

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

As I do not desire anything vulgar or base to be associated in the public mind with what I believe and accept as truth, I call attention to the fact that the London newspapers contained in one day narratives which I abridge. Mr. Butterfield, a farmer near Huddersfield, went to a gipsy woman "to have his planet ruled." It was stated by her that two bank notes, value £105, should remain in her possession for a week "sprinkled with dragon's blood." Having got the 100 guineas she decamped and was arrested in Lincolnshire. Another sybil of the name of Mary Smith, who possessed a hawk's licence, cast her wiles round a maid-servant of the much more poetic name of Rosabel Ray. She got from her a lock of hair and half a sovereign, and adjourned to a neighbouring tavern. There she was arrested. The magistrate declined to believe that that half-sovereign would have found its way back to Rosabel Ray, and sentenced the seeress to one month's hard labour, and removed her occupation by revoking her hawk's licence. It would not be desirable to take up space by any records of such vulgar credulity and barefaced fraud, were it not that all this is put down as Spiritualism by the uninstructed. It is, they think, all part of the same fraud in which clever rogues prey upon silly dupes. It is well, therefore, to note that people who want their planets ruled (whatever that may mean) have no more to do with Spiritualism than a convicted smasher has with the Mint or the Bank of England.

The Tocsin: "A Journal of General and Medical Philosophy," has a good deal of general philosophy in its present number. "Miracle," our contemporary opines, "is a particularly troublesome word." Then why use it? There is no such thing, and the term is only a disguise for ignorance. There are many things that are calculated to stir the wonder of a thinking man. A walk through the fields where all Nature is bursting into glad spring life may present a man with plenty of miracles. But, in the sense that a miracle involves the infraction of law, miracle there is none in this world. Our very modest acquaintance with Nature's laws should make us careful not to make any such assertion. Then the *Tocsin* points out that we hear a great deal about the "People," and all questions are referred by a certain class of writers and speakers to the "People." Is it then true that "the great national heart beats only within the bosoms of the great unwashed"? I should not be so rude myself as to call any men by this name, but I do think that we hear a good deal more of "masses" and "people" than is necessary, and less of the

brains and money-stake in our common country than we might. In so far as poor men are ground down, let them be relieved: in so far as they combine to terrorise their masters, let them be stopped. And perhaps it is not necessary to be destitute of education in order to think aright, or to have no property in order to qualify for a part in the government of a great nation. There is quite as much cant in politics as in religion, and nearly as much in the ravings about Humanity for which the Positivists are chiefly responsible.

One has much reason to rub one's eyes nowadays. Here, for example, is the President of the Royal Society denying the immortality of the soul, or, to be more precise, denying that that dogma is "a part of the Christian faith." What is more, he produces three Bishops and one Bishop-elect in support of his contention. He declines "to endorse that extravagant, incredible belief, the resurrection of the body." So we get rid at one fell swoop of the dogmas of Immortality and the Resurrection on the authority of a President of our chief scientific society, backed by four Bishops. The immortality of the soul is "a purely philosophical conception, which destroys the idea of the continuance of our distinct personal existence," according to Dr. Westcott. May I venture to ask the future Bishop of Durham how he proves that thesis? Does he believe that the doctrine of survival after death is the doctrine of the Church of England, and that immortality is not? Do his Right Reverend brethren also believe the same? Then what do they mean by "life everlasting," and why do they pray that they may be granted it "in the world to come"? that they "may come to God's eternal joy": that they may "be numbered with the Saints in glory everlasting"? Why do they recite in their Creed a belief in "the Resurrection of the body and the life everlasting"? And again what are these words, "All men shall rise again with their bodies: and they that have done good shall go into life everlasting: and they that have done evil into everlasting fire"? If it is to be contended that immortality is the prerogative only of the blessed, what are we to say of "everlasting fire"?

The fact is the Prayer-book is full of allusions to, and professions of belief in, these doctrines, and I fail entirely to grasp the difference between "everlasting life" and "immortality." Have I, then, been dreaming all these years that St. Paul has told us that "this mortal must put on immortality"? Is there really no mention of what I venture to think nine out of ten Christians imagine that their Master revealed to them when He "brought life and immortality to light"? I must surely be much mistaken somehow. Four Bishops and a President of the Royal Society! I am greatly frightened. Not that I refuse adherence to these doctrines. I do not myself believe that every man's soul is indubitably immortal. I do not believe that my worn-out body, when I have done with it, will ever rise up to trouble me any more. It has given me trouble enough already. But, if plain language means what it conveys to a plain mind, the Church of England

does state in her formularies a belief direct and straightforward in "the resurrection of the flesh, and everlasting life after death": and in that solemn declaration admits all persons at baptism into her communion. That solemn promise is renewed at confirmation. It is once more stated in identical terms when the minister is called on to visit his dying parishioner. When, on a mercifully rare occasion, we are called by the Church to curse other people, we are asked again to request that "we may ever live with [God] in the world to come." It is hardly too much to say that no opportunity is lost of stating and enforcing these doctrines. Then what do these Bishops mean? The President may pass, but these Bishops stop the way.

I am troubled, too, by Sir George Stokes's *obiter dicta*. "Continuity of change" he thinks "the principal way we have of judging of the identity of others." What thought is he seems to leave an open question, and it must be open till the spirit is considered. The intermediate state, "his own leanings were rather in the direction of supposing" to be one of unconsciousness, "passed, as it were, in a moment." The crucial evidence for our future state "was, in the first instance, the actual exhibition of it in the resurrection of Christ. . . . an historical event supported by an enormous amount of most weighty evidence." There is much more in the condensed report that is surprising. There is hardly one statement made amongst those quoted that I should pass without demur. The identity of those who come to me from the world of spirit does not depend for proof on "continuity of change." An intermediate state of unconsciousness is contradicted by all our experience. Rest there is, and sometimes a starved soul seems to take a long interval of recuperation: but what, in Sir G. Stokes's opinion, succeeds the trance or unconscious state? We are not to have immortality. Are we, then, to hibernate till we wake up, and what then? The much more serious flaw, however, in the logic of the President is contained in his allegation that the evidence for our future state rests on the proof of the resurrection of Christ "supported by an enormous amount of most weighty evidence." I desire to treat this statement with all respect, because I know that many will receive it as true. I cannot. I have not been able to grasp what is meant by the statement made that the evidence for the resurrection of Christ is evidence for the resurrection of man. For by the hypothesis of the Church, Christ was "God made flesh." We cannot, therefore, read into the experience of mankind that which belonged, as alleged, to a being of a different order. Nor is there any "weighty evidence" for the resurrection of the physical body of Jesus. If these statements had been made in the ordinary course of pulpit exertations I should not trouble about them. As they are made by a master of exact science they assume an importance that they would not otherwise possess. They are certainly very remarkable, and suggest the reflection that a man should stick to his own business. Faraday was a Muggletonian. Many eminent men have illustrated in their own persons the truth that no form of religious belief is incompatible with the highest scientific attainments. Here we have one more proof of what is almost a truism.

THE Easter Vacation causes the delay of a large number of letters.

WE regret to learn that Mr. Page Hopps lies very ill at Leicester. He has ruptured a blood-vessel and his state causes much anxiety.

THE believer passing out of the formula, enters into the reign of unfixity. Men cling to the formula from an instinct in them that dreads the unfixity.—T. LAKE HARRIS.

