NOTES BY THE WAY.

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

With an experience of nearly forty years as a professional practitioner of mesmerism, Mr. Younger now comes forward four to explain his methods of treatment, and especially to show the value of mesmerism as a curative art. This treatise of some 150 pages is, I imagine, a chapter from Mr. Younger's more important forthcoming work, in which he proposes to set forth a complete system of natural medicine. Mr. Younger is, it is not necessary to say, a believer in the sufficiency of mesmeric and botanic remedy for all forms of disease. I have wondered sometimes why other remedies should be excluded. I am not qualified to pronounce any opinion on the various statements made in books devoted to the exposition of orthodox medicine and on those made in such a book as Mr. Younger's. But I entertain no doubt that there are among the herbs of the field a number of remedies for our diseases which are known to country folk, and which are quite neglected by orthodox practitioners. Nor do I entertain any doubt that outside the herbs of the field there are many valuable remedies which the "Botanic Family Physician" neglects. Why should herbs have a monopoly of saving virtue?

Mr. Younger's treatise deals with many forms and varieties of mesmerism. It gives elaborate instructions to the mesmerist, many of them illustrated by cuts showing the exact methods of treatment. A section is devoted to the now fashionable massage, a method of magnetic treatment which is rapidly eating out others of a similar nature once in vogue. The fact is that all these methods of dealing with disease are useful in their way. Hydropathy gained discredit from the too servile practice of certain methods to the exclusion of other applications. But now that it is more intelligently applied I should be surprised to find any regular practitioner making any objection to its use. Aix-les-Bains has popularized massage, and massage is good and useful. Many a dweller in great cities has cause to be thankful to the Turkish bath for supplying the want of natural exercise, and keeping his skin in active order. We are all, I think, now-a-days, inclined to simplicity of treatment, and perhaps the best thing we have learnt is to assist Nature, or even to leave her efforts alone.

There is war in heaven. Subba Row is engaged in what he calls "an unpleasant controversy" with Madame Blavatsky on the "Constitution of the Microcosm," and we "petty men . . . peep about," if perchance we may see the Homeric combat. But we do not take much by our curiosity. A good deal of sound and fury meaning nothing: smoke, and dust, and many polysyllables (chiefly Hindi), and not much else. I am tempted sometimes to wish that all persons who write on occult subjects were compelled to go through a course of study of the writings of those men who deal with, let me say, some exposition of physiology, or with the discoveries of modern science. What a revelation to some of our writers on mysticism and occultism would be an hour of Huxley! I have no special admiration for Tyndall, but I remember one occasion on which I was profoundly impressed with his powers of exposition. In his whole discourse of more than an hour's duration there was but one idea. I could have put the essential part of it all in a paragraph. But the way he beat out his little bit of fine gold—the delicacy and completeness of his exposition were beyond all praise.

I have read with interest and instruction "Nizhad's" plea for a spiritual Spiritualism. When we are asked what Spiritualism is, it is time to reply that if one does not know he had better have nothing to do with the subject. It is very common, as "Nizhad" points out, to deal with the spirit-world that lies all round us in such a way as to prostitute the gifts of the spirit, and get from such dealings degradation and mischief. Spirits are of all grades and classes; yet everything and anything that they are alleged to say is greedily swallowed by a class of Spiritualists, and accepted as gospel. Those who find the Bible unacceptable are content with this latter-day revelation. We want discrimination. We want some via media between the modern Sadducees, who believes neither in angel nor spirit, and looks to sleight of hand as the explanation of all things, and the credulous wonder-seeker, who greedily devours all the cheap marvels supplied by the impostors who live and thrive upon him.

Turning over an old commonplace book which dates back five-and-thirty years, and which came into my possession, as many other curious documents have, in a sort of capacity of mine as literary executor to Occultists and Spiritualists generally, I came across this. Alfred Bunn was, I think, manager of Drury Lane Theatre. The date of the extract is 1853.

"On taking our seats round a respectably-sized table, we were invited to put ourselves, through the influence of the 'medium,' in communication with any departed 'relative or friend,' and we accordingly asked leave to indulge in a few interrogations respecting our much-beloved mother, deceased. The medium presently sat down on the floor, turned the alphabet over, and following in succession, and on the other figures running from No. 1 onwards, and being informed that the spirit of our departed parent was present, we asked the following pertinent questions, being led to understand that when the spirit meant to imply 'yes,' we should hear five taps, and when 'no' to be the word of command, we should only hear one. Armed with the card already alluded to in one hand, and with a pencil in the other, we began to work in downright earnest. Mr. Bunn (addressing the spirit): Can you tell me what was my mother's name? Spirit: Yes! (6d est., three taps.) Mr. Bunn (posing
though it was manifest she easily the luggage some classification happened on the luggage. Mr. Bunn (passing the pencil as before) heard three distinct rappings on each of the letters M, A, R, T, H, A. (the very name!) Mr. Bunn: Can you tell me where she died and was burned? Mr. Bunn (passing the pencil as before) heard three distinct rappings on each of the following letters, D, U, B, I, N (the very place) and the rapping became furious. How many years had she died? And crossing the figures with the pencil, three mappings were very audible when passing over 1, 9, (the very tame). Mr. Bunn: Can you tell me in the Spirit? (she was no three raps or letter before!) Mr. Bunn, passing the pencil over the figures, heard the usual three raps over 7, 3 (the very age!). We cannot say whether the reader is astonished; we were not! If a soul in the assembly ever knew our parent, nor could by possibility have the slightest knowledge of her nomenclature; nor could there be any more, beyond what was recorded over her remains; but certain it is that her first name was Martha, and that she died in Dublin in 1833, at the age of seventy-three, which, at the period of the spirit’s communication, was nineteen years since. If this, however, partake of the marvellous, what will the reader say to the sequel? The medium asked whether the sign should be shown to the person who was to be called, and, seizing some writing-paper, with a hand shaking as if its owner were in strong convulsions, she traced, beginning at the bottom of the sheet, as we could distinctly read on revising it, these words: “My dear Son,—I am happy to meet you in this pleasant and interesting mode, and I am sure you carefully consider me, moreover,—M.C.B.” The point of curiosity in this communication, is that although our parent could lay claim to the Chartist and the Son of Charlotte, we were not shocked but the first; yet here are the initials of both distinctly written, and the signature is almost a fac-simile of hers. To us it was then, as it is now, the highest amount of excitement that ever occurred, and when we read that the event had been hurried and carelessly, and that it was by the first; and when her hand and arm were in the excited state we have referred to, her husband had frequently, but vainly, tried to arrest by main force.”—Alfred Benn’s Old England and New England, 1853.

"Does it not appear from this as if the spirit is eternal, though not the soul, in those who die—that is, as it were, he individual spirit is eternal, rather than the individual’s spirit; for the spirit itself is impersonal, or not individual, or personal at all. Yet it persists in the shape of the formal and personal experience of the individual, and is to all intents and purposes the spirit of that individual, although as a spirit it be but a drop in the universal ocean of the spirit, or drawn from and again restored to that ocean.

When the soul or life of the individual expires, it can only be through another living soul that the departed spirit can manifest itself to living souls in general, and he who desires to "see" a spirit must work out his own solution of the problem, whilst it is yet day—while he yet lives and has power to give it up voluntarily or to present his body a living sacrifice holy and acceptable to God, which is his reasonable service; for man was designed by his Creator to be a temple merely for the Lord of the body, but he has taken possession of that heritage of the spirit, whom he dispossesses till the temple falls into ruins, instead of restoring or giving up possession of it to its true master when he "comes of age."

The comments are written by one who was fond of all forms of occult research. Aloeummy, astrology, and all such kindred subjects were his hobby.

