, that the physical phenomena are inexplicable on any theory but that offered by the mesmerist. The facts of mesmerism are numerous, varied, and wonderful; and as to doubt being raised of their reality, it is a quarter of a century too late, and I would say to the sceptic what I would say to the untaught boy—"Go to school and learn." But the grandeur and dignity of this science is better seen in the mental phenomena which result from high-class conditions. Under its influence the spirit of the man seems for the time to be released from the trammels of earthly influences and ideas. Time, space, and matter, that terrestrial trinity which rules our rudimental existence, seem to vanish before the vision and consciousness of the entranced lucid. A range of knowledge, a depth of judgment, an insight into the mysteries of the "was, is, and is to be," and a marvellous power of utterance, commonly may be found with an under-average person, from whom nothing of the kind could ordinarily be expected. Why is it, then, that the sublime revelations of man's nature afforded by mesmerism do not command the attention of the intelligent world? The only answer I can imagine is that, as thousands who have not mind enough to go and see a good drama will stand in ecstasies at the sight of Punch and Judy, so even our most intelligent people will listen to, admire, and liberally sustain the poorest rubbish of intellectuality, and take no interest whatever in this science beyond its degraded display of phenomena, which requires no reflection, and whose only merit is to provoke a laugh.

Much as we should value its facts, we are not to be dazzled by them and say—*This is mesmerism!* We interrogate Nature through them and ask—Whence is this power? What its source? What its extent? What are its lower and what its higher uses? The field of inquiry is unbounded. It has not yet been traversed by man. Only the tallest trees have been noticed; and the few specimens of fruits and flowers which have been culled by those students who have recorded their researches, are so rich in promise that it surprises me so few follow it up, by boldly and systematically

studying it. When first I saw its experiments by Mr. Davy, and heard the eloquence of his coadjutor, Mr. Jackson, I felt a strange sense of wonder come over me, and for ten years I devoted all spare time and attention to its practice. Dr. Whately, the late Archbishop of Dublin, honoured my efforts to establish a society by calling on me several times, visiting the infirmary I conducted in my own house, inviting me to his Palace, and introducing me to several clerical mesmerists and strangely-gifted people, and in becoming the patron of the institution. During my study I have had strange experiences of the nature of humanity, and instead of arriving at some definite conclusion, I confess I am more bewildered than ever. This only evidences my ignorance; and urges deeper and more continued investigation. Could I, this evening, but strike a match to light your tapers, I would feel I had done something for a truth only discovered but as yet not understood. The younger students of the higher sciences might well bring their fresh energies and advanced ideas to the study of mesmerism, especially in its curative department. There they will find a series of wonders; and while adding to the stock of human knowledge will be commendably engaged in doing practical good. I have seen "incurables" cured; men helped in as cripples and walking out straight. One man who had to be led through the streets, was in receipt of a pension, owing to an accident when in the Excise, and was duly certified by two Government physicians as incurably blind. In six operations he was restored, for he read from a book for me, two feet distance from his eyes. Strange to say, however, on the first of every month he became as blind as ever, and had to get a boy to lead him to the office where he received his pension, and as he left the office his vision returned! (Laughter.)

Biology is a branch of the practice deeply interesting to every anthropologist and psychologist. Clairvoyance enables the student to understand humanity as being essentially Divine in possessing many of the attributes we have hitherto thought to be limited to the Supreme alone, thus verifying the filial relationship of man. How many incredible things in history are brought within the possible! How many wonders can be now understood! The unwholesome and dismal fogs of superstition are exposed and dissipated by the cheering brightness and genial warmth which the light of mesmerism sheds around. As we discover our powers and capabilities we rise higher in the rank of being; and as we apply this knowledge, we diffuse blessings all around. But the crowning practical feature of mesmerism is its usefulness as a curative agent. Much as we may value it as a means of scientific research, its practicability for beneficent purposes ranks it as a Divine gift. It is no small thing to say that there is scarcely an ill to which the body or mind is subject but has been benefited, if not cured, by its operation. Many diseases which defy medical treatment have been found peculiarly amenable to the magnetiser's hand and will. Indeed, it would appear that this mode of treatment is the really natural one, for a temporary susceptibility often exists during the period of illness which disappears on recovery.

Mesmerism has yet to be studied. Only a few branches have been looked at. It awaits its apostle, whose powerful hand shall demonstrate the lofty truths he proclaims.

A field of wonders and revelations has to be cultivated. So far as it has been understood, we find that a new region of creation lies open to us; and that the imponderable forces are ever acting and interacting among us.

It leads its advanced student beyond the limits of matter, and would direct him to new states of existence and conditions hitherto unknown to man. It well becomes, then, every true mind which can rise above the things of time to give some attention to a subject which brings him into relationship with super-mundane things and considerations. We should have professors of mesmerism who thoroughly understood, so far as may be known, the principles of their high art; men whose mind could grasp the range of sciences included in physiology, phrenology, and psychology; men whose vigorous health and strength of mind were in their best condition; and above all, and hardest to be got, men whose moral character and intellectual powers were worthy the great forces they wielded. I have no doubt, but that some day, a race of men will appear on this earth as far more highly developed than the Anglo-Saxon as the latter is above the negro. From this source I hope much. All human progress lies with ourselves as individuals; and as we prepare the conditions the results shall as surely follow.

Before attempting a few simple experiments I desire to

express my acknowledgment of the high compliment your institution has done me in deeming me worthy to occupy your attention on this subject. I sincerely hope the attention of practical philanthropists may be drawn to it, and that this institution may find the man worthy the responsibility of a teacher who has entrusted to him the exposition of a department of human nature as far superior to some of the accepted sciences of the day as man is above the inferior orders of creation.

At the close of his address Mr. MacDonnell illustrated his subject by some interesting experiments.

"MARY JANE."*

Such of your readers as may be curious regarding that singular book "Mary Jane," by the late Mr. Guppy, will find in the volume of the *Spiritual Magazine* for the year 1863, two exhaustive notices of this work, which at the time it appeared excited much interest. I incline to attribute these notices to the pen of Mr. William Wilkinson. From the second of them I send an extract or two, since they bear upon the letter inserted in "LIGHT," December 16th, 1882.

"The author is no ordinary thinker," observes the writer in the *Spiritual Magazine*, "as any one may see by glancing through the earlier portion of his book. Its title was intended to have been 'Light, Instinct, and Intellect' until 'Mary Jane' so unceremoniously intervened, and insisted on giving her own name to it, bidding the author at the same time to remodel his former opinions. Perhaps he has been as industriously obedient to Mary Jane's request as was possible in the time, and considering what an entire remodelling became necessary. But to shew the author's capacity for thought and his superiority to the ordinary run of persons on whom these unwelcome facts have made their first impression, he appears, at once, to have recognised their deep importance. To use his own words, he says:—

"What, then, is this mysterious being? I will explain to you my version of it, premising that science has an immense, an enormous, and a most invaluable field for discovery in its researches into the nature of it, and that if ever it is taken up by scientific men in the manner it deserves to be, more light will be thrown on the generation, and subsequent changes and progressive perfection, of organic bodies of all sorts, and in the action of food and medicines, and very probably on the causes of the motions of the planetary bodies, than by any study which has hitherto occupied the scientific world."

"... A mind like his, so frank and open, should not stay long in inconclusive and incompetent theories, and should the facts prove to him that his ideas of the relation between matter and spirit require the construction of a new and larger cosmogony, we look with confidence to his producing it before the world. At present he appears to be entirely enmeshed and trammelled by his intimate knowledge of chemistry and natural laws, and to recognise nothing beyond or beside them, and he quotes, with high approval, from Professor Huxley's, 'Evidence as to Man's Place in Nature,' where that super-scientific perceiver of secondary causes renders God's Providence and man's highest attributes not only superfluous, but impossible.

"The author has, however, gone at once into the only theory of a natural kind which has been found to possess cohesion. Acquainted with the phenomena of mesmerism, from observations under Dr. Esdaile in India, when these phenomena dawned upon him, he was led alone in his search for a theory to the *od-force* of Baron Reichenbach. He has made a hasty acquaintance with the Baron's great work, and has woven the discovery of *od* into a means of accounting for all the varied and extraordinary spiritual phenomena contributed by 'Mary Jane.' In doing this he has travelled unconsciously on the same track as Dr. Rogers, of America, in his well-known book, 'The Philosophy of Mysterious Agents.' " (*The Spiritual Magazine*, September 1st, 1863, p. 385.)

This remarkable book, "Mary Jane," may occasionally be picked up for a few shillings in second-hand book-shops. A search for it will be well repaid to any reader of "LIGHT" by the perusal of the narrative, filled with very curious experiences of Spiritual manifestations, in which Mr. Guppy describes the gradual progress of his acquaintance with that mysterious "force" he designates as "Mary Jane." With reference to the name, the author says: "This matter had to be investigated chemically, and

* "Mary Jane, or Spiritualism Chemically Explained with Spirit-Drawings; also Essays by and Ideas (perhaps erroneous) of a Child at School." London, 1863. Price, 41 ls.

this new being had to be christened, for as I did not wish to make a single false step even in nomenclature, and as I had no proof whatever of its being a Spirit in the sense usually attributed to that word—that is the soul of a departed person—and, as I had already one clear cause for the movements of the table, in the same emanation from the human body which produces mesmeric sleep and the (probable) sleep of the sensitive plant, I did not choose to embarrass myself with two causes, even by the adoption of a name, until intimate scientific conviction should oblige me to. Still, an intelligent being to be talked to, must have a name. . . . How it was I don't know . . . but I christened the new comer 'Mary Jane,' and she answered to 'Mary Jane,' and from that time forward 'Mary Jane' has been with us at any time we chose to talk with her. . . . You may be sure that on finding a third party so unexpectedly domiciled with us, we asked it every possible question, and we received replies, the sense and accuracy of which pleased and startled us, as clearly proving a distinct and partially superhuman intelligence." Mary Jane continued to develop her power in communication with Mr. Guppy and his first wife, in a variety of ways; giving music through a guitar; also writing and "direct drawing," that is to say, a variety of graceful groups of flowers, in colours—facsimiles of which are given in Mr. Guppy's book—appeared upon blank sheets of paper, produced apparently by this "Mary Jane," without the contact of any human hand, and without any material colours or pencils being seen to be used.

A.M.H.W.

I have not read this book, but your correspondent may be interested to learn that something like the theory put forward in it to explain communications through tables, &c., has other very respectable authority in its favour. "Les expériences de Mesmer et de ses successeurs," says Eliphas Levi, in "La Science des Esprits," "ont prouvé que le magnétisme animal peut communiquer aux objets inertes la vie et la volonté de l'homme. Il n'y avait pas lieu de s'étonner du phénomène si multiplié de nos jours des tables tournantes et parlantes." He then quotes a long letter, published in M. Morin's *Journal de Magnétisme*, from an anonymous writer, described in "Isis Unveiled" as one whom "fame proclaims as a great Kabalist, and whom a few friends know as a truthful and honest man." A sentence or two must suffice here from this letter, which will be found set out at some length in both the books above cited. "We, who well know the value of the phenomenon. . . . are perfectly sure that, after having charged the table with our magnetic *effluve*, we have called to life or created an intelligence analogous to our own, which, like ourselves, is endowed with a free will (*sic*), can talk and discuss with us, with a degree of superior lucidity, considering that the resultant is stronger than the individual, or, rather, the whole is larger than a part of it." . . . "The magnetisation of a table or of a person is . . . the saturation of a foreign body by either the *intelligent* vital electricity, or the thought of the magnetiser and those present."

Let us be quite sure that we *understand* these ideas and the principles on which, perhaps, they depend, before we brand them as "monstrous" or "materialistic." It is this understanding which we seek in the study of what is awkwardly called "Occultism," the region of natural philosophy between pure metaphysics and physical science.

C.C.M.

P.S.—The reference to Eliphas Levi's "La Science des Esprits" is p. 267 *et seq.*; to "Isis Unveiled," vol. 1, p. 321 *et seq.*

MR. J. J. MORSE'S APPOINTMENTS.—CARDIFF: December 31st and January 1st. LONDON: St. Andrew's Hall, Newman-street, Oxford-street, W., January 7th.—For terms and dates, direct Mr. Morse, at 53, Sigdon-road, Dalston, London, E.

MRS. HARDINGE-BRITEN'S LECTURE APPOINTMENTS.—LONDON: St. Andrew's Hall, Newman-street, Oxford-street, W., January 7th and 14th.—Address, The Limes, Humphrey-street, Cheetham Hill, Manchester.