It is an observation very frequently made nowadays that the least nutritive and exhilarating men one encounters anywhere are either men of office in the technical Church, or of eminence in that factitious society upon which that Church habitually browses.—HENRY JAMES'S *Substance and Shadow*, p. 215.

LONDON SPIRITUALIST ALLIANCE.

On Tuesday, March 25th, Dr. George Wyld addressed a meeting on the subject of the "Passage of Matter through Matter."

Among those present were:—

Rev. G. W. Allen, Mr. R. Audy, Mrs. Baldwin, Mr. Batty, Mr. M. Bernstein, Miss Z. Broderick, Mr. and Mrs. Hugh Junor Brown, Mr. and Mrs. A. J. Carden, Mr. J. F. Collingwood, Mr. Cornelius, Mr. Thomas Everitt and Mrs. Everitt, Mr. and Mrs. Frank Everitt, Mr. G. R. Farncombe, Mr. G. Gunn, Mr. M. Gunn, Mr. S. Grove, Mr. H. V. Hyde, the Misses Hunt, Mr. and Mrs. Husk, Miss Kluht, Mr. and Mrs. C. Lacey, Mr. W. Stainton Moses, M.A., Mr. J. H. Mitchiner, Dr. T. C. Marsh, Rev. J. H. Nevill, Countess de Panama, Mr. Paul Preyss, Mr. C. Pearson, Mr. E. Dawson Rogers, Mr. G. Milner Stephen, Mr. G. R. Smith, Mrs. Stapley, Miss F. J. Theobald, Miss Rowan Vincent, Mr. H. Withall, Miss Withall, Mrs. Basil Woodd, Mr. B. A. H. Woodd, Dr. George Wyld, &c.

The following is the substance of Dr. Wyld's address:—

MATTER THROUGH MATTER.

In this paper I do not attempt to give a full history of the phenomena known by the words "Matter through Matter," but only briefly to give an account of my own experience.

This mysterious subject has always interested me more than any other form of Spiritualistic phenomena:

1st. Because absolute demonstration can be given of the fact. 2nd. Because, when proved, it renders all other Spiritualistic phenomena conceivably true; and 3rd, Because in a case like that of the iron ring, which has now been five years on Mr. Husk's wrist, we possess a standing evidence that spirit, as the supreme force, controls the physical forces in nature.

Holding this view as to the surpassing scientific importance of this order of phenomena, I have been disappointed that strictly scientific investigation in this direction has not been more frequently repeated.

On the contrary, I have found that the great majority of those who attend dark séances are interested almost exclusively in the supposed materialisation of their deceased friends or of other deceased human beings, under conditions which render perfect evidence and progressive knowledge almost impossible; whereas were certain investigators to sit patiently and suitably for "matter through matter" phenomena, results of overwhelming importance to physical science and to psychology would, I believe, certainly be achieved.

I think it was in 1878 that I first met Mr. Husk, and became familiar with the term, "the passage of matter through matter," as illustrated by the threading, as it was called, of chairs on the arms of sitters at dark séances. I do not think that I ever sat with Mr. Husk without one or more instances of this, but in no instance whatever was a chair ever threaded either on my arm or on the arm of anyone whose hand I held in the circle; and although, believing as I did in the supreme power of spirit, I was quite prepared to believe in this order of phenomena, yet I could never say that I knew they were facts, because it was easier for me to believe that those who had the experiences might for a moment have released their hold of the neighbouring hands, and that this opportunity might have been seized for threading the chair on the arm. Mediums all give me the same reason why a chair was never threaded on my arm, or on any arm whose hand I held, namely this, that my magnetism was too positive for them to overcome; but this explanation did not satisfy me, and I rather attributed my failures to my positive determination not by any chance or persuasion to relax for a moment my grasp of my neighbour's hand.

Matters were in this position when, in November, 1880, I met Mrs. Nugent James and told her of my failures to obtain an absolute proof that rings could be placed on arms while the hands were held, because no such fact had ever occurred to myself. To this Mrs. James replied that she felt certain she could obtain proof for me, and accordingly I sat with herself in company with her husband and Captain James and other members of her family on several different occasions, and on each occasion found my solid iron and copper wire rings, which were all too small to pass over any of the male hands present, again and again on the arms of almost every one in the circle, but

still never on my own arm, or on any arm whose hand I held. Still I had advanced a step, because I got my solid iron ring on the arms of gentlemen of the Showers family, namely, rings which I found it impossible by force to remove, the rings being evidently, to all present, so small in relation to the hands as to render their forcible removal impossible without serious injury to the hands. And here I will remark that, contrary to what has been said, I have always found by experiment that tightly fitting iron rings can be more easily removed from an arm than placed there, although it is, on the contrary, easier to place a tightly fitting ring on a single finger than to remove it from the finger.

Although I had thus failed to reach the summit of my ambition in this regard, namely, to get my iron ring placed on the arm of someone whose hand I held, I still persevered, being encouraged to do so by many who said to me, "One day, if you persevere, you will obtain a demonstration." And so I did persevere, and had another ring of an ovoid form made, somewhat smaller than the round iron ring which I had so often found on the arms of various sitters. This ring I always took with me to the sésances I attended, but for a long time without success.

An interval now occurred in my experiments, but in December, 1884, my friend Mr. Stuart Menteath said to me he had made arrangements to hold a series of sésances with Husk, and he would be glad if I could form one of his circle, the other sitters being himself and Miss Menteath, Captain James, Mrs. FitzGerald, Mr. Newbold, and one or two others. To this kind invitation I very readily assented, and Mr. Menteath, with further kindness, said he would be glad to have some sittings specially devoted to tests as to the passage of matter through matter. And now my success was soon to be completed, for on December 18th, 1884, when in circle, the voice of "Irresistible" said, "Dr. Wyld, we will, if possible, get your ring test to-night, and we wish you to hold the medium's hand." I replied that I did not wish to hold his hand, for I knew my ring was far too small to be forced on his hand, and I also knew that my magnetism was opposed to the act. To this the voice replied, "We want you to hold the hand, because we want to give you an absolute proof."

Being thus urged I consented, and with my right hand I firmly grasped Husk's left hand. I then made an exploration with my left hand and assured myself that there was no ring on Husk's arm. And now, all hands in the circle being joined, and Captain James holding Husk's right hand, while I held his left, and the ring being held by three disengaged fingers of my left hand, it was quietly taken from my fingers and, according to promise, rung three times on the table, and then instantly placed on Husk's wrist, while I, still holding Husk's left hand with a firm grasp, again with my left hand explored his arm, and there, sure enough, I found a ring, and the lamp being lighted, I examined the ring and found it to be my own ring, as known to me by its peculiar shape and by many minute marks on the ring itself.

To me the demonstration was perfect, and in "LIGHT" of January 3rd, 1885, I had a letter describing in detail the performance as "a demonstration of the passage of matter through matter." This letter was criticised by the late Mr. Gurney, who raised various objections, and this led to a correspondence extending to some twelve letters and occupying some twenty columns of "LIGHT." But, as Mr. Gurney's objections were all problematical and formed without his having ever seen my ring on Mr. Husk's wrist, while my statements were facts founded on knowledge, I maintained the scientific correctness of my statement that the passage of matter through matter had become demonstrated by experiment.