A DREAM.—Here is a good dream, published in the Boston Transcript (U.S.A.) in the year 1850:—A young lady residing in Hanover-street, Boston, retired to rest at her usual time and in her usual health. After falling asleep, she had a frightful dream or vision. She dreamed that her brother, who was in the western United States, was killed, and his body was horribly mangled in death. The dream was so vivid that she rose and walked about her room, crying in great anguish and distress. Another lady, who was in an adjoining chamber, was aroused by the sound, and went out to find what was the matter. To her the dream was told on the Monday morning—the dream was told on the Tuesday morning, and yet her brother was killed. Assuming that the lady’s brother, Mr. Wise, an employee on the Western Railroad, had been run over and instantly killed by one of the locomotives near East Chatham, New York. The accident happened about 2 a.m. on Sunday, the precise time of the dream.
inner nature. These are to be found in all ranks and classes, whether they believe in the external phenomena of Spiritualism, whether they rightly understand the nature of soul and spirit, or not. You will know them by the even tenor of goodness in their lives; by the "gifts of the Spirit" they unobtrusively, almost unconsciously, display and make known by the other and visible side, and the restful feel of the aura they give forth. You will know them by the painful void they leave behind, when they have risen to their reward in the world beyond. These belong to the harvest of souls which Nature is continually gathering in for her realms of life above: these are the true "Spiritualists," and the world has never been without them. Even those nations and peoples whom, in the isolating ignorance of our more modern Western theologies, we are in the habit of terming "Pagans," have produced and do produce their "Spiritualists"; those exalted souls who have attained to union with the Atma, the divine Over-soul, the Logos. Nature, the handmaid of spirit, never fails, through the ages, to grow her crops; to produce her divine-spiritual men, who at length form that Heaven from which a saving magnetism, or aura, is continually going forth for the uplifting of mankind. Those necessarily receive the most of this saving "grace," this divine magnetism, who affirm themselves to it,—the highest minds, in a spiritual sense, on earth. If these be intellectually developed on a large scale, all the better. But it is precisely according to the measure of our co-operation with Nature on the side of good, that we attain to that exalted state of true spirituality which marks the ascension of souls towards divinity.

We must try to avoid Separatism, and seek Univer-
salism in our manner of thinking upon psychical subjects. As humanity forms one large body, we should ever bear in mind that whatever comes of true and good comes for the whole, without exception; and is for the highest, for us, for our intuition, or instinct (for sometimes it is only that in a certain order of minds) to eliminate what is false and evil—the shadows of truth and good—the always possible. It is a mistake for Spiritualists to isolate themselves as a body to whom alone has been vouchsafed a "Divine message." It was never meant to be so, and the current events of the day are continually contradicting such an assumption. It is because of the onward march of the human race demanding, in its progress, to its higher progress, that a knowledge of the veiled side of Nature—suppressed, and trampled out in the West as superstition, but held in the inner hearts of Eastern nations as the ne plus ultra, the animating life and energy of religion and science—was sought to be revived amongst all nations of the earth, that all might rise to the same level of intellectual and spiritual progress; that error, and real superstition as regards the occult, should receive upon it so strong a light of truth and spiritual science, that it should shrivel up, burn to ashes, and disappear forever. This can only be brought about by the efforts of the most intellectually developed minds on the earth; and as the largest number of these are to be found amongst Western nations, the revival of what has been appropriately termed an "old knowledge" has taken place in their midst. This has been called "Modern Spiritualism"—a creed, a mode of thought, a persuasion which has, perchance, become general, and has sunk into its current all manner of mental or psychological dèbris floating among the refuse of the ages; and therefore has not failed to exhibit itself according to the prevailing mental status of the day, whence it has displayed the deformities of superstition, of obscenity, of necromancy, of a return to the practices of Black Magic. These form the reverse side of its shield; while on the other it displays those noble characteristics of a search after truth; the struggle against error; the efforts bravely made to rise above the delusive external of mere phenomena into the higher light of the true spiritual inhaled by the esoteric teachings of all religions on the earth, and by the science of ontology.

We speak advisedly when we allude to "a return to the practices of black magic"—to necromancy, &c. Let us courageously face the truth, and give words their right meanings. If we wish to be leaders, or teachers of our younger generation, we must, in all yellow-bings, if we would experience the inestimable blessing of aiding in the progress of those more backward than we esteem ourselves to be, we must be willing to correct our own mistakes, to admit the piercing light of truth to show up our follies and errors. Man is fallible; a mistake through ignorance is no disgrace, but to shirk correcting an error when pointed out is disgraceful in the extreme.

What is the meaning of the word necromancy? Simply, "the art of revealing future events by means of communication with the dead." What is black magic? The prostitution of spiritual or occult science to evil practices, by those means and methods of obtaining psychic power for the injury and degradation of mankind; those practices which do not lift a man to the conquest of self, and the lower nature, but keep him down on the material plane, seeking by the additional potencies of occult means, the merely temporal advantages of wealth, success in business, speculation, or every social intrigue which has to do with the lower man. Remember, we are depicting one side of the possibilities placed within reach of man by occult science—the side which all who desire to be true Spiritualists should avoid. We need not dwell upon certain damaging facts which are widely known, which exemplify that condition of degradation and prostitution of psychical knowledge which we have pointed out; and whilst we lament that such things should be, yet we know that, so far, it has been impossible on account of the moral status of humanity at the present day.

There is then an evil and forbidden side of spiritual science, as well as there is the high, uplifting, purifying, legitimate side, set forth in the lives and daily habits of the greatest human beings the earth has ever known. Holy Writ abounds with examples.

Spiritualism has, therefore, its possible black side, and that black side has to do with all the repudiated practices of black magic—the sorcery, witchcraft, conjurations, and enchantments of the heary past—which Western education has, long since, superseded. This language determined to stamp out as superstition arising from ignorance. Considering the diverse characteristics of minds which have accepted Spiritualism from various motivos and for various objects, it is not surprising that in many instances it has been degraded to the mental level of those who have taken it up. If we have as yet obtained but a rudimentary acquaintance with the great science which concerns the spiritual existence of man, we have at least learned that there is this possible evil side; and it becomes our bounden duty in upholding these truths which have become a part of our daily lives, to discriminate between the legitimate and the illegitimate, the lawful and forbidden practices by which a knowledge of the occult side of nature may be obtained.

Spiritualists may, and perhaps should, take a leading part in these researches after truth, but if they are to deserve the name of Spiritualists, they will have to cut off, and sternly repress in their followers, every tendency towards that evil growth of a degraded occultism which engulfed so many thousands of our predecessors along the same path, in the direst sufferings, and loss of immortality of soul. They must narrowly scan their own methods of procedure in the obtaining of psychic knowledge and powers which it would be legitimate to exercise, to see wherein they resemble the incantations, or enchantments, of sorcerers, witches, or magicians of old times, and of certain still ignorant and degraded nations on the earth. The wise Spiritualists will prefer other and purer methods,

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more consonant with enlightened reason and aspiration towards the highest, and a desire to benefit, to uplift, and to spiritualise mankind.

The world—those mentally unwashed and unshaven, as well as those of the purest transparency of mind and thought well able to reflect the light of Heaven—stretches forth its hand to pluck the fruits of this tree of knowledge. The majority are amused, or held in a species of uncanny fascination by the glamour of black magic—the unlawful side of this hidden science, whose grandeur and greatness only begins to dawn upon humanity. The literature of the day is principally (we do not say altogether) absorbed in the portrayal of what can only truly be called black magic. The best writers set forth its hideousness, whilst depicting in contrast the loveliness of true spirituality of nature and conduct.* It is all right enough when the intention is to horrify, to repel, and deter human beings from following in the same mistaken path. On the stage we see it represented with a truth to this evil side of nature, which is horribly startling, and which exemplifies to a surprising degree the creative power of man's imagination, and its unconscious faithfulness to truth: it is, in short, a kind of inherent clairvoyance, throwing into actual formus scenes held in the astral light.

But is all this Spiritualism? Is it a mistake to con
found the True Spiritualist and the False? True Spiritualism should be the highest Thespiocracy possible to man. Whilst piercing the depths of the invisible world with the eye of an enlightened seer, and gaging the secrets of Nature with the wisdom of a god, the true Spiritualist, or Occultist, will understand and co-operate with Nature in her beneficent efforts for the good of mankind, and refuse to yield himself as prey to those luring possibilities of a power which would end by degrading and demonising his whole nature.

But to the Western world to drift back again into the diabolical practices of the greatest evil it is possible for man to sink into! Are weapons of malignity and destruction to be again placed in the hands of animal man, by which he can compass this greatest injury not only to his fellow man but to himself—by which he would gradually fall under the malefic influences which mysteriously hover about humanity, and which are drawn into overt action by homogeneous wills? Not if the enlightened Spiritualist can be the bulwark of the church and by every truth.