RIPPINGILLE'S PATENT STOVES.—A correspondent writes:—"I see you advertise Rippingille's Patent Oil-warming Stoves. I can testify to their value in answering completely the purposes for which they are intended. The 'Cheerful Stoves' for warming rooms are admirable, and I have tried the greenhouse stoves with success; they keep out frost and do no injury to the plants. But what I write for especially is to ask whether any of your readers can tell me of a small and easily-managed oil stove constructed to give out warmth without light. Such a stove would be exceedingly valuable for dark sésances and Reichenbach experiments in cold weather."

SPIRIT TEACHINGS.

SECOND SERIES.

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of printing what has been valuable to the person for whom they were originally given, in so far as this can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests.

M.A. (OXON.)

No. XXXV.

I am distressed about the injustice done to Slade; also about the prevalent ill-feeling that there is in the world, and even among Spiritualists. This ought to draw us closer.

You expect too much. We desire to say to you somewhat on the present troubles that beset you. Long since we told you of the coming storm, and warned you that the machinations of the Adversaries would prevail so far as to cause serious trouble and great perplexity among you. The contest between us and the armies of evil is by no means over—nay, it is but in its early stage. We do not look for more than temporary rest. We know full well that now is the time when the great conflict must be fought, and it will be severe and prolonged. Your sacred records, embodying substantial truth, tell you of an epoch when the Christ shall return to His own, and shall claim them from out of a wicked world. They who have been curious in the mystical interpretation of prediction have calculated that the epoch so prophesied is now with you, and accordingly the second coming of Christ is expected. Not only so, but erroneous interpretation of certain statements in your records has led to the belief that the return of the Christ will be accompanied by signs and wonders, by perplexities and distress, by material destruction and calamity, even by the annihilation of the world itself. Many among you so look for their Redeemer; you yourself, as you look out upon the aspect of worldly affairs, may see that there is much in the present that justifies such an expectation. Were you endued with the more piercing vision which belongs to us who have risen above your sphere of action, you would see that everywhere and all around are the conditions of general disturbance which belong to a spiritual crisis. We will explain to you more clearly what we mean. For the present fix your mind on the two points to which we draw it. The Church of the Christ looks for His return to it now, amid conditions of material and spiritual disturbance which fit the present days, relying on certain prophetic statements in the sacred records. We proclaim to you that such expectation is being realised in a way that the Christian writers little understand. That which was proclaimed as the battle of Armageddon, the mystic conflict between good and evil in the world, is being fought out and in your midst, for the eye of faith to see, stands the risen Christ. It was to prepare His way that we returned and spoke to men. It was to pave the way, not, indeed, for the material manifestation of the arisen Jesus, but for the spiritual return of the Christ, that we came to earth. Learn, friend, that it is not the Jesus of history but the Christ-principle, that is revived among men. Divest your mind of its materialistic ideas, and learn the mystic truth.

I am not among those who look for a personal return of Christ, nor do I expect a grand conflagration of the world. I can see plainly enough that we are passing through a crisis in the world's history, and I know that interpreters of prophecy (who might use their time and brains better) have fixed the end of the world at various dates about now. Beyond this I do not understand you.

The foundation is enough to build on. We will instruct you on these things.

No. XXXVI.

Can I have the explanation?

The blessing of the All-Wise be on you. It is very difficult for us to control you now sufficiently completely to enable us to write with accuracy. We will endeavour. We wish you to understand that the return of the Christ which the world has confounded with the Second Advent of Jesus, is solely the resurrection and re-development of the principle of which the Christ was the Incarnate Representation. It was not for the first time when Jesus was born in Bethlehem of Judea that the Divine

principle which He represented was manifested among men. It has been so in all ages and among all peoples that God has taught them of Himself. At the time when one great epoch in the history of the Jewish race came to an end, they had been taught by divers methods to take wider and higher views of Deity than their fathers had entertained. They were led to the highest pitch of development in the Truth when the prophetic voice of Isaiah, and the teachings of many other seers which have not been preserved, proclaimed to them a God of mercy, justice, and truth, instead of the bloodthirsty tyrant whom their fathers had imaged for themselves. The political history and the national afflictions of the people combined with the spiritual teaching which they then received to mark the age of which we speak as a very remarkable epoch of revelation. What, then, was the course of events? You know its outer lines, but you cannot so clearly discern its spirit. When the external manifestations of spiritual presence ceased, there came a period of spiritual apathy. By degrees, human invention overlaid the Divine deposit, and the pure truth became adulterated. The history of the years that intervened between the close of the dispensation of your Old Testament and that which was signalled by the birth of the Christ, was one of progressive materialism and of relapse into scepticism and unbelief. The story needs no recital, for it is again and again repeated before the eyes of men. The processes by which God's truth was perverted and disguised by Pharisee and Sadducee, by priest and scribe, is that self-same process by which Materialist and Ritualist, Nihilist and scoffing sceptic have arrived at their present condition of disbelief or misbelief. The pompous Pharisee was no bad representative of the self-complacent spirit of Church orthodoxy which flourishes and abounds among you. So with the Sadducees, whose materialism, denying angel and spirit, finds a parallel in every age. You have already learned that truth, and we do but refer to it in order to remind you of what you already know. Now, observe that this condition of things was associated with an expectation on the part of the spiritually-enlightened few that a new manifestation of the Divine presence might be expected. Different ages and various peoples have anticipated such developments in different ways. Some have looked for a warrior to deliver them from their foes, and have found in the Deliverer a Messiah sent from God. Some have found in a Spiritual teacher the voice of the Supreme speaking truth to their souls. Some have found it in a social reformer; some in a national poet whose spirit-stirring words have given utterance to a people's thoughts. These and many such have been anticipated manifestations of the Supreme. The Jew looked for a king; a king who should reign in judgment, who should rebuild the deserted palaces of Jerusalem, and who should revive the forgotten splendours of the days of Solomon. There lingered in the ears of the waiting Jews some echoes from the poetic utterances of their ancient seers, which a designing priesthood had twisted to its own uses. Accordingly, the popular notion of the coming Messiah took form and shape from the words of ancient prophecy, and expressions which had been intended to apply to other events grew in the national mind to find a mystic applicability to the coming of Messias. Here then, you see the prevalent truth, the coming in of a new Dispensation, and the prevalent error as to the method by which it was to be inaugurated. It is the same with you in this present age. Some words wrested from their application have been made to carry a meaning which they were never intended to convey. You have the same expectation of a new Dispensation, and you have the same misconception as to its real character. The Jew looked for his second Solomon, who should regain for him the splendour and prosperity which had departed from him. The Christian looks for his Lord to come in the air, attended by legions of angels, to inaugurate a reign of universal peace and glory in which he hopes to have his full share. And as the Jew found it hard to believe that the meek and lowly Son of the carpenter, with His strange humility, His retiring simplicity, and His doctrines of fraternity and universal love, was the monarch they desired, so your wise men find it hard to fancy that the truth which is everywhere spoken against is, in very deed, the Gospel of the Risen Christ. The Dispensation of the Spirit is being evolved amongst you, the reign of the Comforter, the development of the highest truth that man can know. No coming in power and glory, save in the power of truth and the glory of the messengers who bear it. No open establishment of an earthly kingdom, but the silent setting up of a spiritual one. The Christ again stands among His people, and He who was to an unwilling world,

nearly 2,000 years ago, the messenger of a new Truth, returns to find that Truth distorted, disguised, disfigured, but possessed of a strange vitality, and with a vitalising influence which has still an influence among men. Just as out of the dry bones of an effete Judaism the Christ called forth the arisen spirit and gave it a form and place among men, so now does Jesus who sends us, and who Himself guides and animates our efforts, call forth the spirit from a decaying faith, and bid it go forth on a new mission of evangelisation among men. It is for that we have been working. It is in order to shew to you who have eyes to see that the continuity of the Divine dealings is unbroken, that I and my Great Master have come again to earth, and have laboured to prepare the way once more. The Christ-principle which we declare is that return of the Christ which His followers expect: only it is spiritual, whereas their ideas are earthly and material. Ponder on the parallel, and see how the same God deals with you as He did with Jews of old.

The ideas are familiar to me. I know all that. I gather that Jesus Himself has not appeared on earth, but may do so.

Not the Man Jesus as He was. He has passed beyond the state when that would be possible.

More as an influence?

Yes, as a spiritual effluence from the higher spheres, temporarily concentrated upon you. His work is done by us, who have more power to abide with you. All this strife that surrounds you now is the sign of the conflict that attends the new development of truth.

Yes. I have been thinking lately how every birth is a conflict; and so every fresh birth of truth must be attended by conflict.

Yes: the birth-throes of truth are ever accompanied by pain and distress. It must be so.

This disquiet and unrest, is it passing away?

Not yet. The time for peace is not yet come.

You urge me to fight?

Patience, good friend. We urge you to do battle for the truth. We do not urge indiscriminate conflict. There will be war enough.

Now as to this Slade fight. Will you advise?

We will direct you from time to time. Act on your impressions. It is better so, because events occur from time to time which we cannot foresee. We will advise you.

You will not put down plain directions?

It is not well. We have found that our guidance is best exerted in a more impersonal and indirect manner. If we prescribe a direct course of action, you seek for reasons which we cannot give, and raise arguments which we are not able to reply to. We prefer to direct you from time to time.

You do direct? I sometimes think that of late you have left me very much to myself. I have a greater sense of loneliness, and a more and more decided feeling of personal conflict in which I stand by myself.

It is so intended. We have desired you to realise the great truth that suffering is necessary for perfection; and that conflict tends to progress. In earlier days you would not have endured conflict: now you can. You are able now to stand alone as you were not then. The child that is always carried never learns to walk alone. Remember that. But does the guardian relax care when the first efforts are being made? Nay, rather she redoubles them, lest her charge should fall and sustain hurt. So do we. Far, far from having withdrawn from you as you imagine, we have protected you more and more zealously, have fenced you in with protection, and have but left your struggling spirit free scope. Several reasons have combined to make the past year one in which you would be unable to discern much comfort. Communion with us has been fraught with risk and even positive danger. You yourself have been going through a phase of development which was painful and severe. Around you has raged a spiritual conflict which has caused you agony and distress of mind and body no less than of spirit. Your world has been the battle-ground of contending forces, and it must needs be that you feel the perplexity and strife. All has tended to unrest. But through it all, in measure greater than you can know, protection has been given and comfort ministered to you. We have protected you from incursions of the foe, and we have solaced your own distressed spirit, and ministered to it strength for the fight. You are not deserted. Nor are any of our friends.

Will you tell me of this personal development?

Not now: but hereafter. The very pain with which this has been written, and the effects, which will not pass from you for

long after we have left, may shew you by physical proof how real is the warning we give you. Learn from this material evidence to gain trust in what you cannot know, but which we warn you of.

+ IMPERATOR.

[The above, which was written at the time of the Slade trial, was attended by extreme neuralgic headache and great prostration and pain as though I had been depleted of vital force. The effect remained for a long time.]

THE SLEEP OF DEATH.

To the Editor of "LIGHT."

SIR,—Turning over the manuscript pages of a local society's magazine, written some years since, I was much interested in a discussion carried on by the members on the above subject, the key-note to the correspondence being a passage "Where slumbers an immortal soul," which had occurred in a previous contribution to the magazine. The writer in his endeavour to prove that a soul can and does sleep while a person is dead, quotes the words of Christ when speaking of Lazarus, "Our friend Lazarus sleepeth." "Now a friend," says the correspondent, "is a *man*—not the body of man alone, not the soul of man alone, but body and soul together; therefore, when Christ says 'our friend' He must mean body and soul, and that, He assures us, sleeps." He asserts that "if the soul of Lazarus was not asleep, it was in the enjoyment of, if not a better, at least as good a state as when residing with the body on earth, and it would be a positive injury to recall it from that better state to its previous one on earth. . . . The general character of Christ does not warrant this; but if we believe that the soul was really and literally asleep, the difficulty is surmounted, for it would be a real benefit to transfer it from a state of inactivity and inability of enjoyment to one of positive pleasure." The writer concludes with the assumption that if the soul of Lazarus slept in the tomb there is every probability that the soul of a sailor can and does often sleep at the bottom of the sea.

Another correspondent writing subsequently on the same subject, refutes the idea of *all* souls slumbering with the body, but gives it as his opinion that the souls of the saved take their flight the instant the body dies to Heaven, and are there—yet in a dormant state—tasting its sweets; while the souls of the wicked sleep till the time when all will be judged according to the works done in the body. "Then," says the writer, "will there be joy in Heaven, and in hell weeping and wailing, and gnashing of death."