The iron ring I had thus succeeded by occult means in getting placed on Husk's wrist was large enough to admit the passage of many female hands, but too small to admit the passage of most male hands, and evidently, to all who examined it *in situ* impossible of removal from Husk's wrist without a force sufficient to break his hand. Still I desired to have the experiment repeated under severer tests, and accordingly I had another iron ring made so much smaller than the first ring as to pass at right angles within the larger ring. This ring I gave to Husk in order that by keeping it about his person it might be so "magnetised" as to render it more amenable to manipulation by his controls. This act of confidence was afterwards attacked by my critics, inasmuch as it afforded the medium an opportunity of making a second ring in facsimile, and thus deceiving me. But I know too much of the sensibility of mediums, not to be assured that those investigators only meet with success who treat them with

confidence and sympathy; and, besides, I know that no amount of mechanical skill could produce an exact duplicate of my ring with its hundreds of fire and other markings.

This ring Husk took home with him, and, keeping it in his pocket, he produced it at a sésance he held on January 28th, 1885, and, laying it on the table, requested that it might be placed on his wrist, and thereupon the feat was accomplished while Mr. Bampfyde held his hand in the manner I have just described. This ring No. 2 was so small that I never succeeded in forcing it over any female hand, although I made many attempts to do so, while all except obstinate sceptics who see it in its position on Mr. Husk's wrist must admit that its removal thence would be impossible, without fracturing the hand.

The presence of this small ring on Husk's wrist created much inquiry in Spiritualistic circles, and pressure being put on the Society for Psychical Research to investigate and report on the matter, that Society appointed a committee of which Mr. Crookes was the mechanical expert. In the report which followed, it was stated that while Husk's hand was compressed tightly by copper wire the largest measure was found to be to the internal circumference of the ring as 194 to 182.5 millimetres, a difference of about one twenty-fifth part. This appears a small difference in size, but it must be remembered that the copper wire indented the flesh and also took all the minute variations in the form of the closed hand, while the iron ring was of a rigid and fixed form.

The small difference in size, however, suggested to the committee of investigation that possibly if the ring could be manipulated so as to take the form of Husk's hand, it might possibly be got off without injury to the hand. On this suggestion being made, I immediately produced a soft copper-wire ring and another of string, each the exact size of my iron ring, and requested the sceptical to place these flexible rings on Husk's wrist. So far as I know, no member of the committee made the attempt, but everyone who did make the attempt became at once convinced that the operation was impossible.

This ring has now been on Husk's wrist for five years, and is still inspected with interest by all who have the opportunity. It is, I believe, an illustration of "Matter through Matter" so far unique, inasmuch as in all former cases, so far as I know, the rings were always removed shortly after they were placed on the wrist; but this ring has remained for five years, a standing miracle, and the evidence regarding the two rings may be thus briefly summarised:—

1. I have an iron ring made so small as to render its passage over Husk's hand, without fracturing the hand, an impossibility.
2. This ring is placed on Husk's left arm, while I tightly hold his left hand, a physical impossibility with any ring of any size.
3. The ring No. 2, now for five years on Husk's arm, is considerably less than ring No. 1.
4. Both rings I am absolutely certain are the rings I had made for my experiments.
5. The ring now on Husk's arm has been proved to be in circumference smaller than the circumference of Husk's hand, as compressed by copper wire, and, therefore, irrespective of its rigid form, could not, without injury to the hand, be removed.
6. A soft copper wire ring, the exact size of the iron ring now on the wrist, cannot possibly be forced over Husk's hand.
7. The iron ring could not possibly be welded *in situ*.

For these seven reasons I assert that the ring now on Husk's wrist is a demonstration of the passage of matter through matter.

But what is the scientific signification of this marvellous act? In reply we can only say that the beings who work the miracles say they do so by controlling magnetic forces, so as to change the polarity of the atoms and thus dissolve the materials. But, as this is the view I myself hold, it may be that the wonder workers are only, in what they say, reflecting my own thoughts, for no detailed solution is ever given. And if we ask what do these magical acts teach us? the only reply seems to be this:— Spirit is the supreme force, controlling by intelligent will the secondary forces in nature. If so, then spirit is above and independent of matter, and therefore we reason that when this earthly tabernacle is dissolved, we shall only become dead in the flesh, in order to become alive in the spirit.

After Dr. Wyld's address, Mr. Husk, who was present in the audience, showed the ring which had been on his wrist for five years: also the ring to which allusion had been

made. It was obviously impossible to get the ring on the wrist off, or the other on to the wrist by any ordinary means.

Mr. Everitt mentioned some personal experiences. Rings had been taken from Mrs. Everitt's fingers and returned. So hot was a ring on one occasion that it marked her finger. One was placed on a finger in such a way that a medical man declared it to be impossible to get it off without crushing the knuckle or filing it off. He mentioned also a case of a folio book which was brought out of his own drawer in another room and placed on the table in the séance-room.

Mr. Hugh Junor Brown, of Melbourne, had devoted many years to investigation of Spiritualism, especially the intellectual side. With a private medium in his own house, a small woman, Mrs. Paton, he had had an immense pumpkin, larger in girth than the body of the medium, placed on the table: a very good test. On another occasion one of the judges of a neighbouring colony sat with Mrs. Paton, holding her hand, another gentleman holding the other. There was no room for mistake. A tremendous noise was heard on the 12ft.-long table; it was found to be covered with shrimps and sea insects, mussels, and a large stone of 11lb. weight—the sea being five miles off.

Dr. Milner Stephen described a séance that had been referred to by Mr. Brown. Hon. Mrs. Sandeman held one of Mrs. Paton's hands, he the other. She was much agitated and writhed to and fro, and they held her very tight, and the whole table—16ft. long, he thought, rather than twelve—was covered with flowers, one of which he saw fall.

In the course of the discussion which followed the President said that he had had considerable experience of this startling phenomenon, and had many years ago borne testimony to the undoubted reality of the occurrence. Shortly after the time when the private circle was formed in which so many remarkable results were obtained, in August, 1872, he found in his records that on the 28th seven small objects from different rooms were brought into the séance-room; on the 30th, four, and amongst them a little bell from the adjoining room. The sitting was held in a dark room, but gas was brightly burning in adjoining rooms, so that, if the doors had been opened even for a moment, a blaze of light would at once have been let in. The little bell commenced to ring in an adjoining room; the sound drew nearer and nearer, until it was plain that it had passed into the darkened room through the closed door. It then passed, as the sound showed, round the room close to the ceiling, ringing loudly the whole time, and was finally brought to the table, rang under his very nose, and was placed close to his elbow. Mr. William Crookes, F.R.S., had told him, and had (he believed) recorded, a similar occurrence through the mediumship of Kate Fox. He had frequently noticed at this time that objects so brought or moved within the room to the table came from behind him. He had felt these articles touch or strike the back of his head as they were in mid-air. On one occasion (January 25th, 1873), a heavy bronze candlestick had so struck him as to leave a bruised and painful spot for a day after. It seemed to him that these objects were attracted by some magnetic force, and that closed doors were no barrier to the attraction.

He might examine the evidence more in detail. People would not believe that solid objects could pass through other solid objects unless there were positive demonstration. They would rather believe, for instance, that access to the room was gained by the chimney or any other way. The passage of matter through matter was, in fact, unthinkable. We could neither understand nor explain it.