This is a work lying ready cut out to the hand of the Spiritualist who works for the good of humanity, and the world daily grows more and more in need of it.

--NIZIDA

A SATISFACTORY TEST.—At a sitting in Lynn, Mass., U.S.A., with Mrs. Cooper, at the house of Christopher Robinson, Mr. Buffum asked mentally the age of his sister, and received the following answer:—"Twenty-three years." The family record made her twenty-four; and such he believed to be the fact till this information was given. By the ladies and gentlemen present this was admitted to be a very satisfactory test, and so the spirits considered it, for they spelled out "That could not have been done with the Keston-guna."—Seybert Commission, please note!

The Brisbane Telegraph (July 8th) records the following. The investigation, we believe, resulted in the discharge of the accused, against whom there was no direct evidence: "A constable has just arrived from the Condamine with a Mrs. Granbour, wife of a settler in that district, for the purpose of identifying the woman. She is under suspicion for the murder of Hawkin, manager of Tyessoo Station. Mrs. Granbour, it is stated, has several times dreamt that she saw her husband commit murder, and to vividly have the incidents of the dream been impressed on her mind that she decided to acquaint the authorities. She went out to the South Brisbane gaol this morning, and when she saw Clayton among fifteen other prisoners she at once recognised him as the man who in the dream she had seen committing the murder. It is stated that the woman was in her life saw Clayton before to-day. We understand that the authorities are now investigating the matter."

* Rider Haggard, and the Author of Red Sylde, The Generals, Co. LIGHT.

THE AVARICIOUS MAN.

[September 17, 1887.]

THROUGH A PRIVATE MEDIUM, CLAIRVOYANTE AND CLAIRAUDIENTE.

Oh, do not take me further! I cannot endure this journey. I pray you take me back. The atmosphere is foul, and the pressure of unpleasant sensations upon me is more than I can bear.

Is the worst over? For I can go no further. The way is too dark and dreary, and I know not who is guiding me.

There is such a strange creature in front. Going before me, and apparently making the way for me, is a horrible bird—something like an owl, with immense wings. It seems to be leading the way somewhere and to some one, the place and the person being both unknown to me.

I have been wrapped over.—head and all—with a dark, heavy mantle, not being permitted to see that which is on either side of me. Just keeping in view the hideous monster bird of which I spoke, we seem to have passed under a long dark archway; but why have I been brought here I know not! Oh! how my head aches; and a giddy, sickly feeling comes over me as I stoop to speak to a wretched man stretched at my feet.

Now that I am in some measure released I look for my guides to ask them what all this means. Ah! here they are, and therefore I know that I am safe. But oh! is it you that have dragged me through these horrible states and scenes? Is it you that have been urging me forward when I have been almost suffocated with the fœniss of the air, and nearly expiring with a sensation of horror? Did you cause me to walk through that unhallowed water and place before me for a guide that hideous screeching owl?

Oh! horror of horrors, to be thus introduced into the spirit-world with no power left me to escape. Can I put this down to kindness? Can I call you friends who use me thus—who bring me into the Valley and Shadow of Death? My friends answer not, and have disappeared from my sight!

And now a sense of deep darkness settles upon me, that makes me shiver; and all that is left is this poor wretched man. How I shrink from him! Yet, left alone with him, I suppose I must speak to him. What shall I call him? How shall I battle with my great disgust?

But, by great exertion, I put down the feeling of aversion—it almost amounted to sickness; and, obeying the instinct of my better nature, and prompted by sympathy for his state, I will speak to him, will even come closer to him, take his hand in mine, and call him brother!

Hark! he is speaking to me, and he speaks the mystery is being solved. I begin to perceive that I have been passing through his dying sensations—taking upon myself the fate of this wretched man in his last moments upon earth. Yes! yes! this is a true description, though I am spared half the horror of the death scene of some men—the death of a life ill-spent, worse than useless, full of dark deeds and wrong doings. The life of such a man is like that of a bird of prey—clutching at, and seizing hold by every means, honest or dishonest, of that which will bring gold! He robs the fatherless and widow that his riches may increase, and that he may make himself a name upon earth. He is a robber all his life.

Yes, I will speak to this wretched man. Unwise man—fool!—not to have considered that thou wast robbing things—me, and making for thyself feters that bind thee even now, and keep thee in this horrible state. Lean and hungry thou art, soul-famished, yet still looking greedily after thy gold; stretching out thy withered hand, trying even yet to seize hold of that which thou canst never reach, for between it and thee thy foe that thou always dreaded, even Death, has fixed a great gulf. So why weary thyself with looking? Why torment thyself? Thine earthly gains thou hast left for ever, and if thou art wise thou wilt
give up this fruitless desire. Turn thy back on the earth sphere and ask what thou shalt do that thou mayest be clothed and fed, and helped onward with a higher purpose in thy heart. Ask of thy heavenly teachers how thou shalt become rich in spiritual things, and take thy proper place amongst those who are advancing to higher and holier spheres. I am called away and must leave thee. But let me say that when thou shalt have come to thy right mind and have gained sufficient strength thou wilt be guided and helped to find thy work. And methinks thy work should be—Ah! I tremble for thee, for thy heart must well nigh fail thee—thy work should be as far as possible to confer blessings on those whom thou hast selfishly wronged.

The Control (to the circle): Just a word with you, friends, before we awaken the medium. We have a purpose to serve in introducing the medium to these unpleasant experiences, as there is no other way of so effectually giving the lessons we wish to impart. But no harm will result, and we shall intersperse the higher and more beautiful visions with these painful contrasts.

THE BRITISH ASSOCIATION.

The British Association has just terminated a successful meeting at Manchester. The results of that meeting are interesting, as showing how deep is the water into which science is now floating, and how uncertain are the currents therein. There are rocks ahead, and though careful steering has enabled the cautious mariner to avoid these rocks when he could see them—for example, Sir Henry Roscoe, in speaking of Mr. Crookes' "experimental powers," skilfully avoided any reference to the special deductions made by that eminent chemist—yet there is ample evidence that the sea is not very well buoyed or lighted, and that the frail bark of the modern navigator may very easily be wrecked on some unsuspected and dangerous shore.

Perhaps the most remarkable instance of this danger was exhibited in Professor Sayce's paper. We all know the beautiful Arvian story, how it has explained everything connected with the history of Western mankind. The Dorian invasion, the swarming across Europe of the Teutonic hordes, the delightful solar myths common to the enlightened Brahmin, the cultivated Greek and the wild Norwegian, by all these things have charmed us for twenty odd years, how splendid have been the buildings raised on the glorious foundation, how Mr. Freeman and all the shilling princes have revelled in the knowledge. But, alas! it seems that the sun of our historic life has been but a mock sun, deluding us by throwing shadows where those shadows ought not to be, and lighting up the wrong corners of the anthropological fastnesses.

Instead of our grandfathers of the dim past talking Sasanid and telling the shores of the Jazartes, they were the "fair-haired, blue-eyed, light-complexioned, dolichocephalic race, which is still found in its greatest purity in Scandinavia." They came from the North and not from the East. So, if Professor Sayce is right, under the influence of great names and mighty professions we have all been going wrong in one branch of science for the last quarter of a century.

Referring to this and other utterances of Professor Sayce, the Times says: "These are some of the instances which show how science advances and changes. What was thought to be demonstrated in 1861 is now known to have been little more than brilliant guesswork. Facts accumulate and old theories are proved by them to be untenable. Meantime the world takes up new positions; but it is just as well that it should admit that they, too, are only provisionally occupied." But that is exactly what the world does.

The facts accumulate, and the old theories become untenable in every direction. In the Mathematical Section space of four dimensions seemed to be the trouble under- lying Sir R. Ball's elaborate fun. Protoplasm, which only a few years ago appeared to be the end, or rather the begin- ning of all things, is being split up, and plastogen is needed for its explanation. Geography, which in our childhood was mainly a pleasant string of names, is now by some scientists asserted to be a branch of geology; by others geology is considered to be a part of geography. Everywhere the "old order changes." But, if what was thought to be demonstrated in 1861 is now known to have been little more than brilliant guesswork, in the case of a subject where the material was entirely within the purview of the investigators, and where the scientific mind had full play, what shall be said of the demonstrations of such bodies as Seybert Commissions in the case of a subject where the common methods of investiga- tion do not apply!