The foregoing theories appear to me wholly contradictory to Biblical truths, if such truths are taken collectively. The subject is undoubtedly of a complex nature; but the hopes and aspirations of true Christians must soar higher, and be more solaceable, than those conveyed in the ideas of either of the foregoing correspondents.—Yours truly,

H. W. S.

SPIRITUALISM IN LONDON & THE PROVINCES.

GOSWELL HALL.

On Sunday morning last, Mr. Wilson read an interesting paper on "The Ten Commandments." In the evening, the platform was occupied by Mr. J. Veitch, the subject of whose lecture was "Historical Spiritualism." Opening with a quotation from Shakespeare, where he speaks of "That unknown country, from whose bourne no traveller returns," the lecturer next took a survey of the Spiritualism in different countries and ages; tracing the phenomena in the sacred books of the East, the self-mesmerism prevalent among the Brahmins, and the allusion to what we call mesmerism in Sanskrit literature. He quoted the narrative "from Grecian history," of Lycurgus being summoned to the Olympian games by a voice which was not of earth. After taking his hearers over an interesting and comprehensive range of ancient and modern history, he concluded by predicting the absolute failure of both modern theology and Atheism to supply the wants and desires of mankind; but contending that a scientific demonstration of a future life was necessary, and that could alone be given by Spiritualism. With this lecture, we understand, Goswell Hall will be numbered amongst the things of the past, so far as regards its connection with Spiritualism. Whilst regretting that this step has been taken, owing, no doubt, to lack of support within and ill-concealed attacks from without, it seems somewhat strange that where there is a society in existence for the carrying on of Sunday services as its principal work, such services are given up by four members of the committee, without ever calling a meeting of either committee or members. What will become of the property—viz.: a harmonium and a goodly number of works in the library—we are not told, but shall expect to hear in the not far distant future. Under these circumstances I presume Mr. J. J. Morse will not occupy the platform next Sunday evening as advertised.—*RES-FACTA*,

CARDIFF.

On Sunday last, the controls of Mr. J. J. Morse delivered two lectures in this town, both of which were marked by the ability characteristic of all their efforts. The subject of the morning lecture was "The Coming Eden." The controls drew graphic comparisons between the orthodox Eden of the past and the Eden of the future. The Eden of the future will be the outcome of the well-directed work of the humanity of the present and future generations. Each individual shall then fully recognise his duty to himself first, not in the selfish sense of the word, but so that by developing his latent abilities, by acquiring all the good he can, he may be the better fitted to dispense of his bounty to the less fortunate and needy. All shall then earn, and none slave for, their daily bread, and the labour of the world shall be more generally directed to supplying the necessities of the world in preference to its wants. The religion of the future Eden will supplant every previous form of religion; but it will nevertheless embody all the *good* and *true* of all forms of religion that have ever existed. The subject of the evening lecture was "Spiritualism: its Morality." What says Spiritualism! Has it a morality? Aye! With the vast import and significance of well-attested fact, it affirms that, on reaching the spiritual world, man is, as regards his spiritual being, but a repetition of what he was before quitting this lower world, and that not his faiths, but the motives which have actuated him in his daily life, decide his status in the next world. Looking by contrast at the vices of the world, the controls asserted that the present day treatment of criminals but tends to foster resentment, and perpetuate the conditions in which crime is nurtured, and that not until well-directed efforts are made to develop in criminals the better nature that is inherent in every individual, by educating them in the true sense of the word, and making them good and useful members of society, will any appreciable diminution of crime be effected.—E. A.

GATESHEAD.

On Sunday last Mr. Lloyd discoursed to a moderate audience upon the obstacles attending the investigation of the phenomena.

On Monday evening the first annual meeting of the Gateshead Spiritual Evidence Society was held at their rooms, High-street, Gateshead. There was a good attendance of members. The president, Mr. Burton, occupied the chair. The report of the secretary, Mr. F. Sheppard, shewed "that after twelve months' active life, having ploughed through many difficulties, and struggled against many adverse circumstances, the Society looked forward to a still more useful life in the New Year. Making a bold venture at its very birth, in the taking of a large hall and ante-room which had to be cleaned out, fitted up, and furnished at considerable expense and labour, incurring an outlay of about thirty pounds, the fact that they had fortunately been able to reduce this to about twelve pounds shewed that, irrespective of the difficulties they had had to contend with, the Society had been healthy and progressive from the first. There is every reason to suppose that the bulk of the remaining debt will be removed in a few months. A library has been established containing about 130 volumes of books on Spiritualism and other subjects. During the year we have had several able lecturers—Mr. J. J. Morse, Mr. T. P. Barkas, Mr. W. Howell, our president Mr. H. Burton, Mr. Mahony, Mr. T. Dawson, Mr. W. H. Robinson, Mr. J. Rowe, Mr. W. C. Robson, and several others. The collections shew a large average in the second half of the year over the first half. The balance-sheet presented shewed an income of £55 9s. 8d. for the year, and an expenditure of £51 18s. 9d., leaving a balance in hand with the treasurer of £3 10s. 11d. We desire to express our gratitude to all those who have laboured for and otherwise contributed to the welfare of the Society."

Several important suggestions were made in regard to the welfare of the Society, to which effect will be given by the committee at an early date. Mr. Burton and Mr. Sheppard were requested by the members to frame a code of rules for the government of the Society, to be presented before the first meeting of the new committee. The officers chosen for the next year are: President: Mr. H. Burton; vice-presidents, Messrs. Stevenson and Grey; treasurer, Mr. N. Martin; corresponding secretary, Mr. F. Sheppard; financial secretary, Mr. J. Shield; librarian, Mr. Bambridge; and a committee of seven, Mr. T. Dawson, Mr. D. Nicholson, Mr. J. Bruce, Mrs. Martin, Mrs. Skele, Mrs. S. Kell, and Miss Martin. A concert will be held, for the benefit of the funds, on Tuesday evening, January 2nd. On Sunday 1st, Mr. W. H. Robinson will lecture on "Spiritualism: its Facts and Principles"; and on the following Sunday Mr. Burton will occupy the platform.

NORTHUMBRIAN.

"LIGHT" FUND.

Amount already acknowledged	£199 14 6
J. H. Gledstones	1 9 2

TO CORRESPONDENTS.

E. W.—You are not alone in the views you express; but you can help to bring about what you desire by sending us some account of your own experiences.

THE CONDUCT OF PUBLIC PHYSICAL SEANCES.

Circular issued by the Central Association of Spiritualists, 38, Great Russell-street, W.C.

Few Spiritualists can have failed to note, with regret, the deterioration which has of late years taken place in the conditions under which physical phenomena have been sought in public séances.

These conditions—so favourable to fraud on the part of dishonest mediums, and so calculated to excite suspicion in the minds of observers—have led to the most disastrous results. We are not speaking without full warrant when we say that there is hardly a public medium for physical manifestations in this country against whom, at one time or other, charges of imposture have not been brought. We fear that in some cases no reasonable doubt can be entertained that fraud of the grossest kind was really perpetrated; while in other cases there is reason to believe that—whatever may have been the appearance to inexperienced spectators—there was no conscious deception on the part of the medium.

But in either case the name of Spiritualism has been brought into discredit, and we are forcibly driven to the conclusion that our methods of procedure must be amended. We must demonstrate our abhorrence of imposture by disavowing and discouraging all conditions which do not plainly shut out even the suspicion of its possibility.

Obviously these remarks can have little reference to family circles, which are naturally held sacred by those who regard them as affording opportunities for veritable “communion with the dead.” But it is open to grave question whether—even in the case of family circles—*inquirers* should ever be permitted to make their first acquaintance with Spiritual phenomena by introduction to séances held for physical manifestations in the dark, or where a cabinet is used for the seclusion of the medium.

We are chiefly concerned, however, with what are known as public or promiscuous séances for physical manifestations. These have been of late years generally marked by the following characteristics:—(1) The séance has been conducted in imperfect light, or in total darkness. (2) The medium has been isolated from the circle, by being placed either in a cabinet or behind a curtain. (3) The sitters have been, either wholly or in part, unacquainted with the subject and with each other. (4) There has not infrequently been a manifest want of harmony, consequent upon differences of opinion as to the nature and value of the tests employed.

These conditions, usually found in combination, effectually preclude careful and dispassionate investigation; open wide an avenue to fraud; suggest suspicion of its presence even where it does not exist; and in many cases, we fear, expose the medium to very injurious influences.

Such conditions should be allowed to prevail no longer. “Mixed” circles should be as little mixed as possible—mere wonder-seekers, and men whose moral atmosphere is known to be impure, being carefully excluded. Above all, darkness should give way to light. In the early days of Spiritualism public dark circles were the exception, and there is no need for them now. There is abundant evidence that, with mediums of the present day, satisfactory phenomena, including even “form” manifestations, can be obtained without isolation—the medium, where a cabinet is used, being placed near, but *outside of it*, and in full view of the sitters. But even if this were not so, it is neither wise nor honourable to expose mediums to the risks which have been shown to attend séances held under the conditions that have of late been prevalent; and it were far better that we should have no public manifestations of physical phenomena than that they should be sought under circumstances which, to say the least, inevitably conduce to suspicion.

In view of all these considerations, believing that fraud is not of the essence of this confessedly obscure subject, but rather an accident dependent on faulty conditions of research; feeling that Spiritualists have the remedy for the evil in their own hands, and that without its conscientious application they cannot hope to maintain a fair reputation before the world; we earnestly recommend—*That in all public circles held for physical phenomena, the medium be so placed, and in such light, as to be continuously under observation by each member of the circle.*

Edwin Adams, Cardiff
W. P. Adshead, Derby
Alexander Aksakof, St. Petersburg
G. P. Allan, London
W. R. Armstrong, Newcastle-on-Tyne
R. Baikie, M.D., late H.E.I.C.S., Edinburgh
*T. P. Barkas, F.G.S., Newcastle-on-Tyne
Frederick A. Binney, Manchester
*Anna Blackwell, Paris
John L. Bland, President of Hull Psychological Society
Hannah Blundell, Manchester
John James Bodmer, London
Hugh Booth, Sowerby Bridge
Eliza Boucher, Minchhead
Colonel Joshua Brayn, Jersey
Emma Hardinge-Britten, Manchester
William Brown, Burnley
Henry Burton, Newcastle-on-Tyne

Alexander Calder, London
†Robert Redgrave Cann, Harleston, Norfolk
Robert Scammell Clarke, Hon. Sec. Plymouth Free Spiritual Society
John Colley, Hon. Sec. Birmingham Christian Spiritualist Society
John Cowie, Dumbarton
John Crake, Houghton-le-Spring
William Day, Ipswich
James Dawbarn, London
Thomas Dawson, Hon. Sec. Gateshead Spiritualist Society
David Duguid, Glasgow
T. H. Edmands, Sunbury-on-Thames
§W. Eglinton, London
J. Crossley Eno, Dulwich
Thomas Everitt, London
John S. Farmer, London
Lewis Firth, Hon. Sec. Rochdale Spiritualist Society
Richard Fitton, Manchester
Charlotte FitzGerald, London
D. G. FitzGerald, M.S.Tel.E., London
Elizabeth FitzGerald, London
*Hannah Ford, Leeds
George Forster, Hon. Sec. Seghill Spiritualist Association
H. E. Frances, Hon. Sec. Brixton Psychological Society
William Gill, Brighton
Henry Goodchild, Hon. Sec. Middlesborough Assoc. Spiritualists
Thomas Grant, Maidstone
G. F. Green, London
Joseph N. Greenwell, Hon. Sec. Dalston Association
S. C. Hall, F.S.A., London
*Mrs. F. V. Hallock, Chiswick, London
William Hardy, Hon. Sec. Sheffield Psychological Association
Samuel Hayes, Hon. Sec. Macclesfield Society of Spiritualists
Georgiana Houghton, London
Hugh Hutchinson, President Islington Home Circle
John Enmore Jones, London
H. A. Kersey, Newcastle-on-Tyne
W. F. Kirby, London
Edward Larrad, President Leicester Spiritualist Society
John Lamont, Liverpool
P. G. Leymarie, President Soc. Sci. d'Etudes Psychologiques, Paris
J.E. Lightbown, Hon. Sec. Manchester and Salford Soc. Spiritualists
R. W. Lishman, Hon. Cor. Sec. Central London Spir. Evidence Soc.
“M.A. (Oxon.),” London
Iver MacDonnell, London
John McG. Munro, Hon. Sec. Glasgow Association of Spiritualists
Thomas McKimney, Peterborough
*C. C. Massey, London
William Miall, London
William Morris, London
J. J. Morse, London
Hay Nisbet, Glasgow
Roden Noel, London
W. G. Pickersgill, London
Thomas Pinky, Durham
Richard Pearce, London
Cornelius Pearson, London
*Edward R. Pease, London
*Frank Podmore, London
*Thomas Pole, Clifton
Charles Poole, Hon. Sec. Yorkshire District Com. of Spiritualists
John Pringle, Hon. Sec. Hetton Spiritual Society
S. R. Redman, London
George Ridley, Hon. Sec. North Durham Spiritualist Society
A. J. Riko, The Hague
W. C. Robson, Newcastle-on-Tyne
James Robertson, Glasgow
E. Dawson Rogers, London
George Rogers, President Macclesfield Society of Spiritualists
John Rouse, Croydon
Adam Rushton, Minister, Macclesfield Society of Spiritualists
†Thos Shorter, London
J. Bowring Sloman, Plympton
S. T. Speer, M.D. (Edin.), London
M. A. Stack, London
Lucia C. Stone, Bridport
Edith L. Stone, Bridport
Morell Theobald, London
Ellen Miall Theobald, London
E. A. Tietkens, London
I. Thompson, Manchester
*E. Louise Thompson Nosworthy, Liverpool
Charles Tomlinson, London
George Tommy, Bristol
Jno. P. Turner, Leamington
Mary Wainwright, London
†Alfred Russel Wallace, F.R.G.S., Godalming
E. W. Wallis, Nottingham
*Rev. W. Whitear, London
W. Winlow, Hon. Sec. Ashington Spiritual Society, Northumberland
Oswald Wirth, Paris
George Wyld, M.D., London
J. F. Young, Llanely

[Persons wishing to have their names added to the above list are invited to intimate their desire to the Resident Secretary, Mr. Thomas Blyton, 38, Great Russell-street, W.C.]