The evidence he had collected of his own personal experience showed that these occurrences took place, though rarely, in the light. He had a little ivory box in which were placed for safety two little seed pearls that had been

obtained for him through the mediumship of a valued friend. As not infrequently happened with things connected with invisible friends, the box was one day missing. He was told it had been removed for a purpose and would be returned. A long time elapsed, and it came back in a very remarkable way. He was sitting in an interval of a séance, the gas brightly burning, and his right hand listlessly hanging over the side of the chair in which he sat, when the little box was gently slipped into it. He never had been more impressed by any fact within his experience. The doors were shut, the light was good, no one was near him, though there were two other people in the room.

He had also, at this same period, repeatedly had objects brought into the séance-room from other rooms into which he had never set foot, thus disposing of the idea that in a state of trance he might have brought in these objects himself. Such an instance occurred at the house of his late friend Dr. Thomson, then resident at 4, Worcester Lawn, Clifton. A heavy clip with a bundle of receipts was brought from his dressing-room, and put on the table as they sat. He was staying with Dr. Thomson for a short visit in a house where he had never been before, and this object came from a room in which he had never set foot until his host took him to show the exact place from which the object had been transported.

On the question of narrowing down the evidence so as to show that one solid object had positively passed through a material obstacle, he referred to a case frequently cited by him in which a folio volume had been withdrawn from a cupboard and placed on the table though it was physically impossible to open the doors by reason of a chair pressed close upon them, which chair was occupied by one of the sitters, who could not move without disturbing the whole circle. He adduced another case. Dr. Speer was sitting opposite to him at a small table, Mrs. Speer being between them. Most objects came, as he had said, from behind his head. Dr. Speer had desired for his own satisfaction that this might be reversed and something might be brought from near him. His unspoken wish was gratified, for from the closed cupboard against which his chair was jammed a book was taken and struck him on the left shoulder from behind on its passage to the table.

Explanation of the phenomenon he had none to offer. It did not help him to be told that some force or being had carried a book up the chimney of one room and down the chimney of another room without the smell of soot passing on it. One or two things were clear, the rest was mystery. Unquestionably solid bodies were passed through material obstacles. Magnetic attraction seemed to draw them to the centre—the table round which the sitters were placed, above and below which were the reservoirs of force. This attraction seemed to centre in the medium, for the objects came to him and generally from behind him, as iron filings drew to the magnets. In this connection it was worth recording that at this time his place was always with his back to the north. If he sat in any other place the table and his chair would be so moved as to place him in that position. The whole question was involved in mystery, though the facts were plain enough. Was matter only a question of our consciousness? Had it any real existence? Did the experience of psychics in a state of clairvoyance, who saw spirits real and corporeally tangible, and material objects, tables, chairs, walls, and the like, shadowy and unreal, throw any light on this perplexing subject?

The President further alluded to such phenomena as writing within closed slates. The atom of pencil sometimes showed by attrition of its point that it had been used. Yet it was quite impossible, humanly speaking, that it could have been used by any means known to man. He also instanced cases of writing on a card within the leaves of a closed book. These were what were called "physical impossibilities."

Mr. Mitchiner desired to see experiments in the light. He thought we should take our first great step in advance when we perfected experiments in the light.

The usual vote of thanks closed the proceedings.

WAS I HYPNOTISED ?

The above question is the title of an article by Hamilton Aidé in the April number of the *Nineteenth Century*, and was, he says, suggested to him by reading the chapter on Animal Magnetism in Mr. S. Laing's *Problems of the Future*, as a possible solution of some experiences which occurred to him more than twenty years ago at a séance with Mr. Home.

Mr. Aidé commences by professing his total disbelief in Spiritualism, but, says he, "Spiritualism is one thing, Animal Magnetism another"; but the contemptuous disbelief which he formerly entertained for all spiritual manifestations, which he relegated to the domain of humbug and trickery, seems to be now slightly modified, as he says the man who is a humbug in evoking spirits, &c., may possess some strange magnetic power, which still may co-exist with humbug in another department. The account of the séance he was present at, with Mr. Home as medium, is valuable as coming from a total disbeliever in spiritual manifestations, and one who, like Sir David Brewster, will give in to anything rather than spirit, and who yet in the course of twenty years has been unable to find any solution of the events he witnessed.

He relates that he met Home for the first time at the house of a Russian lady of distinction at Nice, more than twenty years ago, and that his natural prejudices against the man were little removed by personal intercourse. He describes Mr. Home as a sickly looking young American, who seemed amiable, "given to recitation, and fluent in talk of a vapid kind." After meeting him several times, a friend asked Mr. Aidé whether he would like to be present at a séance to be given the following evening at the house of a private gentleman, for the purpose of giving Alphonse Karr (whom he describes as one of the hardest-headed, wittiest, and most sceptical men in France) an opportunity of meeting Home, and, if possible, testing his powers. The writer agreeing, they proceeded together to Monsieur —'s villa, some distance from Nice, on the following evening, which was wild and tempestuous and called forth some jesting remarks as to its being a fit evening for spirits of darkness to be abroad.

The séance took place in a large and brilliantly lighted *salon*, which was uncarpeted and sparsely furnished with heavy furniture, mostly of marble, the tables being uncovered. Mr. Aidé says he had leisure to examine the room thoroughly before the other guests arrived. It was lit by about twenty wax candles in sconces on the walls, as well as by a moderator lamp on the centre table, round which the sitters were arranged, and which was of such weight that the writer could not lift it with both hands. There were nine persons present including Mr. Home, "all of them gentlemen and ladies of untarnished repute," but, says the writer, had they all, including himself, been scoundrels, could they have possibly produced the results witnessed—or as he says, "which we believe we witnessed"?

He then goes on to describe the séance, of which I must only give one or two incidents. The sitters, of course, as is usual, sat with their hands on the table to begin with, Mr. Home requesting that as far as possible the circle should remain unbroken; this condition, however, Alphonse Karr declined to be bound by, and said he would not join the circle unless he were permitted to leave it at any moment, to get under the table, or to make any investigation he chose; this Home agreed to, and the séance commenced.

The writer says the earlier manifestations, such as rappings at a distance from the table, &c., did not impress him, although he candidly confesses he has no theory to account for their production, but he appears to have been completely taken aback when a heavy arm-chair at the other end of the apartment suddenly ran violently out in the room, and another piece of furniture at the other end followed its example with even greater velocity. But the incident which appears to have impressed him as well as the other sceptics the most was the proceedings of the heavy rosewood table at which they sat. This suddenly began to oscillate and then tilted up on one of its three claws; the lamp which was on it, as well as some pencils, though they slid to the edge of the table, there remained stationary and did not fall off. "The table becoming more and more obstreperous, Home said, 'I think it will ascend, we had better all rise from our seats,

but keep our hands upon the table.'" They all did this, standing as far from the table as they could, except Karr, who claimed his privilege to leave the circle, and went down on all fours, till the table, which began to rise in the air, was sufficiently distant from the ground, when he crawled under it.

The table rose between three and four feet from the ground, and when Karr's investigation was well over, it began slowly to descend.

The other incidents of the séance he passes over briefly, but confesses that he and his companions were completely baffled, and owns that it could not possibly be trickery. Alphonse Karr, on whom he called the next day, said he was fairly baffled, and appeared much annoyed at having to own it.