"Brilliant guesswork" has laughed at Crookes, and denied reason to Zöllner, has pooh-poohed Wallace, and discredited Weber, but the time of this "brilliant guesswork" is passing away. The facts are accumulating, and forcing the world, it may be a reluctant world, to take up new positions. The phenomena of Hypnotism which but a short while ago were considered to be part of the stock-in-trade of the professional conjurer are now recognised as established facts.

Leading reviews of which but the other day would have trembled for their existence had they admitted such "nonsense," now do not hesitate to treat us to articles on such subjects as "Multiplex Personality."

But while the doubts and contradictions of the scientific world point to the shoals and quicksands among which the investigator will now have to steer, and while out of those doubts and contradictions there grows the hope of less speculative assertion and of less assumption of absolute knowledge on the part of scientific men, it behoves Spiritualists to take care that they, too, do not err through a similar tendency to finitude of judgment. We must ever bear in mind that the interpretations of phenomena which hold good to-day may have to be modified to-morrow.

Along the dim and intricate corridors which join matter to spirit, the wrong turning may easily be taken, and wandering from matter back to matter we may think we see the spirit having the upper hand, but if, arrogating to ourselves no finitude of knowledge, we steadily work on, thankfully accepting any and every ray of light that falls on the dark and arduous road, we shall leave the regions of guesswork, and reach the land of a clearer and purer day.

A GREAT TRUTH.—What we have learned of physical forces and the method of their application is also the rule in turning spiritual forces to their highest use. We cannot change them but turn them out of their way to fulfil our small and selfish ends. If we use steam or water or electricity, we must respect the law of steam and water and electricity. Thus is it with spiritual forces; it is ours to obey their law, and not to try to shape their law to suit our whims. We must not make the divine trade winds and gulf streams, we must trim and set sail them the way they are going. If we would have divine company we must take the divine direction. We receive by yielding; we command by obedience. —Golden Gate.

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ON THE PALL MALL GAZETTE.

The fact that the Pall Mall of the 6th contains a flippant article on Spiritualism has caused us to receive a number of copies, and to devote some attention to this specimen of the newest journalism. We did not expect much from the taste which apparently still plumes itself on the "Modern Babylon." They were, decent people who probably agree in thinking, the greatest damage on public morality and the greatest affront to public decency, ever perpetrated in our times. The mind that could conceive that vast and filthy sensation would not stick at trifles. It is not surprising, therefore, to find that the editor of the Pall Mall still writes "in praise of sensationalism," nor that the journal is daily living up to the high standard set up in the adventures of the Minotaur. (We have no right to assume any acquaintance on the part of the Pall Mall with articles which we hope they have never seen. It is necessary to say only that they dealt in a sickening manner with the most nauseous forms of vice that defile all great cities.)

We should obviously not have entered upon any notice of matter of this description—our concern is with something of a very different nature—were it not that the character of this which sensation-mongering seeks to palm off upon the public as the latest and best form of journalism concerns us both as journalists and also as members of the reading public. We may, therefore, see how this specimen number which deals with our subject is made up.

With the politics we have nothing to do. We have no politics, and do not object to any man setting forth any views that he honestly holds, provided he does it decently. Some political opinions we hold to be of high importance; most political talk we regard as infinitely unimportant, flat, very stale, and wholly unprofitable. Be that as it may, this is not the place for such deliverances. So we pass by "Retribution," an article of the usual Pall Mall political type, to another more characteristic still on "The Ladies and the Babies on the Rail." Great heavens! what have we come to! The newest journalism begins of course with "another outrage," and having offered incentive to its theft, goes on to "interviews with station-masters" on ladies and babies. We are told, as the result of these interviews, that "Women are more partial to smoking carriages than to the compartments, and it is thus they set an example to others which lesbians seem never able to agree whether the windows should be open or shut." "Most of 'em, specially the young 'uns, 'ud rather go in any other part of the train than in a ladies' carriage, even in a 'snoker.'" "Two days out of three the ladies' carriage goes away empty." This is the kind of stuff that the highest journalism provides for its readers; then, with a glimpse at a truly typical head-line, Morality, the Metropolitan, and the Male Post, we read no further. An ounce of civet, good apothecary, to sweeten our imagination!

Then comes our article on "Spiritualism Extraordinary." It would be impossible, in any space at our command, or with any regard for the forbearance of our readers, to give a fair idea of the flippant vulgarity, stupidity, and general "Arryism of this most offensive article. The material on which it professes to be founded is Part XI. of the Proceedings of the Society for Psychical Research, and Mr. Theobald's Spirit Workers in the Home Circle. And the column and a-half that somebody has been allowed to write on these publications is, we should think, unique in journalism. "The Society for Psychical Research has been at it again. It was founded, whatever it may pretend to the contrary in its prospectus, to prove the existence of ghosts and all sorts of supernatural phenomena. Yet it does nothing all the time but knock the supernatural to pieces." What cheerful and delightful language; what a pure new-wave style!

Then we have an allusion, displaying true knowledge, to M'lde. Blavatsky, "with her bright army of gurus, Theosophists, and chelas," and afterwards this delicious bit, which, it should be explained, is fun, pure childish merri ment—

"Nobody asked the Psychical Society to interfere. But they did, and spoiled the fun, too, in no time. Actually sent a man named Hodgson—a man who called himself a gentleman—who reckoned up M'lde. Blavatsky as if he were a detective and she a common card-cutter and fortune-teller. He found out a lot of things which he might as well have kept to himself; and the end of the matter, M'lde. Blavatsky was exposed by the very society that might have been expected to shield her.

Is it necessary to quote more trash of such a nature, or to spend any pains in noticing it? We have, of course, Mr. Eginton, and equally of course now, Mr. Davey, who is replacing Mr. Maskelyne in the part that he once played—a kind of Egyptian Hall understudy—and last we get some occult references to Mr. M. Theobald's book, references which are, that Mr. Blavatsky was exquisitely exposed by the very society that might have been expected to shield her.

Do we not desire to stir unduly what is best left at rest; only we could hope that it would be allowed to rest, and then to die.

But that is too much to hope for. The very next issue of the paper contains a prominent article on what it calls "The Great English Spirit," "The Gentleman, 'Brighton,'" to which we refer only for the purpose of contrasting its treatment of a sect of obscure and senseless fanatics with that which it pleases to use in writing of Spiritualism. These poor creatures, of
whom we have no desire to speak harshly, are of the type of the champion fanatic and sensationalist who now edits the journal written by gentlemen for gentlemen, as it used to be described in its early and palmy days. The article, of course, is long, and of course, describes, not without a spice of the same pronounced rank flavour that pervades the whole paper, how "an interviewer" went to some services of these poor people, saw and reported a good deal of fanciful and most stupid absurdities, and was present at a celebration of the Lord's Supper, a parody on the most sacred ordinance of the Church. Then we have, without any suggestion of scoff, what, if it had been written in respect of Spiritualism, would have been very different, had some possessed of it not supposed to be as much a miracle as many things which are in such assemblies. The whole thing is as familiar to Spiritualists as a working acquaintance with the history of such phenomena can render it.

"After prayer and silence, and the usual tripping of toes [we quote verbatim] on the floor which precedes a performance, one of the girls commenced to dance, and a few minutes later she began to laugh. "What do you see, sister?" I asked one. 'I see what you can't,' was the reply, 'I see the Lord Jesus walking round the table with the angel Gabriel.' A dead silence reigned for a few minutes, during which the girl repeated what she was supposed to be told by the Lord Himself while in this状态." And this is the stuff which the Pall Mall treats at length, and advertises with all its adjuncts of "Glory Hole" sensationalism, while it jeers and sneers at the beliefs, held on evidence enough to establish any fact, of men of trained scientific intellect, of unquestioned probity, of prominent social position, of established life-long reputation. Could the newest journalism more conspicuously write itself down for what it is?

South Kensington. Spiritualists' Society, Winchester Hall, 33, High-street, Berkhamsted.—On Sunday last Mr. J. H. Hopps spoke morning and evening to good audiences, closing with some chary-vowel descriptions, and sound practical advice as to our work in the future. Mr. J. A. Butcher will give a trance address on Sunday next.—W. E. Long, Hon. Sec.