* Is of opinion that public miscellaneous séances for physical manifestations should be altogether discontinued.

† Would prefer that the word “conscious” should be omitted from the last sentence of the second paragraph.

‡ Is of opinion that public miscellaneous séances and professional mediumship for physical manifestations should be altogether discouraged.

§ Is opposed to all public séances, whether in the light or the dark, unless the conditions are favourable to a complete investigation.

Light:

A Journal devoted to the Highest Interests of Humanity both Here and Hereafter.

"LIGHT! MORE LIGHT!"—Goethe.

No. 104.—VOL. II.

SATURDAY, DECEMBER 30, 1882.

PRICE THREEPENCE.

CONTENTS.

Janet Hamilton, Incidents Recorded by.....	585	The Willing Game.....	591
Theosophic Teachings. By the Hon. Roden Noel.....	586	Spiritualism in Bohemia.....	591
Visit of Mrs. Hardinge Britten.....	588	"Mary Jane" and the late Mr. Guppy.....	591
Clairvoyance: a Refutation of Materialism. By Dr. George Wyld.....	588	"Fairy Land of Mathematics".....	592
		Psychical Research.....	592
		INDEX.....	

NOTES BY THE WAY.

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

The *Daily Telegraph* of December 14th contains a friendly and appreciative article treating of the work of the "Society for Psychical Research." The writer is pleased to say that the Society approaches the subjects with which it deals in a "thoroughly scientific spirit; they take nothing for granted—what they desire is research to attain truth, not inquiry to confirm any prejudice, belief or prepossession." That is a fair description of the aims of the Society. It has, perhaps, gone out of its way, and not unreasonably, being what it is, to make a new departure, and it can at any rate claim that it is not hampered by any inheritance of belief or theory that its predecessors in the field of research have formulated for themselves.

I see there is a demand for "more facts." It is not to be denied that the philosophers have been having what our American friends call "a good time" lately. They have been portentously long in disquisition, and, to the average un-metaphysical mind, they have probably been—well, not clearer than usual. But then the philosophy of Spiritualism cannot be put in a nutshell, nor can it be expressed in the terms of a child's primer. And as to facts, they can't be made to order; or rather, perhaps I should say, we do not want them made to order. There may possibly have been a trifle too much of that manufacture in days gone by. The facts do not come as regularly as they used to come. And he must be a very unobservant student of his subject who does not see that the facts were presented with unbroken persistence during a period of years—so regularly, so rapidly, so astonishingly, that the most careful observer could do nothing but look and wonder. There was no time to speculate, no room for philosophy. Hardly could the attitude of mere wonder give place to a critical and cautious posture of mind. We could not even attempt to classify, to order, to tabulate, to describe. Most of us were carried away by mere astonishment.

But what is the case now? For some years past there has been little or no material addition to the group of facts that were presented to our notice in the early years of modern Spiritualism, and down to, say, 1876. But, instead, the minds of thoughtful Spiritualists, satiated with facts, have turned instinctively, or by inspiration of our teachers, to seek a philosophy that shall comprehend these facts. That crude, disorderly, undigested mass must be arranged; its facts must be put into shape, labelled, and so set forth that their orderly beauty may appear. The surface explanations, roughly arrived at without much care and after short experience, must be sifted. The speculations of all the various schools of thought, that in days of old and in other countries have dealt with Spiritualism and kindred subjects, must have an attentive hearing. The Eastern Occultist makes the tremendous claim that *he has done* what we want to see done. Surely he may be listened to if, haply, he can and will enlighten us. The mystic, the disciple of Swedenborg—all may claim a hearing. Hence this Babel of philosophy, theosophy, and various sects that end in—sophy, without much claim to wisdom. The facts are here; they are our inalienable property, belonging to us and to our heirs for ever. But where is the mind that shall deal with them? Who is the coming philosopher? Which is the sterling system of truth? I cannot tell without listening to all. I am fully sure that order will

come out of present chaos; and during the reign of confusion I lend an attentive and respectful ear to anyone who can establish his power to teach me one iota of truth.

A correspondent sends me two extracts from a book entitled "Poems, Essays, and Sketches; by Janet Hamilton" (Glasgow, 1880). Janet was no ordinary woman, for she did not learn to write until she was fifty, and she lost her sight at the age of sixty. The book contains more than one case of interest to the Spiritualist. That which I am about to quote is curious from the apparent presentation of a symbolic vision to two persons. This is the narrative:—

"The following incident which I have heard my mother relate, took place more than eighty years ago, in the town of Hamilton, where my parents resided at that period. The reader may rely on the truth of the details, but must be left to draw what conclusion he thinks most agreeable to the dictates of his own reason and judgment on such appearances. A man of colour, who went by the name of 'Black Solomon,' who was also a resident in the same town, lay on his death bed. In the night on which he died his daughter and a woman who sat up with her were sitting a little apart from the bedside to let him have air. He was in the agonies of death; but the watchers were unable to leave their seats, for *on the bed of the dying man they saw at his head something white, but of indefinable shape, and at his feet a similar object, but quite black*. At each convulsive gasp of the man the appearances advanced as if to meet, which they did as he expired. Then ensued what seemed a conflict, in which the white object seemed victorious, for it rose above the corpse with a triumphant waving of white drapery, while the black seemed to cower and shrink away. The interpretation of this supernatural scene is very palpable, but I leave it to the serious reader to form his own opinion on the subject."

These two persons would not be likely to understand the mystic symbolism of the vision—the black, typical of evil, presented at the feet, its appropriate position, allegorically speaking; and the white, the symbolic principle of good, also in its proper place at the head; then the conflict between the two, and final victory of good over evil. If a single seeress had seen the vision one would have no difficulty in regarding it as an allegorical representation of the new birth of the departing soul. Such, indeed, it manifestly was, and it is possible that it was presented only to one of the watchers, who described it to the other. If both saw it, it is an almost unique case of a synchronous vision presented to two persons.

Another case I may quote, not because it is especially interesting, but because it is a fair instance of many stories which are susceptible of an explanation consistent with natural causes, which explanation we are bound to give and to admit as good and sufficient. And yet, conceding this, I cannot but believe that there is an unseen agent utilising this natural cause, and operating through it. I believe that we shall err if we limit the action of spirit only to such cases as are not susceptible of explanation in accordance with known laws. The spiritual and the supernatural are not conterminous. We cannot tell when, where, and how spirit acts. But there are some of us who think they know that its action is ubiquitous, and that some of the most apparently trivial acts of our lives are overruled and guided by unseen counsellors and guardians. We can, in great matters, trace the influence and even recognise the guidance. In smaller matters, if we cannot always tell whether chance has directed or fancy deluded, we can carry on our faith and believe that great causes are not used to produce small effects, but that the natural may be utilized by spirit for its spiritual purposes. So the domain of law, as we understand it, is, as it seems to me, pervaded by the action of spirit, and our thoughts and acts, that seem most surely our own, may be the suggestion or inspiration of unseen but not unknown friends.

The story runs thus:—

"There was a Mrs. Rae who lived in our neighbourhood, and was an intimate friend of my mother. This woman was, by

the death of a favourite child, thrown into great grief and distress of mind, pining after him day by day, and often expressing a wish to see him once again. My mother did what she could with her, by entreaty and prayer, to submit to the will of God in this dispensation, but it was in vain. She began to neglect her person and family, and would still repeat the sinful words, 'O! that I might see him once again!' My mother had not seen her for some days, and was surprised by a call from her. She was washed and dressed, and wore a look of resignation, almost cheerfulness, so that my mother could not help expressing wonder at the happy change. 'Dear Mary,' she said, 'in my rebellious and sinful grief I would not listen to the voice of man. I needed a reproof from God, and I got it. Two days before this, I was sitting alone, mourning for my lost darling, and still the wish rose from my heart to my lips: 'O! that I might see him once again,' when, lifting up my eyes, I saw, as it were, in the air—so near me that I could have put my hand on the place—the appearance of my child just as you saw him at the moment of dissolution, his face distorted, and his little hands twitching in strong convulsions. My eyes were fixed upon the sight, for I was powerless to look away. It remained so long that I had time to say more than once, 'God in mercy remove this sight from me!' It was removed, and my conscious heart said, 'Thou hast had thy wish, art thou satisfied?' I fell on my knees, and with tears besought God to pardon my guilty murmuring and sinful wish. It was remarked of this woman, that although afterwards she met with many severe trials and bereavements in her family, she sustained them with true Christian resignation and fortitude. Some will say that this was an instance of spectral illusion. It may have been so; but she never having before nor ever after had any visitation of the kind, this view of the matter is doubtful, but there is one thing certain, that whatever the cause might be, the effect was good, and that good remained with Mrs. Rae during the remainder of her life." M.A. (Oxon.)

THEOSOPHIC TEACHINGS.

By the Hon. Roden Noel.

No. III.

I have now explained that, though the Logos is a *Common Nature*, we Christians believe Him to be also *Personal*, and that we are in Him as He is in us. "I in you, and you in Me," were the words of our Blessed Lord. And He had atoned His God-consciousness with that of His soul.

When "C. C. M." says that the material upon which the antecedent energy of thought works, so as to produce the sense of individuality, is "not a pure evolution from a transcendental source or content," I disagree with him. It must be so, because all phenomena are. Or else, what is the account of them? Whence do they arise, and what is their sufficient reason? Spiritual energy imposes a form on a given material, says "C. C. M." Quite true. But whence the given material? It can only be the spiritual energy itself in a lower stage of development, in process of self-development. And even from the first, the Ego is double—subject-object, though in early sensation the elements are implicit. In Aristotelian phrase, the Active is developing the Passive reason. Moreover, in so far as the material is necessary to a particular potential individuality, it is an integral factor in the transcendent individuality, and is only *before* it in conditional or phenomenal time-existence, not in true being. Even if you regard it as belonging to other systems of intelligence, that is true, for all is in all. In the eternal, we are not isolated as we are here and now, but we are in and by one another. But the potential object having become our object, it is henceforth part and parcel of ourselves for ever—though it will undergo transfiguration in thought. (By *objective*, however, remember that the Germans mean necessarily true for all—even the book would have a relative objectivity, because it is a percept for Jack, Tom, and Harry; but your experience as *yours* would be *subjective* only.) The "antecedent energy of thought" is more correctly to be regarded as transcendent, though, no doubt, we have existed in other spheres and states. And other Spirits are concerned in our manifestation. Do not understand me to deny that our actual subjectivity is phenomenal only, just as external objects are; but the Real underlies both, and the Real glorifies, reveals, fulfils, not annihilates.

Of the Divine Spirit "C. C. M." says, "This noumenon, abstracted from all object or phenomena, is necessarily impersonal, inasmuch as individual consciousness is the opposition of subject and object." Quite so. But who told "C. C. M." that It is abstracted from all object? The Father-Spirit is not so, if He has the Son, the Word, the Christ for object, and all other Spirits in Him. It appears that the Adept teachers have told "C. C. M." otherwise. There is a very curious editorial note in the last (November) number of the *Theosophist*, in which it is claimed that there can be no Personal or Impersonal God, because the Brothers, though able to project their astral bodies, have not found Him. Now, really, how should this help them?