Now Mr. Aidé falls back upon the idea of their having been hypnotised, scarcely, however, I think, seriously, and concludes in these words:—

"I have no objection to believe that we were hypnotised, if scientists are agreed that this can befall eight persons simultaneously, three of whom, at least, were not generally sensitive to such influence, and one distinctly antagonistic to it. Besides—and this is not to be overlooked—as to every other occurrence that evening, the senses of those three persons [himself, Karr, and another sceptic] were fully on the *qui vive*. They were not in the least "impressed" by those messages from the other world, by the accordion-playing, and the rest of it. But that table rising in the air! It was a puzzle to them then, and has remained a puzzle to at least one of them ever since." "v."

ANOTHER FASTING WOMAN.

I hasten to translate the following account of another fasting woman which has only this day, March 22nd, appeared in *Le Petit Journal*, not knowing whether it has yet reached the English papers.

The account is headed

LA JEUNESSE DE BOURDEILLES.

(DEPECHE DE NOTRE CORRESPONDENT, PERIGUEUX 21 MARS.)

We have now in La Dordogne à Bourdeilles, the native place of the celebrated author of the *Dames Galantes*, a case of a fasting woman quite as extraordinary as that of Les Merlatti and les Succi, which have recently excited so much interest and attention.

Marie Bourion is a nice-looking woman about forty-four years of age, and has, as all her neighbours declare, eaten nothing for eight years.

The phenomenon appeared so extraordinary that I determined not to acquaint you with it until I could, at the same time, furnish proofs of its authenticity.

Marie Bourion has been very strictly guarded for a long time by Doctor Lafon, of Bourdeilles, who certifies not only that she takes no nourishment, but also that her health is not impaired by this prolonged abstinence. Numerous legends concerning her are prevalent in the country in which she resides. Her fast is said to be connected with a pilgrimage which God in a dream commanded her to perform. She declares that an invisible power obliged her to visit fifty-four churches of the Perigord and neighbouring Departments, and that during this pilgrimage she remained four weeks without partaking of any food whatever. All her relatives, and those who surround her, certify the truth of these facts.

Occasionally Marie Bourion rinses her mouth with clear water, which, however, she does not absorb, but rejects immediately.

M. Dorsène has just gone to Bourdeilles and photographed her, and he seizes the occasion to take several views of the historical Chateau of Bourdeilles. The photograph of Marie Bourion is destined for the Academy of Medicine.

ELIZA BOUCHER.

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

[Any acknowledgment of books received in this column neither precludes nor promises further notice.]

Psyche, No. 2. [Contains an account of the memorial service to Dr. Anna Kingsford with a full report of Mr. George Chaimey's address. Also the conclusion of Mr. E. Maitland's paper on "Revelation the Supreme Common Sense."]

OF all the dark traits that disfigure the human race that of wishing to belittle or degrade the character of another is the lowest.

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

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"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.
MANY letters and articles are crowded out owing to pressure on our space.

Light :

EDITED BY "M. A. (OXON.)"

SATURDAY, APRIL 12th, 1890.

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

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

SPIRITUALISM AND OCCULTISM IN FRANCE.

That Spiritualism has materially benefited in France by the holding of the Congress is clearly manifested by the change in Spiritist journalism. That Allan Kardec is not the only prophet is now recognised far more than it was a year or two ago. Though the *Revue Spirite* was very angry with certain German and Dutch journals for accusing the managers of the Congress of arranging a Kardec manifestation—which, seeing that M. Lermina and M. Papus were both prominent members of the Congress committees, was not quite true—yet there was sufficient misunderstanding evidently for M. Leymarie to insert the following in an editorial in the first number of the *Revue Spirite* for 1890:—

We have never pretended, even at the Congress, that Allan Kardec was the founder of Spiritualism, for this simple reason, that Spiritism is, like the universe, eternal and infinite. . . . Spiritists assert that Allan Kardec, by his simple, clear, logical method, has initiated them in spiritual things, and from this, they conclude that by his teaching they have effective knowledge of a new philosophy based on reason and good sense. American and European Spiritists assert the same as to themselves, since Spiritualists of the school of Jackson Davis assert that that philosopher founded modern Spiritism, and they are right. They are right for Jackson Davis, as we are for Allan Kardec.* All innovators deserve respect and consideration at the hands of the friends of truth. . . . We do not believe that we possess absolute truth, being but simple students, but we ask to be enlightened as to what is reasonable.

It is pleasant, therefore, to find that the "Comité de Propagande," an outcome of the Congress, is not simply a "Comité de Propagande Spirite," but "de Propagande Spirite et Spiritualiste," where M. Papus finds it possible to work in concert with M. Leymarie.

In a recent number the *Revue Spirite* calls attention to the singular tales which are stated to be dictated by the spirit of John Wilmot, Earl of Rochester. These works are undoubtedly remarkable; the two earlier ones, *Episode de la Vie de Tibère* and *L'Abbaye des Bénédictines*, have already been noticed in "LIGHT"; two more, *Le Pharaon*

* Both statements are inaccurate. Neither Allan Kardec nor Andrew Jackson Davis "founded" Spiritism or Spiritism. Our French brethren would derive benefit from a study of the subject in days when neither one or other of these luminaries was above the horizon.—ED. OF "LIGHT."

Merneptah and *Herculanum*, have appeared since that notice.

Says the writer in the *Revue Spirite*:—

John Wilmot, Earl of Rochester, a celebrated admiral of the time of Charles II., King of England, lived and died, still young, in the seventeenth century (1647-1680). In his spiritual state he has been commissioned to work for the propagation of Spiritism, and to that end has chosen and formed a medium whom he has prepared from her youth to carry out the task. This person is a young girl of a noble Russian family. . . . Her mediumship consists principally in automatic writing.

In a foot-note the writer says of Rochester: "He is the author of poems which are held in estimation 'au point de vue littéraire.'"

As these Spiritist works of Rochester, written by whomsoever they may be written, have all the fascination of a description by an eye-witness, and are at the same time full of accounts of the most unmitigated and shameless profligacy, some words of two English writers, Green and Macaulay, may appropriately be quoted. Green (*History of the English People*) says: "Lord Rochester was a fashionable poet, and the titles of some of his poems are such as no pen of our day could copy." And Macaulay, (*History of England*), speaking of Bishop Burnet, says: "He had reclaimed from atheism and from licentiousness one of the most brilliant libertines of the age, John Wilmot, Earl of Rochester." The immorality, the conversion, and the books form at any rate matter for consideration.

The *Revue Spirite* gives up much of its space to subjects such as the "History of Religious Intolerance." These, invaluable doubtless in their way, seem somewhat out of place in a journal devoted to psychological studies; nevertheless, the same historical tendency finds its proper work, and is doing good service, in pointing out that a great deal of modern hypnotism is not modern at all.

Another outcome of the Congress, or Congresses, of 1889 is the foundation of the *Revue des Sciences Psychologiques Illustrée*, the first number of which has just appeared. In the editorial notice on the front page of the new review its foundation is directly attributed to these Congresses. Says the *Rédaction*:—

Various organs have been founded for spreading knowledge as to the discoveries of Hypnotism, Magnetism, Spiritism, Occultism, &c. These journals appeal to a special and somewhat narrow public. It is then useful and necessary, we think, to start an eclectic review, which will take cognisance of all the various phenomena, whatever they may be.

If this proposition be carried out in its integrity—and the first number of the new journal certainly conveys the impression that the intention of doing so is distinctly present—the narrowness of view which has been so great a drawback to the progress of true Spiritism in France will quickly pass away. Louis Jacolliot, Clovis Hugues, Papus, and Lermina have promised their literary aid to the new venture.