We have received a prospectus of a journal to be entitled The Two Worlds, which is proposed to publish at Manchester. It will be brought out by a limited liability company with a projected capital of £1,500. It is hoped that Mrs. Hardinge Britten may be secured as editor. And it is wisely judged necessary to secure a guarantee fund of £900 before any action is taken.

Booth—"In all customary societies bigotry is the ruling principle. In rude places to this day anyone who says anything new is looked upon with suspicion, and is persecuted by opinion if not by penal. One of the greatest pains to human nature is the pain of a new idea. It is, as common people say, so "upsetting"; it makes you think that after all your favourite notions may be wrong, your firmest beliefs ill-founded; it is certain that till now there was no place allotted in your mind to the new and startling inhabitant, and now that it has conquered an entrance you do not at once see which of your old ideas it will or will not turn out, with which of them it can be reconciled, and with which it is at essential enmity. Naturally, therefore, common men hate a new idea, and are disposed, more or less, to illuse the original man who brought it."—Walter Bagehot. Physics and Politics, p. 164.

Psychical Experience.—"While psychical experience is giving man success, psychological science is receiving with contempt. There are two columns in length, one as truth, the other as experience man has received, the scientific psychologist is attempting to clip. The psychically experienced man has to work out the science, that it may not altogether block up his course. All the phenomena the scientific psychologist looks upon as beyond the comprehension of the intellect, the divinely-experienced psychist feels to be already within his grasp. He is what the other cannot believe possible. The psychist may feel painfully the psychologist's assurance that men of his persuasion and his peculiar experimental experiences to consistent theory will prove futile, yet he continues his attempts at arranging them, and doubts not the success promised."—J. Thibert. Greats, Greats from the Moral Government.

REVIEW.

"THUS SAITH THE LORD."* Mr. Page Hopps describes his pamphlet as "An unconventional inquiry into the origin, structure, contents, and authority of the Old Testament." We have commented from time to time on sound of his criticisms as they came out in the Truthseeker. The thirty-seven pages in which they are contained in their collected form include as much matter that is fitly described as "unconventional," and as well calculated to disturb conventional people, as anything we ever saw. We by no means consider this as any reproach to Mr. Page Hopps. He is doing now very much the same kind of work as the "Prophet of the Lord" did in days of old. He is aspiring in the growth and development of truth as against the prevalence of error. Very cогent and incisive are his criticisms; very beautiful sometimes the inner glimpses of a higher aspiration; always present the ring of truth in what he writes. No man can read what Mr. Hopps has written without feeling himself in the presence of a sincere, truth-loving mind. But these qualities are not confined to any one class of thought. A man may be sincere in the most misguided opinion; a lover of what he regards as truth, though it be but a plain lie. Mr. Page Hopps adds to his other qualities the power of throwing himself into the times described in these ancient records, of translating them into terms of modern thought, and of subjecting them to a perfectly reverent and yet rigidly critical analysis. Most people in days now happily gone by have counted a man blessed in proportion to the mere magnitude of his belief. We have our lot in times more reasonable. We seek now to know what we ought to believe and on what grounds. With reference to the subject that Mr. Page Hopps here deals with he will be found a perfectly logical and safe guide. And it may, perhaps, be a commendation of his criticism if we say once more that it is never offensive. It is drastic; it demolishes beliefs that many of us may have cherished. But the beliefs are shown to be unworthy, and the glimpses of sublimer truth always come to relieve the gloom with which even the most progressive of us always part with an ideal. All this will, of course, be regarded as profane; but the real question is, Is it true?"

There the writer strikes the key-note. It is not, it cannot be, profane to throw the light of reason on what all men regard as infinitely important. It is profane—unthinkingly dishonouring to any idea of God that a pious man can frame—to attribute to Him such thoughts, and words, and deeds, as Mr. Page Hopps thus worthily designates.

Mr. Hopps shows with conclusive force the light that Spiritualism throws on the interpretation of the Bible. There will be found in this too brief tractate much that is brought out in the Spirit Teachings and Higher Aspects of Spiritualism of "M. A. (Oxon)."

A HIGH COMPLIMENT AND A HOPFUL Augury.—"On the evening of the anniversary of their silver wedding Mr. and Mrs. Bundy entertained at their residence about 150 guests, who gathered to congratulate them upon their past, present, and prospective happiness. The cosmopolitan, unsectarian character of the Journal's work was well illustrated by this assembly of friends. While Spiritualists predominated in numbers, there was to be seen amongst the company "the divinely-experienced psychist feels to be already within his grasp. He is what the other cannot believe possible. The psychist may feel painfully the psychologist's assurance that men of his persuasion and his peculiar experimental experiencess to consistent theory will prove futile, yet he continues his attempts at arranging them, and doubts not the success promised."—J. Thibert. Greats, Greats from the Moral Government.

* Williams and Norgeto. Price Sixpence.
JOTTINGS.

A. Major has sent us A Few Objections to Spiritualism, whether it be True or False, and has repeated the dose when the first exhibition of it had no effect. We do not find in the pamphlet anything worth attention, unless, perhaps, we should make exception in favour of a lengthy extract from a sermon by Mr. Voysey. Some of the statements made by the writer are in the teeth of facts, and can be excused only on the plea of ignorance.

* * *

In the Transactions of the London Lodge of the Theosophical Society, No. 19, Mr. Sinnett has some words on Buddha's teaching. He shows what is very needful for a Western interpreter to bear in mind, that the Eastern sacred books are written as the occult mediaval works were, "in a style which is rather a disguise than an expression of the meaning they are intended to convey." 

* * *

Mr. Sinnett makes especial hash of the stupid notion that Buddhist does not recognise any future conscious life of the individual man beyond the grave; and that "all conscious life must be real misery. Why cannot the Western mind grasp the notion of Nirvana?"

* * *

No future: annihilation in Nirvana. These two propositions represent to most of us the central conceptions of Buddhism.

* * *

Dr. Rhys Davids, according to Mr. Sinnett, has evolved a theory that "Karma does not follow an individual soul from one incarnation to another, but causes the birth of an entirely new individuality, which becomes the independent heir, for good or evil, of its predecessor." A highly uncomfortable and unsatisfactory notion in any way. 

* * *

Mr. Page Hoppa on the dignity of work. There is a full supply of gospel in what he writes: "a wholesome doctrine necessary for these times." Idleness is the only real disgrace till we reach crime:—

"Much of the misery of modern work is its merely mercenary character. Of course people must work for money, but the degradation is in working only for money. The truly bright side of work is working for the sake of the thing done: and unless the thing done is essentially base (because useless or dishonest) all work may be done for its own sake. I have seen in London the very crossing-sweeper take a pride in his crossing—doing real low-work with his broom, which he used, in his way, as a true artist—putting into his method and style his own fancy, feeling, and humour. No one could help feeling that the crossing-sweeper was a gentleman, and his work was a matter of pride and dignity. Here Ruskin shall again help us. He says that our gentlemen must learn, not only that there is no degradation in humble men's work, but that a man may live "in dignity, in comfort, and with an honest mind" by honest work, and that "a gentleman, he says, 'to become an errand boy or a day labourer; but that it disgraces him much to become a knave or a thief,'—or for the matter of that an utterly unproductive idler."

* * *

The Hidden Way Across the Threshold, by J. Commodo Street, comes in for very severe handling in our American contemporaries. "Whatever in it is new is not true; and whatever is true is not new." We somehow think that there are other books to which that epigram would apply.

* * *

This must have been a surprise. Such phenomena are in no way strange. We remember to have read of a perfect photograph of an adjacent tree when a man was "struck by high lights" and having his head turned to one side, and the representation of the tree was perfect on his side.