Seeing that God is to be found by concentration, and not by dispersion? "Closer is He than breathing, more near than hands and feet." The Occultists have just been assuring us that in the astral region God is utterly absent—a country of mere shells, and elementaries. If He is anywhere, He is in the spiritual region, with which astral bodies have nothing to do—in love, charity, self-renunciation—though I myself do not think Him altogether absent from the astral, or even the physical, sphere. Is He absent from art, science, philosophy? St. Catherine, Augustine, Leibnitz, and Newton could promenade their physical bodies, and one of them her astral body, and they found God. Bradlaugh, Baron D'Holbach, and a few very degraded savages, can promenade theirs, and find Him not. This sort of argument proves little. Our Lord knew the Father, and I suppose Gautama did not. Perhaps it was his loss, and the loss of many beside. But "C. C. M." argues that the impersonality of the Spirit (how does he reconcile this with the teaching of his Gurus, that there is no impersonal God?) is proved by the fact that It makes us impersonal, causes us to merge our individuality, as he reminds us the mystics have always sought to do. Now this I have by anticipation answered in my letter about "The Perfect Way" in *LIGHT*, 25th November. Love transports us out of ourselves, but the lover remains implicitly, with the beloved for his adored object, else there is no love possible. In the final aspiration of Shelley's "Epsychidion," Love herself is slain in a barren and monstrous identification of her two necessary factors. We know and can imagine nothing beyond. The Abyss, Being, the Ungrund, the Nothing, these are but abstractions of our mind.

With respect to the *number* destined to annihilation, my strong impression is that in "Isis Unveiled," and in the letters of Colonel Olcott and Madame Blavatsky to the *Spiritualist*, a great majority was spoken of as thus doomed; possibly I am mistaken, but the numbers are certainly described as great. Look at the extract from the Book of Khin-te in the November *Theosophist*. All the *negative* people, all the drones!—only the very good and—God save the mark!—the very *bad*, are immortal! Are not the negative, humdrum people the *hoi polloi*? They are to perish "by millions as self-conscious entities," &c.

What I admire most in the speculative teaching of the Orientals is their grand intuition of the Universal, and the altitudes of Being, Spiritual Calm, of the Central, as distinguished from the vicissitudes of atomistic, self-centred, earthly-passioned, vain, mortal, suffering, unreal existence—their strong sense of the impermanence of all this, of its constant subjection to interminable births and re-births, all restless with thirst unquenchable, which is fire. "In God's will is our peace," in the merging of our own in His—that has been the one grand fundamental truth of all great religious teaching, and has been insisted on by the mystics of all creeds especially. But there is no rest of our wills in God's when our wills and God's are merged in one common grave. And we of the West have our supplementary idea, though, perhaps, emphasising it unduly, of the transcendent value of every human, nay, of every individual soul, as also of the symbolic manifestation, and necessary self-development of the Absolute Spirit through the world of phenomena, even through evil, sin, sorrow, and pain, as well as their corresponding opposites; so that the latter is not for us, as for Easterns, *pure* Maya and illusion of Brahm, but the Actual Substance of all, viewed imperfectly from our standpoint, and, therefore, under conditions of illusion, needing to be correlated with the sum total of conditions, in order to be harmonised with Divine Reason. But because I have criticised these particular teachings from the East, let no one imagine that I have not been deeply impressed with the Bagavad-Gita, and other grand monuments of Oriental thought. I protest, however, against the Nihilism to which these teachers would dogmatically conduct us, though, no doubt, after a more lengthened promenade in the worlds of phantasmagoria than their brethren of corresponding schools of Nihilism in the West are willing to accord. Yet Spencer and Tyndal, Huxley and Hartmann too, have their "unknowable" and "unconscious" beyond matter and mind, though all, ultimately, are to vanish into that "infinite azure of the past." Spiritualists, dissatisfied with Christianity, thought they at least had secured some foothold in the void. These portentously learned, and miraculously gifted persons have come to deceive them, though graciously promising them their "alliance" against that effete and mischievous superstition, called Christianity.

"C. C. M.'s" reply, though very clever, does not seem to me to touch my arguments. I fear that, as in most philosophical controversies, we shall have been reminding the reader of two combatants vigorously striking the air on either side of one another, supposing that they are inflicting mutual damage, but not really touching each other at all. And for Spiritualists, who believe themselves the fortunate recipients of ready-made, if somewhat contradictory, revelations on all subjects and sundry, obtained through tilting tables, dead men materialised, and trance addresses more or less impromptu, it must seem rather hard to be asked to go through so much thinking for themselves, like any ordinary mortals not so favoured!

However, the third paper of "C. C. M." is extremely interesting. Indeed, all are lucid philosophical expositions of the philosophy he has espoused; and if the people over the water were not such very great people as we are told they are

(shrouded in mystery, only a glimpse of their glory can be vouchsafed to us—herein again unlike Christ—“*omne ignotum, &c.*”), they would surely feel themselves under a real obligation to him for thus forcibly representing and defending their views. All the opening sentences I agree with, I feel the value of, down to the words, “we moderns take for reason.” I should have drawn the inference from them that *we* are immortal. But “C. C. M.” proceeds to shew the utter fallacy of such an innocent, and unphilosophical assumption. For, says he, our personality is a phenomenal experience, and depends on external conditions. Let them pass, and it must pass too. I suppose here we come to a distinct, and very palpable issue. My answer is, as before, it does no such thing. All particular experiences have particular causes, or special individual energies of the substantial noumenon as basis of them; else they remain unaccounted for. And Being would be Being, with a big B, to all eternity, with nothing coming out of it, simply because there is nothing in it, all alone in the solitary glory of its abstraction. It was well said of Spinoza’s substance that it was a lion’s den with many footprints turned towards it, but none returning; indeed, there would be no footprints even approaching, and the all-devouring Lion would himself perish of inanition—or rather, he could never himself be. Even poor Being would find itself in a bad case, for all the sublimity of its too simple and vacuous content. Our Supreme Lord, *Zero!*—“These be thy gods,” O Occultism! And how does this explain God’s rich world around us, so prodigal of life and beauty, and all infinite variety? It is a vain, dissolving dream, answers the recluse. Nay, it is life we want—“Of life—more life—our nerves are scant.” Which is the very reprehensible state of mind characteristic of the wicked, according to the Eastern hermits, by the way (see last *Theosophist* for November). The truth is, that the passive, and the active temperaments will not easily be reconciled! And temperaments are the framers of systems, East, West, North, and South.

Those systems provide no link between the One and the Many. But without such a link neither is possible. And as to the worldly conditions perishing, if they are modes of consciousness, as “C. C. M.” admits, they cannot; they only seem to do so because they fulfill themselves in “the other;” but all that can only take place by virtue of their integration, differentiation, and identification in a subject, and subjects. The conditions are the result of our limitations. But we make them, though not alone. They do not make us. They dominate us, but not for ever. But “C. C. M.” proceeds to the proper topic he set himself to discuss. And he positively tries to convince me that there are other phenomenal worlds besides that of our five senses! Why, if he had attentively read the book of mine he was so kind as to review in “*LIGHT*,” he would find that I believe in as many kinds of phenomenal worlds as there are diversities of subjective intelligence—and I know not how many there may be of those. Nor ever in my life have I objected to the astral light and the pictures in it as a phenomenon, if it can be scientifically proved, though the position of the authors of the “Unseen Universe” is seriously objected to by scientific men. Still it is quite possible that the Brothers may be competent to assert this as a fact.

But alas! how impossible it seems for philosophical controversialists to understand each other! This, then, is what “C. C. M.” has all along been supposing me to object to, on the ground of my idealism! Of course, his answer is perfectly crushing to any one so objecting. If there is a world of physical law, the domain of physical science, there may be a domain of “astral” law, the domain of occult science, and idealism has nothing whatever to do with it. Why of course—of course—“what fool,” as Mr. Swinburne says to somebody, “is foolish enough” to deny it? It is a question of evidence only. But does not “C. C. M.” see that these theories of shells, &c., are metaphysical theories? Shells are bodies—all right; as much as ever you please. That is what “C. C. M.’s” friend says in this last number of “*LIGHT*.” But they are also *thinking* bodies! Well—here we are pulled up. That is a metaphysical theory—it is not a question of evidence for phenomena at all. A shell is a body able to give tests of personal identity, and with no personal identity, or synthetic principle of thought and sense differentiation behind it. Well, there I demur. Because even infallible “Mahatmas” may not assert a contradiction in terms. If it were a person, it might see pictures in the astral light. But if it is not one, it can do no such thing. And it is not one; therefore it cannot. Q. E. D. “G. C.” says it has “a species of personality.” Now what is that? It is either a person, or it is not. Choose. Personality is not a sort of wash or paint, of which you may give a thin coating to something else, which is not personal. “C. C. M.” compares these astral light representations to statues. With all my heart. He argues irrefragably that, though idealism be true, yet there are statues. They must be in some consciousness, but there they are, and the Adepts are not necessarily ignorant of the fact, because they do not refer to it. Is “C. C. M.” sure that they would admit the fact? I should imagine from the words of their disciples that they would not. However, the general principle of “C. C. M.” is indisputable. But what “C. C. M.” and his friends argue, is that these shells are animated, thinking statues, giving tests of human identity, and

yet with no human individuality, which alone, by “synthetic unity of apperception,” makes human thinking possible.

Certainly the pictures might be understood and translated by persons; but if my body without myself behind it walked into the Royal Academy, what does “C. C. M.” imagine it would make of the pictures there? Yet these are equally products of human thought, and expressive of it. Statues—yes; but the animated statue of Pygmalion, with no living woman behind it! We read in Dante that trees bled, and spoke; but then they had individual lost souls within them. “G. C.” puts the thing very plainly, and surely the result is simply grotesque. He says the converted man drops his bad habits with his astral body—or some other body, I really don’t know which—“Kamara-Rupa”—it does not much signify. Well, if one leaves off one’s bad habits, how very obvious that one must leave them *somewhere!* If I change my old coat (or habit), *there it is*, and another man may see it lying on the chair. So of my old *habits!* Surely they must be floating about somewhere, if I have dropped them? Only my old coat cannot give tests of identity, and my old habits can. This is really the funniest doctrine for philosophers of supernatural pretensions to preach. To the uninitiated it might even appear to issue from a far different and nearer place than the Himalayas, a place I will not name in such a connection, as it might sound profane! A more general sense of humour would surely have secured us immunity from many a strange system of philosophy.

The simple question is—*Can bodies think?* Yes, says “C. C. M.” This is not a materialistic assertion at all, though it might seem so. Your idealism should be above taking alarm at it. If it does, it is a very crude idealism. Bodies *can* think, for bodies are themselves phenomena of consciousness—objects of thought—in thought. Well, this argument would prove a good deal. It would prove that a carpet can think, that a tea-caddy can think. And that, I suppose, is the doctrine of Occultism, which seems identical with the animism of savages. The elements, they say, think. Hydrogen thinks. To most of us, however, that seems nonsense. To say the brain, or the tea-caddy, is necessarily an object of, and in thought is *not* the same as to say, the brain or the tea-caddy think—thought is an energy of brain, or tea-caddy. But thought may be concocted there, says my honourable opponent. Now just examine what this really means. The brain is not a witches’ cauldron, or a stewpan, and thought a broth of any kind, hellish, or heavenly. Granted; we both know that; we are both idealists—(much to the bewilderment of the good readers of “*LIGHT*,” by the way! So much the worse for them—they must wish us anywhere!) Brain, then, is—and astral body also is—a complex phenomenon *constructed* by thought; in this, says “C. C. M.” thought may arise, be concocted. Now that cannot mean, I presume, that thought arises in a confined space (brain), for space is a thought, and presupposes it. It must mean *particular* thoughts of ours arise *in connection* with other thoughts we call “brain.” When I feel hot, or see a colour, I might (*though I don’t*) also see a vibration of certain nerve-ganglia, and nerve-fibrils. It can mean no more than that to an idealist, whether crude like myself, or advanced like “C. C. M.” and the Occultists. And I *might* perhaps conceivably on such occasions also perceive an ethereal—or astral light—vibration. If that is all you mean, I agree with you, but then you seem to palter with words in a double sense, because what modern thinkers in general mean by such a phrase is that brain (or astral body) is the substance, or noumenon, and thought is the quality, or function thereof. You, if an idealist, mean just the reverse; therefore you should not use your adversary’s pet chosen phraseology. But, “C. C. M.” urges upon me, that we individuals are not alone, and do not think alone—a curious lesson to read one who has written the book “C. C. M.” has so kindly reviewed, and one who on that subject agrees with Fechner. “We think into the World-Soul,” and are supported by it. Our thoughts, therefore, go out of ourselves, and may be percepts to others—precisely the doctrine of my own book! But what is the inference? That they go out of us—*into no other intelligence—but gad about all by themselves?* Why is it to be charged on them that they are likely to behave in so lunatic, indecent, and utterly unconscionable a way? They being essentially thoughts *constructed* by thinkers, and being impossible out of thinkers, cannot possibly do anything of the kind, and if “C. C. M.” thinks otherwise, there is no more to be said; his idealism and mine are utterly incapable of ever meeting and coinciding—though whether his or mine be the crudest I will not presume to determine. Our thoughts may go into the World-Soul (mind you, a highly personal Soul, far more so than ourselves); then the thoughts of the World-Soul—and inconceivably many others besides—may come into us (the brain, and astral body are thoughts of others, or of ours), but they all *go from* and *come into* synthetic unities of apperception, which is what I mean by persons, or individuals, or Egos, or selves; for them to be in another position, and hang about between, is as impossible as for two and two to make five; simply because the very differentia of thought is that it belongs to a thinker.