The study of magnetism in its relation to the living organism has been for long much favoured by French investigators of occult science, certainly much more so than by their English brethren. The *Journal du Magnétisme* for instance, began its twenty-fourth volume in January of the present year. But it may be doubted whether Magnetism is not made to cover too wide a field, at least if one can judge from an extract given in the *Journal* from the minutes of the Société Magnétique de France. M. H. Simonin was the lecturer, and the meeting took place on February 22nd. M. Simonin examined in some detail the senses and faculties of the soul, coming to the conclusion that the soul like the body has five senses,—intelligence, conscience, sympathy, theodicy, (*théodicée*), and dignity. Under this last head "dignity" M. Simonin comprises all notions of independence, of emulation, of the useful, the good, and the beautiful. There certainly does appear to be some vagueness about a classification of this kind, and

it is a little curious to find such work occupying the attention of a society whose objects one would suppose to be of the most positive and well-defined nature.

Much more to the purpose is the article on the "Influence of Magnetism on Animal Life," the first of a series on the same subject, translated from the Italian of Carlo Maggiobani. These articles, first published in Rome in 1880, at least have an historic interest, though much and very important work has been done in the same direction, since then, though perhaps in a different way, by Charcot and others. An article on Occultism by M. Papus, in the same journal, shows in a striking way the extent to which occult matters are laying hold of French thought. Not only are there the Societies of Magnetism and of Psychological Studies, the one occupying itself with magnetism under the direction of M. H. Durville, and the other with Spiritism under the leadership of M. G. Leymarie, but there are groups devoted to the study of Occultism proper; such are the "Groupes d'Initiation Martiniste," which is spread all over France, the "Brotherhood of the Rosy Cross," the "Hermetic Fraternity l'H. B. of L.," and the "Theosophical Society." In addition to these there has recently been founded a "Groupe Indépendant d'Études Esotériques." This last, though but a few months old, counted in February no less than 360 members of various kinds. This last society holds weekly meetings, and carries on courses of investigation, both theoretical and practical, in every branch of occultism. The year 1889 will be memorable in many ways in the history of France.

A NEW PSYCHOLOGICAL REVIEW.

The *Revue des Sciences Psychologiques*, of which we are in receipt of the first number, is intended to spread the knowledge of the facts which so much exercise all thinking men, desirous of learning and investigating the fascinating phenomena connected with magnetism, hypnotism, spiritism, &c.

It will bring within the range of its readers the practical means of obtaining the effects that are known, it will study and institute research into the phenomena with which it deals.

The *Revue des Sciences Psychologiques* is under the direction of the well-known Professor Montin, and with so able a practitioner and with collaborateurs such as MM. Louis Jacolliot, Clovis Hugues, Edouard Philippe, Papus, Auguste Germain, Lermine, Emile Goudeau, Georges Montorgueil, Doctors Haks, Victor d'Auzon, &c., it can hardly fail to prosper.

The subscription is 12fr. a year. A specimen number will be sent free to anyone who writes for it to M. Montin, 2, Rue Duferré, Paris.

WHAT WE MAY EXPECT,

The *Times* prints this advertisement. We reprint it as a curiosity. Is *The Times* taking to joking?

FIVE MORE GOOD FRIDAYS and EASTER are all that remain after this Easter until the Second Advent of Christ as a Bridegroom on March 5th, 1896, to translate 144,000 Christians to Heaven without dying before the Antichrist Napoleon massacres millions of Christians during his reign of 1,260 days, from August 15th, 1897, until January 26th, 1901, after which he will be destroyed at Christ's Second Advent as a Judge on April 11th, 1901, at the end of Daniel's great date of 2,345 years. These and other prophetic events, such as coming great wars and revolutions in 1891, will be expounded at Kensington Town Hall, W., next two Sunday mornings, afternoons, and evenings, and in Memorial Hall, Farringdon-street, E.C., next Friday morning, afternoon, and evening, April 11th. (See Rev. xii., xiii.; Dan. vii. 24; ix. 25; viii. 14; xii. 11, 12.) Seats free.

It is proposed to present to Mrs. Cora L. V. Richmond on the anniversary of her birthday (April 21st prox.) some money raised by her friends as a recognition of her work. Mr. W. W. Chandler, No. 1559, Michigan-avenue, Chicago, Ill., U.S.A., receives remittances, and Mrs. William Tebb, Rede Hall, Burston, near Horley, Surrey, is kind enough to say that she will receive and transmit with her own contribution any sums entrusted to her. It is not necessary for us to add a single word to the simple statement we make. If any contributions reach us we shall gladly acknowledge and forward them.

SIR GEORGE STOKES, P.R.S., ON PERSONAL IDENTITY.

The following remarkable article on the recent utterance of Sir George Stokes, P.R.S., we reproduce. The Professor's remarks find notice elsewhere. The comment is "From a correspondent" of the *Times*, and is given with prominence:—

Perhaps if things were noted in the real durable order of their importance, not much that has happened in the last few days would take precedence of Professor Stokes's lecture at the Finsbury Polytechnic, which you reported on Monday. He is in the first rank of scientific men, President of the Royal Society, a discoverer, and the author of productions known to every man of science. In other days some of his remarks would have raised a scare and outcry. We are now more hopeful or stolid, and not so ready to respond to a demand for denunciation or persecution. But next Sunday some of his sayings will be criticised from a hundred pulpits. His subject was the oldest of all problems, the eternal *crux* of philosophy, that which perplexed the wisdom of India two thousand years ago, and which presents itself ever fresh and insoluble to each new generation. What is our identity? Upon what does it depend? What is the unseen *nexus* between the man that is, the man that was, and him that is to be—between Philip drunk and Philip sober, conscious and unconscious? What is the explanation of the strange phenomenon, known to modern pathology, in which there appears to be from disease something like a disintegration of the feeling of self? The eye of memory ranges over the past until it comes to a dim, scarce luminous point; beyond, all is darkness. What binds together the child and the man when outwardly all has changed, and inwardly there is nothing to connect them but a thin thread of feelings, snapped at many points, and growing ever more attenuated? Professor Stokes may not indeed help us much to clear up this obscurity; and in truth we do not expect from him, or any investigator in these dim regions, any precise formula. But he is suggestive and helpful; and he does some service at least by brushing away the explanations which hide the problems and which avail nothing except to save thinking and conceal ignorance. He dismisses as worthless the current *ignava ratio* with which most of us are content. He puts into relief one notable aspect of the matter. Each one of us is not a simple entity. Not so much one individuality, but an infinite succession of individuals shading off into each other—that, says the Professor, constitutes Tom or Harry, though he counts for only one in the Census. And that led Professor Stokes to state his opinion as to another kindred problem. There always have been—perhaps always will be—two theories as to thought. According to one, the brain produces thought, as heat and water produce steam. Thinking is a secretion of that organ. What Dr. Maudsley calls the "cerebral cortex" does certain work different, but not altogether diverse in nature, from that of the spleen or heart. True, there is the incident of consciousness. But that, in the view of certain wise men, does not count for so very much; Dr. Maudsley wrote lately of "the exaggerated importance and false position assigned to consciousness in the mental function," and he put tersely what many think. Consciousness is an incident of life, somewhat more curious, to be sure, than the growth of cells going on in fermentation or the secretion of a liver cell, but is not of transcendent consequence. Not so thinks Professor Stokes. He rejects as a mere hypothesis, resting on slender foundation, the theory that everything depends upon the ponderable matter constituting our bodies. Something peculiar and inexplicable, he holds, remains when the materialist hypothesis is most cleverly stated. There is the alternate psychic theory in all its thousand forms, according to which soul and body are distinct; each, according to some versions of the theory, working within its own sphere according to a pre-established harmony. It does not appear what is the Professor's own view of the matter. Perhaps his creed is not very precise. But his criticisms suggest that he leans to an explanation which emphasises the existence of will as a distinctive force; in short, to the metaphysics of Dr. Johnson and every child—and of many a *savant*. He refers vaguely to "a sort of energy, if he might so term it, lying deeper down than even the manifestations of life, on which the identity of man and his existence depended." But he speaks with hesitation and doubt. It is not your Helmholtz who dogmatizes about physical forces, or your Virchow who says that the problems of life are cleared up in the cheap text books. They, and such as they, know how narrow is the rim of knowledge, how limitless is the ocean beyond it, and

how unphilosophical is the Mechanics' Institute style of self-sufficiency.