A curious electric phenomenon is reported by telegram from Fayette Township, Hillsdale County, Mich., U.S.A. One Thursday evening late in a heavy thunder shower passed over that region, during which the play of lightning was particularly frequent and vivid. Just before the storm broke, Amos J. Briggs, a farmer living midway between Hillsdale and Jenin ville, who is quite bald, his head being smooth and shiny, went into his back yard to frighten away some cats that were fighting in the woodpile. At the same instant there was a great flash, and the electric bolt struck the woodpile, scattering it and stifling the cats in an intense rigor mortis. Aside from a prickly sensation and sudden contraction of the muscles, Mr. Briggs experienced no unpleasant effects. The fluid passed down his body, tore the works of his watch to pieces, breaking the cover, ripped his left trousers leg from top to bottom, and burnt his left hand when trying the upper part of the soul. When he entered the house his wife fainted. Unconscious of the cause the farmer hastened to bring her to. The first w r is the o s t r a t i f i e d. The devil has set his mark on one of those exorbitant and not expected, but rather outstanding, cases of the most serious feature of the matter being that some substances were found perfectly efficacious in awakening criminal instincts, and leading to unnatural and peremptory methods of murder, which they believed they had committed, and to enter into elaborate details concerning the burning of victims and the dividing of bodies. The Academy has ordered a committee of five to investigate these curious phenomena."

Nature is upheld by antagonism. Passions, resistance, danger, are educative. We acquire the strength we have overcome.—Emerson.
THE NATIVITY OF THE CHIEF SECRETARY FOR IRELAND.

In "Notes by the Way" of this date, "M.A. (Oxon.)," says that he has heard, or rather dreamed that Mr. Balfour's horoscope is a very remarkable one. The horseope properly speaking, we cannot get, the hour of birth being unknown. But the zodiacal positions on the day of birth* are certainly most remarkable. The astrologer must not be a partisan, but it is not impossible to interpret the indications Mr. Balfour's nativity (so far as we have the data for judgment), of an illustrious and prosperous career, as applicable to the administration of the office he at present holds. Nay, the astrological omens seem to me to point the other way; but the expert may judge otherwise. In the following passage, the happy and promising combination than the close conjunction, at birth, of the sun, Jupiter, and Venus, and the zodiacal relation of the moon to them, or (if the birth was early in the day), to Mercury, the trine of Saturn to Mercury, and his aspect to the moon, could not be desired for a statesman and man of letters. I have seen no other nativity in the sun, which signifies life and eminence, was so splendidly fortified by the benefics, and he is here also in his own sign, in the 3rd degree of Leo. He is in, however, the nebulous star Pscseus, who has the position (say my authorities), gives "a proneness to violent deeds, and liability to a violent death." But the conjunction with Jupiter and Venus should protect from such a consequence, and direct us to the circumstances of public life, rather than the more ordinary disposition, for the fullment of the figures of Pscseus upon the actions. Nevertheless, the square of Mars to the moon, which at noon of the birthday was nearly exact, involves the life in sharp contingency, and, if the aspect was close at the hour of birth, will prove unfortunate, notwithstanding the benefics. If we confine the moon accordingly, the influence of Pscseus upon the motions of Mars. The significations for the present time, as far as they can be calculated without reference to the hour of birth, are anything but favourable in my astrological judgment, which I carefully dissociate from any political bias. The sun by secondary direction has arrived (his place is now near the opposition of Saturn. At the annual "revolution" we see Uranus and Mars in exact square aspect to each other, and the moon (though this direction is only approximate, for want of the hour of birth) has not been far from this conjunction with the former malefics, nor, consequently, from the square to Mars. On the 29th ult. Saturn and Mars were conjunct in nearly the degree of the sun at birth. On the 17th inst. the new moon falls on the exact place of Mars at the direction, in opposition to the place of Saturn at birth. If the primary direction (which we have not got) denoted danger, this position might be ominous. I have already called attention in "Liturgy" to coincidences of this sort, and the three cases of sudden fatality since reported in the newspapers—those of Mr. Thistlethwaite, Earl Cowpont, and Lord Lovat—are all similarly significant in regard to the position of the moon at her change or quadrature last preceding the event. An astrological friend might view with some apprehension a visit of Mr. Balfour to Ireland during the latter part of the month, the degree of Saturn at the last solar "revolution" of the nativity being exactly that of the cusp of the 8th house at the new moon at Dublin, the sun at the birth and revolution being also very close to the same place. But, as already said, lunations are only significant when primary directions concur, and we do not know if that is so in this case. Speaking astrologically, I should say that Mr. Balfour's nativity is too happily guarded for him to fall a victim to perilous circumstances. But it may well be that an accumulation of political trouble is denoted, and I would recommend to students of astrologers to give particular attention to lunations with reference to Irish affairs, as also to the actual time of critical events. I have myself carefully noted such times, in the case of all important divisions in Parliament, elections, and other critical occurrences, with results of a remarkable character.

September 10th, 1887.

C. C. M.

Postscript. Another case of sudden death is just reported in the newspapers, of Sir Charles Young, on the 11th inst.

* 20th July, 1848.

† There is a fourth—Lord Donorale's case. But in that we do not know the exact time, and that is what is most important. The moon was in Aries there, but rather than that of the death some months later. Or rather, since I am informed that Lord Donorale was broken through a glove, and in all probability never had suffered from hydrophobia had he been left alone, the date really wanted may be that of the inoculation by Pasteur, which was probably the cause of death.

Here again, the moon at the last preceding quadrature—on the 10th—gives testimony, by her opposition to the place of Mars at birth (31st October, 1839) and her square to that of Uranus. We shall be led to see some conception of any unexplained cases of sudden fatality or dangerous accident, with years and days of birth and event (hour unnecessary for this purpose).—Address, "C.C.M., care of Editor of "Liturgy."

CORRESPONDENCE.

[It is desirable that letters to the Editor should be signed by the writers. In any case name and address must be confidentially given. It is essential that no letters should not occupy more than one column of space, as a rule. Letters extending over more than a column are likely to be delayed. In case of correspondence letters are urgently requested to be as brief as is consistent with clearness.]

The Philosophy of Occultism.

To the Editor of "Liturgy."

Sir,—As Mr. Fawcett objects to the practice of videntem diem verum, of lightly introducing weighty objections, I must try to be as serious as my perception of the absurdity of his position will permit in dealing with his defence.

I am surprised that he does not make use of the fact, when the ultimate authority of the horoscope has once been designated as unknowable, nothing else at all can be any longer asserted concerning it. (Strictly speaking, it is a mistake even to speak it with a capital U, since this is to hypothesis it, and to attribute a quality of anything more than a name.) His definition of "conscience" is very specifically, if "Parabrahm" can be called consciousness of all (no matter whether "absolute" or not), it cannot be unknowable; and if it is unknowable, it cannot be consciousness any more than pumpkin pie. To call it consciousness is to assert its essential likeness to our consciousness, and so to make it knowable in the same sense as the latter; while the addition of the adjective "absolute" does indeed make an "absolute consciousness" "incrutable," but only in the sense of unknowing; for consciousness consists in the very distinction of Self and Not-Self, which "absolute consciousness" is supposed to transcend.

But though it is clear that Mr. Fawcett has no business to call his "Parabrahm" unknowable, I am sorry that I cannot enter into the question of how far Spencer succeeds in avoiding the difficulties I have indicated, as I have no copy of his works with me by which to test Mr. Fawcett's interpretation of him, or to establish my own. But though I am thus forced to rely on my memory, I must decline to accept as conclusive Mr. Fawcett's disproof of my interpretation. For though Spencer does read the signs into Force, Destiny, and Power, the argument by the Unknowable, and this phrase simply re-states the proposition that the cause of phenomena is unknowable. Mr. Fawcett's second proof, that "the first cause may be of the same order as in ourselves, but is not conscious, for nothing of its being quoted out of its context, hardly strikes one as a "very positive assertion."

Even, however, if Mr. Fawcett could prove that Spencer had occasionally uttered statements contrary to the whole tenor of his system, I should not be shocked, but rather subscribe to the admiration expressed by a not inconsiderable band of his critics, who wonder at the amount of information about the Unknowable with which he contrives to furnish us.

As to Mr. Fawcett's first paragraph, I have only a couple of questions to put. The first is, What he means by "objects as they exist per se being unknowable with our present sense-apparatus"? So far as I can see, if we suppose things to be different from what they appear, their "noumenal" nature must be for ever unknowable, just as much to people with fifty or 500 senses as to none.