But though we “think into a world-consciousness,” and into other minds, our thoughts still belong to us, and will come home to roost,—will return to their parent, when he, and others are more perfect, more at one in the Universal.

ERRATUM.—In my last article on p. 575, for “a cluster of memories” read “a bevy of memories.”—R. W.

OFFICE OF "LIGHT,"

4, NEW BRIDGE STREET,
LUDGATE CIRCUS, E.C.

TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding, and enclose stamps for the return Postage.

ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6l. Half-column, £1. Whole Column, £2 2s. Page, £1. A reduction made for a series of insertions.

Cheques and Post Office Orders may be made payable to EDWARD T. BENNETT, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also of E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

SPECIAL NOTICE..

We are pleased to be able to inform our readers that Professor Barrett has kindly promised to place in our hands, for publication in "LIGHT," records of several cases of great interest relating to psychical phenomena, which have occurred in private families, and in regard to which he can himself personally vouch for the trustworthiness of the testimony. Professor Barrett has devoted himself, with remarkable assiduity, for many years, to the careful study and investigation of these phenomena and no one is better able than himself to sift the chaff from the wheat—to distinguish between the merely apparent and the real. We believe our friends will gladly welcome the appearance of these records in our pages.

1883.

With the new year the price of "LIGHT" will be reduced to twopence, or post-free 10s. 10d. per annum, paid in advance; while the size and number of pages will remain the same as at present. This reduction has been determined upon in consequence of very strong representations which have reached us that the change will add very materially to our circulation, and thereby greatly extend the sphere of our usefulness. We hope that the friends to whose suggestions we have thus deferred will do their best to ensure the fulfilment of their own prognostications.

Those of our readers who have already forwarded subscriptions at the present rate, will either have their term of supply proportionately extended, or will for a time receive an additional copy of the Journal. In the absence of instructions to the contrary, the latter course will be adopted, in the hope that the second copy will be forwarded to persons who may thereby be induced to become subscribers for themselves.

Many of our friends can well afford to aid in the extension of our circulation. Let them begin with the new year to take two or more copies instead of one, and so introduce "LIGHT" amongst their friends and neighbours. They will thus be doing a good work, and at the same time make our success secure.

MRS. HARDINGE BRITTEN.

Our London readers will be gratified to learn that we are about to have a visit from Mrs. Hardinge Britten, and we cannot doubt that they will give her a very cordial welcome. Mrs. Britten's brilliant talents, and her long and distinguished services to the cause of Spiritualism, justify this confident anticipation—to say nothing of the fact that she has in London many personal friends who will be delighted to see her amongst them once again.

Mrs. Britten has cheerfully consented to attend the rooms of the Central Association of Spiritualists, 38, Great Russell-street, at seven o'clock, on the evening of Monday week, January 8th. The first part of the evening will be devoted to social intercourse, and an exchange of friendly greetings, after which Mrs. Britten will kindly reply, under Spirit influence, to any questions which may be put to her, in relation to topics in which the company may be generally interested—the questions having reference of course to Spiritual subjects. For the sake of order it would be well if friends having questions to put would hand them in written form to the chairman. It need hardly be added that admission will be perfectly free to all members and friends.

On Sunday, January 7th, Friday, January 12th, and Sunday, January 14th, Mrs. Britten will lecture in St. Andrew's Hall, Newman-street, Oxford-street, under the auspices of the Metropolitan Spiritual Lyceum, and on Wednesday evening, January 10th, a public reception will be given her at the same place. Further particulars regarding the Sunday services will be found in our advertising columns.

CLAIRVOYANCE—A REFUTATION
OF MATERIALISM.

By George Wyld, M.D.

On Friday evening, the 22nd inst., Dr. George Wyld read a paper on this subject before the members of the Central Association of Spiritualists, 38, Great Russell-street, Mr. E. Dawson Rogers in the chair. The paper was a very valuable one, but much too long for our pages. We have pleasure, however, in presenting the following extracts to our readers:—

The term clairvoyance is French, and means clear-seeing, but it appears to me to be an inadequate term, because it might signify clear optical vision or clear mental vision, whereas what is signified by the term is the power which certain individuals possess of seeing external objects under circumstances which render the sight of these objects impossible to physical optics. In short, by clairvoyance we mean the power which the *mind* has of seeing or knowing thoughts and physical conditions, and objects hidden from or beyond the reach of the physical senses; and if the existence of this faculty can be established, we arrive at a demonstration that man has a power within his body as yet unrecognised by physical science. I regard mind-reading as the most common form of clairvoyance, and the capability of seeing the contents of closed boxes or envelopes as the most rare form, because, as I believe, the faculty is generally connected more or less with the known, or it may be, the unknown sympathy of human beings; and hence the clairvoyant diagnosis of hidden disease is much more common than the seeing of inanimate objects inside inanimate envelopes or boxes.

The instances of clairvoyance which I shall present for consideration have been gathered either from my own experience or from the records of my personal friends. I have selected these in preference to cases from books, partly because those which are published are already open for inspection, but chiefly because instances occurring within one's own experience, or that of personal friends, are brought before the mind with more detail and intensity, and are capable of more thorough investigation; and in order to increase confidence I have, where no objections were made, given names and addresses.

In attempting to analyse and classify cases of clairvoyance, they appear to me to arrange themselves in the following order:—

Thought-reading.

Brain-reading of forgotten or absent thoughts.

Seeing bodily diseases, as if the body were transparent.

Psychometry as described by Professor Denton, namely, the knowledge the psychic obtains by a *clue*, such as a lock of the hair of some absent person, or some portion of a distant object.

Travelling clairvoyance, or seeing things at a distance beyond physical vision.

Seeing objects secreted in boxes or envelopes, or otherwise hidden or unknown to any one present.

Seeing future events.

Entrancement and clairvoyance, as produced by the use of anesthetics.

Thought-Reading.

A young lady, who has suffered much inconvenience as a thought-reader from her childhood, having been lately called upon at a public institution to pass an examination in harmony, had a lesson set her on the black board, her own teacher being present. The solution of the problem was much beyond her ability, but her teacher, anxiously desiring that his pupil should succeed, but having no knowledge of her thought-reading powers, harmonised the passage in a complicated form in his own mind, when, much to his surprise, immediately the young lady took up the chalk and *note for note* wrote down on the black board the harmony as it existed in his own mind. This, I think it will be admitted, is not only a striking, but a very interesting illustration of the faculty of thought-reading; and, in estimating the force of this instance, it must be remembered that the mother, the teacher, and the pupil all assert that the exercise accomplished was much beyond the normal capabilities of the young lady. Does this case not suggest that successful pass examinations may sometimes in part be the result of brain-picking?

Brain-Reading.

This differs from thought-reading in this, that the thought-reader desires you to think strongly of the subject to be read, but the brain-reader often not only reads the thoughts which are at the time absent from your mind but he often reads thoughts

which you have not only forgotten, but the existence of which you deny, until subsequently they are recalled to your remembrance.

As an instance of brain-reading, I may mention that on the 25th November I experimented with Mr. Hopercroft, 47, Tavistock-crescent, Westbourne-park, and having entranced him, I presented him with twelve playing-cards enclosed in twelve envelopes, and asked if he could name the cards. This he entirely failed to do, but he at once said, "Those cards were not put into these envelopes by yourself—they were placed there by a lady; a tall, rather stout lady about fifty years of age. She has been in *Devonshire*, and you were not in the room when she placed them in the envelopes—you went out of the room in order that you might say you had no hand in it." All this was exactly true, and there was no one in the room but myself and the psychic. It was not thought-reading, for my thoughts were all in the direction that the sensitive should name the cards. I then presented him with an iron ring which I always take with me when I attend sésances. And he at once said: "You take this ring to sésances. You often visit a medium quite near your house. She is not a professional: she takes no money; she is married to a gentleman, and their people are fighting people; one is Cap—Cap—Captain J—J—James." He did not mention the lady's father, but he was also a fighting person, namely, General S. I do not think this was thought-reading, for my thought and wish were that he should give me some ideas as to my experiences with the iron ring.

Clairvoyance in Disease.

This is a most interesting faculty in itself; but it has this further to recommend it, that its object is not mere curiosity, but the benevolent relief of human suffering.

Eighteen months ago I had the good fortune to make the acquaintance of Mrs. D. I told her I had a very dear friend who for years had intense agony for hours every night in his back and chest, and that latterly he had been obliged to sit up all night in a chair, and that his legs had begun to swell. Mrs. D. expressed great sympathy for my friend, and most kindly begged I would let her see him, as she thought she would be able to suggest something for his relief. This gentleman had regularly for three years been under many of the leading physicians of London. Some said that there must be some obscure heart affection. Others said it was neuralgia; one said it was gout; and the last consulted said it was malignant caries of the spine. My friend met Mrs. D. in my house, and she merely looked at him, and asked a few questions of an unimportant kind. I then perceived that she wished to speak to me, and so I asked my friend to go into the next room, and when we were alone she said—

"I have seen what the disease is; I saw it as distinctly as if the body were transparent. There is a tumour behind the heart, about the size of a walnut; it is of a dirty colour; and it jumps and looks as if it would burst. Nothing can do him any good but entire rest."

I at once saw what she meant, and sat down to write to my friend's medical attendant as follows:—

"I believe I have discovered the nature of Mr. —'s disease. He has an aneurism on the descending aorta, about the size of a walnut. It is this which causes the slight displacement which has been observed in the heart, and the pressure of the tumour against the intercostal nerves is the cause of the agony in the back, and the peripheral pains in front of the chest. You are going to-morrow to see Sir ——— in consultation; shew him this diagnosis, and let me know what he says."

Next day the patient had this consultation, and at once Mrs. D.'s diagnosis was confirmed, and afterwards all the doctors who had, during the last three years, missed the true diagnosis now confirmed it. They also all agreed with Mrs. D. that the only thing to be done was to take entire rest. This treatment during the last eighteen months has been more or less followed up, and with the result that the pains have been reduced to a minimum. It is true that the diagnosis cannot be absolutely confirmed during life, but as the profession unanimously pronounce the disease to be aneurism the diagnosis may be accepted as correct. This diagnosis has probably saved this gentleman's life, as before Mrs. D. saw him he was allowed to shoot over Scotch moors, and to ride, drive, and play billiards.

Psychometry.

Dr. Buchanan, in 1849, found that out of a class of 130 students at the Eclectic Medical College, Cincinnati, forty-three signed a declaration that if they took into their hands certain

medical substances, concealed from them in paper, they suffered sensations and effects analogous to those experienced on swallowing those medicines—for instance, if they took ipecacuanha, concealed in paper, into their hands, they suffered from nausea and sickness. Reasoning and experimenting in the same direction, Professor Denton, geologist, Boston, wrote a book called "The Soul of Things," which has passed through several editions. I believe that wearing apparel, rings, or hair belonging to an individual, can often act as a clue to the clairvoyant, and this is what Denton calls Psychometry. I have two instances of this to offer you.

For fifteen years I have worn a ring which my uncle wore for the last forty years of his life. On one occasion, I placed this ring in Mr. Macgeary's hand, when instantly he was seized with spasms at the heart, and gasped for breath. My uncle had suffered from those symptoms, having died of advanced heart disease; but this Mr. Macgeary could not have known.