Professor Stokes is well known as a champion of orthodoxy. He is a favourite at Church Congresses; and lecturers on Christian evidence cite with approbation his words. Many of us will be curious to know what they have to say as to his remarks on one momentous point. A firm believer in a future life, he repeats his convictions of the truth of the doctrine. But that is not at all the same, in his opinion, as the immortality of the soul; that is a philosophic hypothesis to account for a future life. And he proceeds to tell us of one Bishop who informed him that he was in the habit in his sermons of pointing out that the former dogma was no part of the Christian doctrine; of another Bishop who avoided in his sermons speaking of the immortality of the soul, because, true or not, it was no necessary element in the Christian system; and of a third Bishop who was neutral on the subject. This will startle many people. They expect to find these opinions, if connected with any Bishop, with some heretic interred in Bayle's dictionary, and in his lifetime exposed to risks of being burnt for the good of his soul. To find these views stated in plain language by modern Bishops and their friends is startling. And yet the difference is not, perhaps, so great as it might seem at first blush. Professor Stokes ranges himself among the orthodox. He gives back what he appears to take away; he repeats the common creed of Christian men in language which sounds strange, but for which he might find the authority of ancient Fathers as well as modern Bishops.

Such a lecture by a man of unquestioned eminence in science is significant and instructive. We must not be too sure, it is clear, about the truth of the most common predictions as to the tendency of our time. We are always being told that we shall have done for ever with these eternal problems which never move nearer their final solution. The will-of-the-wisp, which has lured so many generations into morasses, wise men will cease to heed. There have been so many warnings and so many relapses; but some day, it is said, we shall know better than meddle with the matters which puzzle Professor Stokes. And yet this has been said so often without any certain signs of the near fulfilment of the prophecy. And now are we any nearer it than we were? On the contrary, do not the really great leaders of science—the Huxleys, the Helmholtzes, and Du Bois Reymonds—betray a fascination towards these problems even if they stigmatise them as wasteful and delusive? While condemning their frivolity they seek to solve them. The mathematicians of last century, such as D'Alembert and Condorcet, loved to turn to such speculations. Their most illustrious successors, such as Poisson, could not help entering the philosopher's domain. The mathematicians of the present day have been led by many causes to consider problems on the border line of philosophy. In all branches of science we hear the same thing; the best minds tend to concentrate themselves on the great elementary problems. Perhaps a change will come, and in the long run we may be reconciled to the limitations of our condition and seek to know only what is really useful. But, unfortunately, our wants expand so much. The soul of the cultivated man needs freer air, a wider horizon; his ethereal wants grow just because you have satisfied those of the earth. There is, too, so much ground on which so far, to use Bishop Thirlwall's phrase, the writ of science does not run. Professor Ward, adopting a happy metaphor, has recently said, "If we might illustrate the advance of knowledge as a whole by the figure of a clock, then science might be called the minute hand, and philosophy the hour hand of this clock." Hitherto they have moved together; all the well-meant attempts to disconnect the gearing seem to be failures. Hitherto those who have most stirred men's minds, artists, poets, philosophers, and *savants* alike, have been those who had something new to say about the far-off problems with ever present interest which Professor Stokes discusses.

A MAN who becomes devoted to the Church of England, and enters into the ministry, is obliged to sanction the institution itself, to promote the ends of the institution; and the moment his aspirations transcend the system, that moment he lays himself open to ecclesiastical penalty and deprivation.—T. LAKE HARRIS'S *Sermons*.

A SERVANT appeared who told us his master was asleep, and to awaken a man out of sleep is in Russia no venial sin. An Anglo-Russian friend informs me that she has frequently been told, when asking for a servant, that he was asleep, and could not be waked, because a sleeping man's soul is before his God.—H. LANSDALL'S *Siberia*, p. 241.

FROM CATHOLICISM TO SPIRITUALISM.

(FROM *Neue Spiritualistische Blätter*.)

TRANSLATED BY "V."

We have received a long communication from a Herr G. T., of Cincinnati, describing the way in which he became converted to Spiritualism, from having been a staunch Catholic. As our correspondent does not write very good German, we take the liberty of condensing the matter of his letter in order to make it more intelligible to our readers. Herr G. T. says:—

HONOURED SIR,—So much is written and said both for and against the new doctrines, that I hope you will allow me to place before your readers some of my experiences and the results of my earnest and persistent inquiries. You invite your readers to tell how and by what means they have become convinced that the spirits of the departed are able, even after quitting the body, to communicate with their fellow beings, so I will write you an account of my experiences in the matter.

In the first place, then, it was through the fundamental teachings of the Catholic Church that I became induced to inquire into the facts of Spiritualism, as this Church more than any other occupies itself with the Divine Spirit, as well as with the spirits of the saints who once lived as men upon the earth. Whilst I was still a member of the Catholic Church I worked hard to help provide funds for building a church and schools, but my eyes first began to be opened to its errors at the so-called "pic-nics," got up for this purpose, where many drank a great deal too much all for the glory of God. The church was built, and on Good Friday of 1870 a concert was given, at which, for the first time, the *Seven Words of Christ*, composed by the venerable Father Wenninger, was performed by the sisters with organ accompaniment. After this performance Father Wenninger gave an address, in which, after describing the life and death of Jesus, he related some of his experiences as a missionary, and how he had once witnessed the fulfilment of the wish and promise made by a dying man, who died leaving three children behind him. As Father Wenninger was handing the last Sacrament to him, his wife cried out, "What shall I do left with these three children?" when the sick man once more raised himself up and said, "With God's help I will come and fetch them!" After a short time one of the children fell ill and died, after having called out, "Papa is come to fetch me." Then followed the second and the third child, and these each declared when dying that they saw, not only their father, but the child or children who had gone before with him.

Some years afterwards I met the reverend Father in a bank, and he asked me what had come to us all, for he had heard that many among our Society had become Spiritualists. "Yes," said I, "and I am one of those who wished to convince themselves if what you told us in your discourse is possible, and it is indeed a fact that cannot be denied that the spirit residing within us continues to exist after death, and that we can still communicate with our departed friends, if we provide them with the necessary conditions." The reverend gentleman then took his leave with a hint about the lunatic asylum. In the meantime some of my so-called friends had felt themselves called upon to expose me to ridicule in the newspapers, one of them writing that a prominent man of business in the place had been advised or commanded by the spirits to walk out with his head uncovered. As everyone knew at whom these malicious remarks were directed they were copied by other papers, among which was the Catholic organ of Baltimore. I wrote to this journal, asking if it were true that spirits had ever manifested themselves to men, to which question the editor could but reply in the affirmative, and mentioned six cases of such occurrences. Now, if this fact is regarded as proved, why should not our own spirits, after they have left the body, be able to communicate in some way or another? Are we worse or more immoral than people who lived before or in the time of Christ? This I cannot believe, and what was Jesus Himself but a medium, Who has proved the continued existence of the spirit in the most conclusive manner?