Secondly, if things as they are are unknowable, what right has he to call them anything else than Kantian "Noumena," "indescribable somethings," and why should the cause of Mr. Fawcett's penwiper be itself a transcendental penwiper? Surely so gratuitous and improbable an assumption should be rejected as soon as it proves for any other reason inconvenient.

Lastly, I am astonished that Mr. Fawcett expects me to be appalled by the practical difficulties of the application of my doctrine of the Deity as the sole substratum of our material universe to the seamy side of things.

I freely admit the existence of evil, and it is certainly true that, for purposes we can as yet but imperfectly apprehend, He allows much rubbish, both literal and literary, to be carted around in the world, but I have already shown that on any
supposition the Deity is responsible for it, and I really fail to see what difference it makes whether it is directly or indirectly caused by Him. But though, therefore, my theory was in this as in any case be no worse than Mr. Fawcett's, I have reserved to myself the possibility of a real explanation of the existence of evil, in the limitation of the Deity. If the Author of our universe is not co-extensive with the totality of things, our world must be regarded as the joint product of the action and rejection of two factors, and it is possible that the evil in it is due to us and not to the Deity. This is a supposition which cannot boast of an immemorial occult tradition, or the patronage of mythic Mahatmas, but it does compare favourably, both for intelligibility and capacity to bear investigation.—I am, sir, &c.,

B. A.

Prevost-Paradol and Haunting.
To the Editor of "Light."

Sir,—I take the full responsibility of the expression, "without any apparent reason," in connection with the suicide of Prevost-Paradol. Whether the expression was used or not by Mr. Noel, I cannot say, for having but just got cannot put my hand on all my papers. But I should have said the same whether Mr. Noel had used the words or not. I was living in Paris in 1870, and I was so impressed by the spirit of falsehood that animated all parties, that I did not believe the story of remorse of Prevost-Paradol and misfortune in the English newspapers as to the events of the time were almost as bad as those of the French journals, and so I hope Mr. Haughton will forgive me if I got gradually to lose faith in all of them. As an instance of the atmosphere in which Prevost-Paradol was being in the evening of the 6th of June, while some of the earlier disturbances of 1870 were going on. On that particular night all that occurred was that some eighty or a hundred young men marched along the boulevards singing the "Marseillaise"; they were making no more noise than many London young men do when returning after a Bank Holiday outing. When I saw the sensational account of this in a leading London paper, I could hardly believe that the same circumstance was meant, but it was. I knew the cause of Paradol's suicide was asserted to be what Mr. Haughton says it really was, but I never fully accepted that doctrine. However, I trust Mr. Haughton will let me thank him for setting me right, for of course he has access to more accurate information than I have myself.

That I was not altogether wrong in not accepting the version of the moment is, I think, borne out by some of the stories in Mr. Lawrence Oliphant's delightful Moss from a Rolling Stone. Some episodes of a period not far distant hardly look the same as they did, now that they are explained by an eye-witness of, and participant in, the events themselves.

Sir,—M. Haughton's statement as to the circumstances of Paradol's death, I submit that that statement in no way controverts M. Noel's theory, with which theory I entirely agree. I will go further. Mr. Haughton has given an excuse for the failure of the theory itself.

The "noble soul" of Paradol, who, as having a "noble soul," went to the United States rather, as I should prefer to believe, because he thought it would be good for France that he should do so than because of the "gilded bath," which could only have been swallowed by the possessor of a very abject soul indeed—the "noble soul" of Paradol, the "soul" of a man of genius, that is, of a man more or less subject to constant spiritual impression, was, owing to sur-excitation, in a state exactly suited to invite the attack of the enemy. The attack was made, and poor Paradol succumbed.

It will be observed that in Mr. Haughton's contribution to history no reference is made to M. Noel's assertion as to the suicides that had occurred in the same house before Paradol's suicide. Nor does Mr. Haughton say anything about the story of Mrs. Fawcett's suicide. In fact, Mr. Haughton uses no argument whatever, and concludes by asserting that the theory of haunting as given in Le Spiritisme is "shallow, depressing, and base." It would be well if Mr. Haughton would point out where the theory is shallow, and why it is base. The depression I will allow.

Mr. Haughton might at the same time tell us what he means by the "Nemesis of his [Paradol's] fatal submission." This Nemesis must be a real thing, or the whole phrase is nonsense. Mr. Haughton does not, of course, write nonsense. Therefore this Nemesis is a real thing. But if it is a real thing what is it?

I have always thought that the investigations of Spiritualists had clearly established this fact at least, that we wrestle "not against flesh and blood, but against principalities and powers, against the spiritual wickedness in high places." It may be depressing that we have to fight against these rulers of the darkness of this world, rulers who have their sentinels watching every opportunity for destruction, but I fear it is true nevertheless, and the "noble soul," unless it knows that the fight has to be made, falls an easy prey to these powers of darkness, which Mr. Haughton calls the "influence of our surroundings."

Strange Tracts—"Automatic Writing."
To the Editor of "Light."

Sir,—My attention has been directed to a notice of No. I. (entitled "Automatic Writing") of the Strange Tracts, which I am editing, in your issue of July 30th. The notice is by M.A. (Oxon.) and is, on the whole, sympathetic, and of course presents the purport of the "Tract" with ability and perspicuity. There are, or two places, howving the "Tract" has perhaps given him an incorrect impression, or his language does not make the case clear. "We are not expressly told," he writes, "how long this gift of automatic writing continued, but, at any rate, for two years or more; but, as in my case, it has since passed away. After the time, given by my writer calls the power of 'hearing interiorly.' That, too, was my own case, though with me the power of writing remained for (I think) five years or more without intermission." I do not know what "my" writer would not mention. I will say, but in the case of the writer of the tract this is only another method of writing. Thus (p. 18), "From August, 1855, to September, 1867 or 1868, I continued to write on a variety of subjects." Possibly the reason why no exact date is given for the commencement of automatic writing, the method and the manner of the "clairaudient" is that one overlaps the other. Among the papers are some partly in a strange hand (automatic), partly in the writer's hand (clairaudient).

"M. A. (Oxon.)" also comments somewhat severely on the following paragraph. "The doctrine of the Trinity was taught to me I was never allowed to commune with spirits. I was reproved if I asked a question using the word Spiritualism. I was taught to regard the subject as worse than profane, unlawful and wholly evil." On this I should remark that, from the opinions expressed in the papers in my hands will be of interest, and I am perhaps answering inquiries I have received about them. Meanwhile my own position, I should say, remains a perfectly independent one. The papers are to me interesting in themselves. I do not adopt any theory as to how they were produced. I am, your obedient servant,

J. HERBERT WILLIAMS.

South Kensington.

[In beg to assure Mr. Williams that my notice of the "Tract" was not intended to be otherwise than wholly friendly. I regarded it as a most interesting narrative of experience, and I felt that there were more such published. I am further obliged to Mr. Williams for his present communication, for it is of this character that is to be above all others desirable that the facts respecting these abnormal occurrences should be accurately stated. Controversy as to the interpretation of them may very fitly be postponed. I do not, therefore, enter into any such matter. But I believe that to make one or two points clear. "Clairaudience," or "the power of hearing interiorly," as the writer of the "Tract" described his faculty, is only a case of "clairaudience" to Spiritualism. It could not, of course, be applied to any "method of writing." The writer means, it would seem, that a purely mechanical method (automatic) of writing. Mr. Cathcart-road does, of course, use a method which he described in the first Tract. I am, your obedient servant,

Cathcart-road.
J. H. CROSBY.
entirely gathered the meaning of the writer to be that his automatic writing was a result of their origin which excluded the action of spirits. If I am right in inferring this from Mr. William's present letter it would be both interesting and family and religious held in any way, I will ask them to address me by letter as before.—Trusting you will help us by inserting this, I am, yours in the cause,

A. P. Tindall, A. M. T. C.L.,
President.

30, Wyndham-street, Baywater-square, W.

Successful Treatment of Blindness.

To the Editor of "Light."

Sir,—Although I have become acoustically to publicize, and overt the means that are desired, as a necessity, by self, a circumstance that has occurred that once again impels me to communicate through the public Press. Recently, I made the acquaintance of a lady—an author who enjoys much merited popularity; her published books are many—the best known are perhaps Molly Caren, a novel in three volumes, and Illustrations Irishwomen, two volumes.