On another occasion, I placed this ring, which contains my grandfather's hair, in the hand of Madame Blavatsky, and asked her to describe my grandfather. She said he was a tall and slender man, with a red face; he took a good deal of port wine, and he had blue eyes. This was quite correct, but it was not mind-reading, as my thoughts were on my grandfather's character.

Professor Denton gives another instance. "A doctor was on the ice, and witnessed the death of a negro, who was accidentally dashed out of a swing against a block of ice and killed. The doctor went home, and began in the presence of some people to describe the accident, as he at the same time compounded and rolled in his fingers some pills. These pills were sent to an old lady, who had no knowledge of the accident to the negro, but she took the pills, and that night had a vivid dream of the catastrophe, in all its details, as if she saw it."

Travelling Clairvoyance.

Mr. Rouse, being in business, does not want his address published, but he permits me to give it in confidence. On the 18th November he gave me the following narrative:—When Mr. Gladstone disestablished the Irish Church, the title-deeds of a good many properties had to be examined; and among others the title-deeds of Sir Benson Maxwell, of Donegal, were demanded, but could not be found, and the advice of the lawyers was that the property should be placed in Chancery pending an arrangement. Matters were in this position, when a friend suggested that a clairvoyant might be consulted as to the lost deeds, but this suggestion was scouted by the family. However, the late Mrs. General Robertson, of 49, Victoria-street, taking a great interest in the case, on her own responsibility, consulted Mr. Rouse. She sat with him at the table, and almost immediately Mr. Rouse was convulsively moved to take a pencil and a sheet of paper, and to write in large letters, "*Go to Exeter and make inquiries.*" This message being sent to the family in Ireland, was by them regarded as absurd; but when Mrs. Robertson went back to Mr. Rouse, and sat at the table for further instructions, the same message, with increased energy, was given, "*Go to Exeter and make inquiries.*" At this stage of the case a friend in Ireland one day said to Sir Benson Maxwell, "Your father was very intimate with the Rev. Mr. B. when he was settled here; why not talk the matter over with him?" Then it transpired that Mr. B. was now at Exeter, and Mr. Rouse's enigmatical instructions were called to mind. One of the family accordingly proceeded to Exeter, and had an interview with Mr. B., who examined the contents of a large box in his attics, and found the lost deeds. Mr. Rouse had no knowledge whatever either of the deeds or of Mr. B., and I may add that the family were very grateful for his services, and sent him a large present in acknowledgment.

In the *Spectator*, November 11th, there is a review by the editor of the "Life of Professor De Morgan," by Mrs. De Morgan, in which the following case of clairvoyance is given. The Professor was dining in a house which Mrs. De Morgan had never seen. At this time she was engaged in mesmerising a girl for the cure of epilepsy, and the girl became entranced, and said, "I see the Professor; he is in the drawing-room, talking to the ladies and gentlemen;" and she also described the room and furniture, and said, "I see a tray with wine, and water, and biscuits." Mrs. De Morgan thought this must be a mistake, and urged that it must be coffee which she saw; but the girl would not give in, but insisted that it was wine, water, and biscuits. Shortly afterwards the Professor returned home, and confirmed the girl's story in every particular as to the room and furniture, and the wine, water, and biscuits.

Hidden Objects.

Mr. Adolphe Didier, of 10, Berkeley-gardens, Campden Hill, has narrated to me the following interesting cases, and I should say that I have known Mr. Didier for years, and I have always found him simple and truthful. It has been often said by sceptics that there can be little truth in clairvoyance, as no one has ever gained the reward offered for reading the number of a bank-note enclosed in an envelope. In reply to this statement, Mr. Didier asserts that on two occasions he read the numbers and gained the prizes. Lord Ingestre once gave Didier an envelope containing, as he said, a £5 note, and said if he would read the number he should have the note. Didier replied, "I see only half a note." This was correct, and he received the reward. On another occasion at Bath, a clergyman offered him a £5 note if he would read the number, the note being enclosed in an envelope. He succeeded in giving the number, and he received the reward. On another occasion, Lord Ingestre took a book at random from the shelves, and holding it closed behind his back, asked Didier to read the first four lines on page 27, and Didier succeeded in doing so. On several occasions Didier, when perfectly blindfolded, played *écarté* with gentlemen who brought their own cards, and on these occasions he sometimes named the cards in his adversaries' hands, which, indeed, might be by mind-reading; but he also sometimes played his own hand without any one having looked at it, the cards lying as they were dealt, with their faces on the table.

In accordance with these statements, Captain James tells me that he has seen Alexis Didier, brother to Adolphe Didier, likewise play *écarté* with his hand lying on the table, face downwards, he being perfectly blindfolded.

Mr. Redman, 5, Avenue-place, Brixton Hill, recently brought his sensitive, Frederick Smith, a youth of seventeen, to my house, and experimented before myself, Mrs. Boole, and three other ladies. He was blindfolded by means of soft paper folded double, and then gummed over his eyelids. This alone, as I and Mrs. Boole found, produced upon us, when tested, so complete a blindness that we could not distinguish the brightly-lighted gas globes. But in the case of Smith a silk handkerchief was tied over this paper. Under these circumstances, Smith took a pack of my own cards, and concealing their faces from all present—he being at one side of the table and we at the other—threw down on the table any card we asked for. After this, he read correctly on two occasions the first line on the pages indicated of a book we gave him—we being all ignorant of the words; and on another occasion he read a verse of poetry correctly, I merely pointing out the verse to be read, all present being ignorant of the words. All present agreed that Smith was perfectly blindfolded, and that he proved himself to be a true direct clairvoyant.

Future Events.

My friend, Mr. Joseph Hands, is an old surgeon, and lives at 84, The Grove, Hammersmith. He was one of the great Dr. Jenner's assistants, and in his book on "Will Ability," pp. 136-7, he gives an interesting account of how one of his clairvoyants predicted that a certain patient who was dying of consumption would *not* die of that disease, but of stoppage in the bowels on the left side, and that he would die on a given day and at a fixed hour. This prediction was told to the sister of the invalid, but not to himself, and it all came to pass exactly as foretold.

Mr. Hands also narrates the following gipsy story, told him by Mrs. Francis, then residing at Blackheath:—"Before she was married she, from kindness, permitted a poor gipsy woman to pass through her confinement in a room over the laundry. After the event was over the gipsy, feeling grateful for the lady's kindness, one day said she felt impelled to tell her of the future. She said, 'You will be married clandestinely to a naval officer, and become the mother of three children; but your husband will treat you badly, and forsake you, and afterwards die from an accident, and after a time the three children will die within a few days of each other, and at last you will marry a second time.' All this happened exactly as predicted, and the lady, although protesting to the doctors that her first marriage was so unhappy that nothing would induce her to marry a second time, yet at last fell a victim to a barrister—the three children having all died of diphtheria."

Clairvoyance Produced by Anæsthetics.

In the "Life of Sir Humphrey Davy," by his brother, we read how this brilliant chemist in 1798 made experiments in breathing nitrous oxide. His words are:—"On fully inhaling the

gas I lost all connection with external things. Trains of vivid visible images rapidly passed through my mind, and were connected with words in such a manner as to produce perceptions perfectly novel. I existed in a world of newly connected and newly modified ideas. I theorised—I imagined that I made great discoveries—I exclaimed that nothing exists but thought. The universe is composed of impressions, ideas, pleasures, and pains. The delight was intense and sublime, and for a moment so intense and pure as to absorb existence. I felt as if possessed of new organs. I seemed a new being—a sublime being newly created."

"Now, it would be difficult to give a more vivid conception of the ecstasies of some of those who, by mesmeric entrancement, become lucid, clairvoyant, and prophetic, and it is very surprising that psychologists have never, after the manner of this chemist, poet, and philosopher, experimented with anæsthetics.

One day in the year 1874, I took chloroform to free myself from the intense agony I was suffering from the passage of a renal calculus, when suddenly I became conscious that I was out of my body. I distinctly saw myself in a long robe standing in my bedroom about two yards from my unconscious body in the bed. It was not a dream, but a consciousness of existence outside my body. I mentioned my experience to many, but I took little further notice of it till one evening about the 6th of January, 1880, when it suddenly struck me that in the use of anæsthetics we possessed an experimental method of demonstrating the existence of the soul freed from the body. I then wrote at length upon this subject, the idea being, that as atmospheric air is the natural stimulus of the lungs, and essential to life, so any form of asphyxia, whether produced by entrancement or by means of foreign gases, or by suffocation as in drowning, drives, as it were, the life out of the body, and thus expels the soul or mind. In all these forms of asphyxia the physical condition is almost identical and the psychological experiences are often identical also; we have a body perfectly impervious to pain, and we have often an ecstatic soul—that is, a soul operating independently of the body, and, as I maintain from my own experience and that of mesmeric ecstasies, a soul operating externally to the body; and if so, then the existence of the soul as distinct from the body can be experimentally demonstrated.

Numerous cases which have been brought to my knowledge shew that chloroform, and some other gases when inhaled, can produce clairvoyance; and I may add that my views on this point have been confirmed by information obtained at the Dental Hospital in Leicester-square; and it appears to me that if all medical men would record their psychological experiences in connection with anæsthetics, materialistic views would less frequently prevail among them.

Conclusions.

I have thus by examples of each stage of clairvoyance attempted to shew step by step the advance from simple thought-reading to deeper brain-reading, and from that to the still deeper diagnoses of internal bodily diseases hidden from the eye of sense but revealed to the penetrating eye of the soul; and from that to the travelling of the soul to distances on this earth beyond optical vision; and thence to the highest powers of the soul as an independent mind knowing the past, the present, and the future, and leading to that ultimate climax of the soul whereby it ascends, as in holy entrancement, and enters the regions where the Immortals dwell.

Thus this intelligent power, called soul, operates not only independently of the senses but beyond the reach of the physical senses, and shews itself as an independent auto-noetic power triumphing over pain, and disease, and death, and penetrating matter and acting as if its connection with matter were but a passing accident.

And just as chemistry can shew that there is no such thing as the destruction of matter but only its ever varying transformations; and just as physics can prove that although power may disappear in one place it is only that it may reappear in another place, in obedience to the law of the conservation of energy; so the soul of man as a thinking and auto-noetic power—although its external clothing may pass through various transformations and regenerations—can be demonstrated, as a *unity* incapable of the subdivisions of decay; and thus as an immortal life it is destined to survive "the war of elements, the wreck of matter, and the crash of worlds."

We may sit in a darkened theatre before the act, and by some minute chink in the dark curtain which separates the audience from the stage, obtain a glimpse of the splendid spec-

tacular luminosity which awaits us ; and I would ask, Do not the rare glimpses which clairvoyants sometimes obtain perhaps suggest that there may be a world of light as Milton says, "Above the din and stir of this dim spot which men call earth," and shew that the highest form of saintly entranced clairvoyance may possibly reveal "that some there are who by due steps aspire to lay their just hands on that golden key which opens the palace of eternity"? Thus the highest entranced soul knows as an absolute fact that Materialism is false. It beholds its immortal life and in the innermost secret of its own essence it listens to the still small voice of the eternal God.

THE WILLING GAME.

The London correspondent of an influential provincial journal, writing on Tuesday, said :—"I took part last night in a novel Christmas entertainment which may have startling results. A lady or gentleman is brought blindfolded into the room where it has been decided that he or she shall be made to do a certain thing. It is understood that the subject treated yield himself or herself to the influence of the operators, who stand with their fingers and thumbs pressing very lightly on the neck of the blindfolded person. If the operation is successful the subject will find a particular article, walk in any direction, or sit down, as the will of the operator directs. Last night this form of mesmeric influence was successful in nine trials out of eleven. Even the sceptics acknowledged that they felt themselves impelled, and not by any pressure on the neck, to do what was required. A lady kissed a gentleman ; so the excitement can take a romantic turn. A little girl walked round the room till she was opposite to her mother, and then sat down in that lady's lap, because, as she said, 'she felt she must.' Mesmerised persons do much more singular things than these, but it is the simplicity of the operation, and the perfect consciousness of the subject which make the performance so interesting. In one case, the good faith of the operators and the susceptibility of the person operated on were illustrated a little too forcibly. It was arranged that a lady who was not in the least nervous, and very anxious to test the mysterious influence, should be made to touch the locket which hung from her neck. In a very few moments she began to breathe heavily, and suddenly fell into violent hysterics. When she recovered she told us that she felt as if she were being choked. Whether this sensation was due to the locality of the object which she was expected to touch, I cannot say ; but the effect of the experiment was remarkable."