I found that she was partially blind; from one eye the sight had entirely gone, so long ago as twenty years, and she has been almost constantly a prisoner of losing the sight of the other.

I therefore introduced her to the Australian banker, Milner Stephen. He readily undertook "the case"; and Miss Owens Blackburne has visited him twice. There has been no fee; indeed she could not have paid any. She is an Irish lady, of good property, such as Irish landlords "enjoy" at the close of the present century.

She called upon me during the last week twice. The sight of the eye is almost (not quite) restored. I placed a book in her hand. All the headings of all the chapters she was able to read, and did read.

The text she cannot yet read, but feels sure she will soon do so; she had power to point out with a pin every capital letter and read them.

She tells me when first she saw Mr. Stephen he made passages over her eyes. He asked her if she felt any influence. "Yes," she said, "I can distinguish the brighter from the darker parts of the room."

It is needless to say that when I examined her (thrice) I carefully covered the eye that had no alibi—no blindness. I could scarcely, or help using any way, I did so not only by placing cloth over it, but by pressing my fingers on that eye.

Now, any person who, for obvious reasons, desires to obtain further information concerning this interesting fact, shall receive from me the address of Miss Owens Blackburne—see her, question her, and judge for himself or herself.

At present, I will say no more; it is not improbable, however, that it may be my duty to recur to the subject.—Faithfully yours,

S. C. Hall
24, Stanford-road, Kensington.
August 31st.

Since the above was written, Miss Owens Blackburne has been with me. A single sentence will suffice for what I wish to add. She can now see to write a letter, the strong eye being carefully closed by pressure; she has not been able to do that for more than twenty years. Surely some one will bring this case under the notice of the Right Hon. Sir Michael Hicks Beach, whose valuable services are in a great measure lost to his country. I believe (without being over-sanguine) that his sight may be restored after consultations with the Australian leader, Mr. Milner Stephen. At all events, such consultations are involved which trouble and no conceivable danger. This would be no operation, no suffering therefore; only the assurance that the sufferer from blindness may obtain sight. I pray God he may be induced to try the experiment. It is nothing more. I am sure Miss Owens Blackburne would gladly wait upon him, and tell her story. It is probable that you will receive a communication from Mr. Milner Stephen. I have not seen him since I made him acquainted with Miss Owens Blackburne.

S. C. H.

September 8th.

Seance with Mr. Husk.
To the Editor of "Light."

Sir,—Being in London for two or three weeks I wished to have a seance with Mr. Husk. For some years I have never come to town without seizing the opportunity to meet Mr. Husk at a seance. Accordingly, last Monday, September 8th, I had a very successful one, and, I think, remarkable. There were present only Mr. and Mrs. Husk, my son and I. On the table was a very heavy musical box, so heavy that my son could barely move it; yet, after the séance, the box was found on the floor of the room. We joined hands round the table, and no one else was in the room. After the musical box had been played and various different voices had spoken, a spirit whom we know as Ebenzeer, said: "Do you like the Cape or England best, Mr. Glavansley?" He replied, "You saw more there than you wished!" "Yes; I was the first man who saw the Prince Imperial after he was killed." "I was leading up to that," said Ebenzeer, "for the Prince Imperial is here." (I may say that my son was a correspondent to one of the London papers during the Zulu War, and saw much of the Prince.)"Partant pour la Syrie" was played on the musical box; then a luminous slate, which had been lying face downward on the table, was taken up, and I saw the head and shoulders of a figure covered with white drapery on the table just before me. I saw a beautiful face and exclaimed involuntarily, "Oh, how like the Empress," for, indeed, it seemed to me the same face. "Yes," said Ebenzeer, "that is the Prince!" All was dark now, and I asked my son if he had recognized the prince. He said, "I immediately the slate was taken up again and held by the side of the face, and over the forehead. "Yes," exclaimed my son, with conviction, "that is the Prince." He then told me afterwards, that he recognized the face directly he saw "his gray eyes." Ebenzeer said, "The Prince wrote Mr. Glavansley knew him; he recognized him. He said that when they came up he was standing by his body. He says that he do not blame those others for running away, but he doubted two—thought they were treacherous." My son asked if the Prince knew what became of the black man who disappeared, but Ebenzeer said, "The Prince is gone, it is what he said to me."

I went again yesterday afternoon with my two daughters, and John King said, "We thought that perhaps your son would accompany you, and the Prince would have materialized;" and, therefore, I was surprised and much gratified to see that the first figure who appeared before me on the table was the Prince, who gravely bowed to each of us. There were five others, but my son did not; yet, after only some lady's box was found on the floor as a dear friend of mine whom I left very ill, and of whom I am very anxious to hear.

I shall be at this address until next Wednesday, and shall be happy to answer any questions if I have not been sufficiently explicit.—Yours very truly,

W. Glavansley,
25, Endymion-road, Brixton, S.W.

TO CORRESPONDENTS.

W.C.L.—Next week.

The Banner of Light (September 3rd) reproduces "the most essential points" of Mr. O. C. Massey's "open letter to Professor Fullerton," the length of which enforced curtailment.
TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally classed under the title of Spiritualism.  

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

Science.—The Earl of Crawford and Balcarres, F.R.S., President; R.A.S.—W. Crookes, Fellow and Gold Medalist of the Royal Society; C.G. Abney, President of the Royal Society; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science for Scotland; Johnstone E. Cattell, late President of the Royal Society of Edinburgh; E. B. Copeland, F.R.S., F.L.S.; Dr. J. Eilottson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; Thomas G. Thompson, President of the Zoological Society of London; Dr. Wm. Gregory, F.R.S.R.; Professor of Chemistry in the University of Edinburgh; Dr. J. Mavor, F.R.S., of Edinburgh; Dr. William Stewart, F.R.S.; Dr. William Thomson, F.R.S.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Psychical Researches." — Dr. F. Zöllner of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffmann, of Würzburg; "Proceedings of the Royal Society of London," Authors of "Researches into the Materialistic Society of London;" Dr. Wm. Gregory, F.R.S.R.

*Professor of Chemistry in the University of Edinburgh; Dr. J. Mavor, F.R.S., of Edinburgh; Dr. William Stewart, F.R.S.; Dr. William Thomson, F.R.S.

*Professor of Chemistry in the University of Edinburgh; Dr. J. Mavor, F.R.S., of Edinburgh; Dr. William Stewart, F.R.S.; Dr. William Thomson, F.R.S.

*C. Flanche Baugniet, and Members of the Académie Française.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena of Spiritualism to be impossible, or who enters into a controversy about the nature of the facts alluded to, is a man who is not versed in the nature of Spiritualism in its entirety: he cannot require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is quite possible that we could not disprove any of them, but only fresh facts and accurate deductions from them. If anything is proved from those facts, it is that the phenomena are of such a nature as to make it impossible for us to deny the existence of such phenomena. Regarding the proofs of their researchers in duration and completeness to those of other sciences, I do not think of the possibility of convincing anyone, by a more narrative of events apparently strange and inexplicable, than those which govern the physical world, and he places those facts on record now as an argument in support of his belief, and the facts and statements he has elsewhere denied and denied, then with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so convinced, admits all the physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, double the most enlightened of the spiritual minds of the age, to the good or evil. —From a letter by Dr. Lochhart Robertson, published in the Diocesan Society's Report on Spiritualism, p. 34.

NASH W. ROWLAND, ESQUIRE.—"It is evident that phenomena like those (Phenomenon, Homeopathy, and Mesmerism) deserve to be observed, recorded, and carefully examined, and that they have a right to be examined. Every writer who has indulged in such manifesti of evidence of the existence of such phenomena is justified in doing so." —"The question of the existence of these phenomena is not as to their proving, but as to their proving, and as to the truth of their existence and the extent of their influence on the science of natural history." —"The facts must be admitted to be such as are reported, or the possibility of explaining facts by human testimony must be given up. —"The Journal of the Society for Psychical Research, June, 1880.

PROFESSOR HOFFMAN, REGENT PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from shaking my confidence in the physical evidence of the material world, I have become more convinced than ever of the reality of these phenomena. welche ich beobachtet, zeichnen sich zuerst durch die Fähigkeit, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobachten, in welchen die Fähigkeit zu beobachten, diejenigen zu beobacht..."