SPIRITUALISM IN BOHEMIA.—The Vienna correspondent of the *Daily Telegraph* sends the following interesting item :—"A telegram from Trautenau, in Bohemia, announces that fifty adepts at Spiritualism have been summoned to appear before the investigating magistrate of that locality. It appears that an epidemic of Spiritualism has broken out in that part of the country, in consequence of the wholesale distribution of a Spiritualistic periodical published in Paris. The local press urges the authorities to prohibit its delivery by post, and invites the Minister of the Interior to institute an inquiry as to the number of cases of mental derangement in the above district resulting from the practice of Spiritualism." We should like to learn more about this "epidemic of Spiritualism," and especially about the result of the proposed inquiry in regard to the mental derangement in which, as is alleged, the "epidemic" has resulted. There have been many allegations of a similar kind from time to time, but they have always turned out to be nothing better than malicious falsehoods.

FIRESIDE STORIES.—By Edith Saville (London : E. W. Allen, 4, Ave Maria Lane).—This is a book of short and deeply interesting stories, very cleverly told. We notice it because some of the narratives are based on the recognition of phenomena well known to Spiritualists, and which are here boldly set forth as facts. We suspect, indeed, that the authoress is one of our "inner circle," that "Edith Saville" is but a *nom de plume*, and that if her real name were given it would be recognised at once by a large number of our readers. The book, we may add, is well printed and prettily bound. Its price will be found on reference to our advertising pages.

MRS. HARDINGE-BRITTEN'S LECTURE APPOINTMENTS.—LONDON : St. Andrew's Hall, Newman-street, Oxford-street, W., January 7th and 14th.—Address, The Limes, Humphrey-street, Cheetham Hill, Manchester.

"MARY JANE" AND THE LATE MR. GUPPY. To the Editor of "LIGHT."

SIR,—As information is solicited respecting "Mary Jane," permit me to say that I made the acquaintance of its author, Mr. S. Guppy, about the time of the publication of the said work. He, at that time, entertained the "monstrous conclusions" referred to by Mr. Haughton, but on becoming acquainted with the Davenports, in whom he took great interest, and whom he engaged to go to Paris at a cost of £500, with a view to introduce them to scientists, his views became somewhat modified, and he then entertained the idea that the human spirit had the power to act as a physical agent independent of the body by will power, alleging that nothing ever took place in the presence of the Brothers but what they were capable of doing themselves, instancing the fact that they could both play on the violin, a manifestation which took place at all their séances. The Spirits, however, I may remark from repeated observation, were by far the most skilful performers.

I believe Mr. Guppy ultimately gave up his crude notions on these matters and came round to the Spiritual theory, pure and simple, for he was accustomed in his later years to talk a good deal about "the Spirits."

I also notice a letter respecting the materialisations of Mrs. Fay, of Boston, U.S.A. It may be of interest to state that I made this lady's acquaintance about six years ago, she being then unknown to fame. At that time the phenomena were not so pronounced as they appear to be now, but what I witnessed satisfied me of their genuineness, and I published an account of my experiences in the *Banner of Light*, which was Mrs. Fay's first introduction to public notice. The most striking event that occurred on the occasion was the appearance of a female form dressed in white, who claimed to be an opera singer, and who gave us a taste of her quality in true operatic style. Mrs. Fay is a German by birth, and is a quiet, unpretending little woman.—I remain, &c.,

ROBERT COOPER.

Eastbourne, November 19th, 1882.

To the Editor of "LIGHT."

SIR,—I am much obliged to your two correspondents who have shewn some knowledge of "Mary Jane." I scarcely know whether they mean to defend the theory there advanced, or not—they both seem half inclined to do so. I do not wonder at their shrinking from a rather arduous task. The author asserts that the mingling of emanations or vapours or magnetic efflux from a circle of persons in séance actually creates a personal Spirit—an Ego, having intelligence, moral sense—all, in short, that constitutes a human Spirit. It is created in a moment by vapours that possess thought and intelligence. And such a new created being is the reflex of the minds and moral natures of the members of the circle—the average net result. The new Spirit arises as at the stroke of the enchanter's wand!

We must then suppose that the Spirit so suddenly raised into life, when the circle breaks up and the emanations separate and their cohesion is lost, returns again to nothingness, and ceases to exist as suddenly as it arose. Any number then of ordinary persons can create life, albeit only momentary life.

This appears to me a theory only fit for Bedlam. "C.C.M." assures us that it has some respectable sponsors. It may be so, but I believe it will be among the believers of Occultism or Oriental Theosophy. I have no doubt that the disciples of that school can produce long mares of sickly and incoherent dreams, having no foundation in nature or reality, which may tend to the defence of such a theory. But I would ask "C.C.M.," leaving aside altogether the argument from Oriental authority, to produce a chain of reasoning which can recommend itself to the highest intelligence of European or Western science and philosophy in defence of the portentous theory of the author of "Mary Jane." Extremes meet ; long vigils, severe fastings, absence from all mundane affairs and a monotonous concentration of the powers of thought on the mysteries of spirit, generate in the Oriental mystic a state of mind hardly differing from lunacy.

The unhappy devotee mistakes phrases for facts, grotesque delusions for realities, so that the outcome of all is a Spiritualism hardly to be distinguished from the lowest Materialism or the rankest Atheism.—Yours truly,

G. D. HAUGHTON.

MR. J. J. MORSE'S APPOINTMENTS.—CARDIFF : December 31st and January 1st. LONDON : St. Andrew's Hall, Newman-street, Oxford-street, W., January 7th.—For terms and dates, direct Mr. Morse, at 53, Sigdon-road, Dalston, London, E.

THE FAIRY-LAND OF MATHEMATICS.

No. IV. The Reign of Law.

By the Authoress of "The Home Side of a Scientific Mind."

EXTRACTS FROM BABBAGE'S "IX. BRIDGEWATER TREATISE."

"Miracles are not deviations from the laws assigned by the Almighty for the government of matter and of mind; but . . . the exact fulfilment of much more extensive laws than those we suppose to exist. In fact, if we were endowed with acuter senses and higher reasoning faculties, they are the very points we should seek to observe, as the test of any hypothesis we had been led to frame concerning the nature of those laws. Even with our present imperfect faculties, we frequently arrive at the highest confirmation of our views of the laws of nature, by tracing their actions under *singular* circumstances."

"The mode by which I propose to arrive at these conclusions is, by appealing to the judgment which each individual will himself form, when examining that piece of mere human mechanism," the series engine.

Mr. Babbage then describes how he could set the engine so as to register the series of square numbers, for, say, a million terms; to make at the 1,000,001st term an apparent exception, giving the cube instead of the square; and then to go on registering squares for a further indefinite period. The engine "may be set so as to obey by any given law; and, at any periods however remote, to make one or more *seeming* exceptions to that law." The visitor, watching the machine, seeing that the person in charge did not interfere with its action when once it was set, and observing a certain sequence to continue unbroken for a hundred, or a thousand, or a million terms, imagines of course that he knows the law to which the machine has been "set," and when the "exceptional" case occurs of its own accord he is mightily puzzled.

"It is, however, to be observed, that the *apparent* law which the spectator arrived at by an almost unlimited induction, is not the full expression of the law by which the machine acts; and that the excepted case is as absolutely and irresistibly the necessary consequence of its primitive adjustment, as is any individual calculation amongst the countless multitude."

"Now, as all laws which appear to us regular and uniform in their course, and to be subject to no exception, can be calculated by the engine; and as each of these laws may also be calculated by the same machine, subject to any assigned interruption, at distinct and definite periods; each simple law may be interrupted at any point by a portion of any one of all the other simple laws; it follows that *the class of laws subject to interruption is far more extensive than that of laws which are uninterrupted*. It is, in fact, infinitely more numerous. Therefore, the probability of any law with which we have become acquainted by observation being part of a much more extensive law, and having, to use mathematical language, singular points or discontinuous functions contained within it, is very large."

"It is a condition of our race that we must ever wade through error in our advance towards truth; and it may even be said that in many cases we exhaust almost every variety of error before we attain the desired goal. But truths once reached by such a course, are always most highly valued; and when, in addition to this, they have been exposed to every variety of attack which splendid talents quickened into energy by the keen perception of personal interests can suggest;—when they have revived undying from unmerited neglect; when the anathema of spiritual, and the arm of secular, power have been found as impotent in suppressing as their arguments were in refuting them, then they are indeed irresistible. Thus tried and thus triumphant in the fiercest warfare of intellectual strife, even the temporary interests and furious passions which urged on the contest have contributed in no small measure to establish their value, and thus to render these truths the permanent heritage of our race."

MORE FORGET-ME-NOTS FROM GOD'S GARDEN. By F. J. Theobald.—Our readers will have pleasant memories of Miss Theobald's "Bob and I," a sweet story of simple incidents in child-life, charmingly interwoven with religious and Spiritualistic thought. "More Forget-me-Nots" carries the narrative into riper years, and is, if possible, even more fascinating than its predecessor. It presents Spiritualism in its highest form as appreciated and practised in the home circles of a religious family; and sets forth, in telling words, some of the most important points of doctrine, in regard to which most Spiritualists differ from their more orthodox neighbours. The book is published by the Psychological Press Association.

PSYCHICAL RESEARCH.

A leading article having appeared in the columns of the *Yorkshire Post*, on the work of the Society for Psychical Research, the following reply was published in the same journal, from the pen of Professor Barrett:—

To the Editor of the *Yorkshire Post*.

SIR,—Through the kindness of a friend, your able and extremely fair leading article of Friday last on the Society for Psychical Research has just reached me.

"May I be permitted to correct a slight error into which you have fallen, owing, doubtless, to the very scanty and inaccurate report of the last meeting of our members which appeared in the London newspapers?"

"After very kindly references to the work of the committee on thought-reading, of which I am the honorary secretary, you remark:—'Legitimate as is the inquiry which the society has undertaken, we suspect that the inquirers have been too hasty in assuring themselves of results which, if they are realities, are far outside the order of universal experience.'

"I have requested the secretary of the society to send you all that we have published, together with the second report of the committee on thought-reading as soon as it appears. From these papers—the authorised Proceedings of our society—I think you will find that, if we have erred, we have erred on the side of excessive caution. On p. 33 we expressly state that 'we cannot pretend that this inquiry is as yet more than in its infancy, and we would deprecate the premature formation of theories on the subject. The phenomena here described are so unlike any which have been brought within the sphere of recognised science as to subject the mind to two opposite dangers,' and so on.

"I may, however, add that Mr. F. W. H. Myers, Mr. Edmund Gurney, and myself have been engaged for many years prior to the formation of the Society for Psychical Research in the investigation of the evidence that exists on behalf of thought-reading, or, as we now propose to call it, ideoscopy. Our later investigations—first, with a family at Buxton, with whom we have made over 1,000 experiments, under the most stringent conditions, and now with a gentleman at Brighton, whose ideoscopic powers are the most remarkable we have yet met with—have shewn that very much which passes as thought-reading is simply muscle-reading; but that, nevertheless (and in spite of general experience to the contrary), it is in the highest degree probable that ideas can be transferred from mind to mind without the intervention of the recognised organs of sensation. We are very anxious to widen the area of experiment, and thus strengthen our position, and we gladly welcome any criticism, whether friendly or hostile, which will enable us to make our conclusions more worthy of general acceptance. I need hardly point out that any conclusions drawn from public performances are utterly valueless, and that private experiments should be conducted with care and if possible in the presence of a medical man, who should testify to the conditions under which they are made.—I am, Sir, yours truly,

W. F. BARRETT.

18, Belgrave-square, Monkstown, Dublin.

TO CORRESPONDENTS.

E.S.W.—Your wishes will, we doubt not, be fully met early in the coming year.

J.R.—Do not be impatient. Matter of the kind you would like to see, will come in abundance in its proper turn.

O.T.—You can best help us by getting your friends to subscribe to "LIGHT." The paper should not, as a rule, be lent to those who can afford to buy it.

Punch makes an attempt this week to create some amusement at the expense of "LIGHT" and Spiritualism; but fails lamentably. The writer would have his readers believe that Spiritualists dare not bet so much as five shillings on their "facts"; whereas, in truth, many have staked as many hundreds of pounds on their power to prove them. Surely *Punch* has been napping, while the world has been moving.

COMMON WANTS.—The Ross Publishing Company, 4, Wine Office-court, have just issued a very useful little book entitled, "A Dictionary of Common Wants." Most of the articles in daily use, "from a needle to an anchor," as the publishers say with literal truth, are arranged alphabetically for easy reference, accompanied by the requisite information as to where, and at what cost, they can be purchased. The idea is a good one, and its conception and execution are alike creditable to the taste and ingenuity of the editor, Mr. W. Eglinton.