After all this I went to Lourdes in the year 1878, where, according to the Catholic Church, the Mother of God showed herself to a child, and this miracle, after five years' investigation of the matter, is declared to be a genuine one by the Pope himself. All this I looked upon as proof that spirits can manifest themselves, and in the year 1882 I began seriously to investigate the matter, at the first among German Catholics in

Cincinnati, and as a well-known man of business. On account of my opposition to the doctrine of the infallibility of the Pope and of my inquiries into the phenomena of Spiritualism, both myself and my wife were prohibited from celebrating our silver wedding in the church, as though we had been common criminals, though I had paid three months in advance for the ceremony. If agreeable to your readers I will send you an account of some of my experiences in my investigation of Spiritualism. When I first began my inquiries the Bishop of Cincinnati endeavoured to persuade me it was all the work of the devil, but I have found nothing but truth in it, though it was six months before I had conquered my prejudices.

If I write again I will do so more briefly, for facts only are suited for your pages.—With much esteem, yours. &c.,

G. T.

STORIES ABOUT SLEEP WALKERS.

A Cornish miner was found one morning by his fellow workmen when they descended the shaft; he was lying in his night shirt on the ground fast asleep, and was totally ignorant of the way in which he had reached the bottom of the mine. His home was nearly a mile from the mouth of the shaft, and the ground that lay between the two was extremely rough. He must have walked over this uneven ground and descended the mine whilst fast asleep. The most peculiar part of this occurrence was that, so far as could be ascertained, the man had never before shown any tendency to walk in his sleep. In his waking moments he would not have dared to attempt the descent of the mine without a light, yet he safely accomplished the dangerous feat in his sleep. A medical man named Pritchard had a patient who was very fond of riding, and who used to frequently rise in the middle of the night, make his way to the stable, saddle his horse, and go out for a long ride, returning to bed without being in the least conscious of his actions. Dr. Macnish, of Edinburgh, tells of an Irishman who swam more than a couple of miles down a river, and was found by the roadside as fast asleep as he had been before he accomplished this extraordinary feat. Dr. Gall mentions a miller who used to set his mill working in his sleep, and successfully superintend the grinding of large quantities of corn. He was astounded to find his work considerably advanced in the morning, and being of a superstitious turn of mind was inclined to put his mysterious assistance down to kind fairies. His friends finally discovered his propensity and enlightened him on the subject. Somnambulists sometimes exhibit marvellous powers of memory, though in the ordinary course they have not been at all remarkable for mental attainments of this or any other kind. For instance, Moritz told of a basket maker who was quite illiterate, and who yet used in his sleep to preach most eloquent sermons, showing great doctrinal knowledge. It was discovered that these discourses were exact reproductions of sermons which he had heard delivered in the church of the parish where he had resided as a child more than forty years before.—From *Cassell's Saturday Journal*.

WHAT man lost that he needs, less cannot be enough for him. Why offer a man multitude and magnitude when it was beatitude that he lost?—J. PIERREPOINT GREAVES.

It is to be observed that the interior man, which is the same with his spirit which lives after death, is the form of his love; and not so the exterior man which lives in the world, because the latter has learned from infancy to conceal the desires of his love; yea, to make a pretence and show of desires which are different from his own. The reason why everyone's peculiar love remains with him after death is because love is a man's life, and hence it is the man himself. A man also is his own peculiar thought, thus his own peculiar intelligence and wisdom; but these make a one with his love; for a man thinks from his love and according to it; from which it may appear that love is the *esse* or essence of a man's life, and that thought is the *existere* or existence of his life thence derived; therefore speech and action, which are said to flow from the thought, do not flow from the thought, but from the love through the thought. From much experience I have learned that a man after death is not his own peculiar thought, but that he is his own peculiar affection and derivative thought; or that he is his own peculiar love and derivative intelligence; also that a man after death puts off everything which does not agree with his love; yea, that he successively puts on the countenance, the tone of voice, the speech, the gestures, and the manners of love proper to his life; hence it is that the whole heaven is arranged according to all the varieties of the affections of the love of good, and the whole hell according to all the affections of the love of evil.—SWEDENBORG'S *Conjugal Love*, 35 and 36.

HASCHISH.

FROM THE *Popular Science Review*.

Mr. A. M. Fielde, the well-known American chemist, has recently recounted his experiences under the influence of haschish. He smoked the haschish until he felt a profound sense of well-being, and then put the pipe aside. After a few minutes he seemed to become two persons; he was conscious of his real self reclining on a lounge, and of why he was there; his double was in a vast building made of gold and marbles, splendidly brilliant and beautiful beyond all description. He felt an extreme gratification, and believed himself in Heaven. This double personality suddenly vanished, but reappeared in a few minutes. His real self was undergoing rhythmical spasms throughout his body; the double was a marvellous instrument, producing sounds of exquisite sweetness and perfect rhythm. Then sleep ensued, and all ended. Upon another occasion sleep and waking came and went so rapidly that they seemed to be confused. His double seemed to be a sea, bright, and tossing as the wind blew; then a continent. Again he smoked a double dose, and sat at his table, pencil in hand, to record the effects. This time he lost all conception of time. He arose to open a door; this seemed to take a million years. He went to pacify an angry dog, and endless ages seemed to have gone on his return. Conceptions of space retained their normal character. He felt an unusual fulness of mental impressions—enough to fill volumes. He understood clairvoyance, hypnotism, and all else. He was not one man, or two, but several men living at the same time in different places, with different occupations. He could not write one word without hurrying to the next, his thoughts flowing with enormous rapidity. The few words he did write meant nothing. This experience admirably illustrates the close relationship between states of real insanity and transitory affections induced by psychic poisons.

LETTERS TO THE EDITOR.

Notes by "Edina."

SIR,—Brief as my experience has been of spiritual phenomena, it is being increasingly brought home to me that the denizens of the other world are only too anxious to communicate with those of us whom they see holding sittings here, but that they are greatly hampered by conditions both on "this" and the "other side." Again and again I meet with failures to spell out alphabetically a simple word where a few minutes previously there has been no difficulty whatever. The other afternoon we had a prolonged struggle to discover the identity of a "communicator" who chanced to have been at school with me in a Highland "clachan" some thirty-five years ago; but at last the surname was "worked out" by a guess at the last half of it. Then followed details, given quite freely as to age, date of passing over, wife and children, and place where he had resided (Manchester). The magnetic power then became very strong, so strong, that I suggested that he might write on a slate, if put under the table. The answer was "Yes." Some time elapsed before a slate could be got (at least five minutes), and by that time our visitant was unable to do more than guide a hand with a slate and press it close under the table, after which the power suddenly failed. Next night this "communicator" again returned, but the influence seemed much weaker. He at once spelt out correctly, and in answer to my request, the name of the teacher of the school we had attended, but could not spell the names of any one of our school fellows. I asked what was the name of the parish clergyman in M—? The answer was negative, whereupon, rather provoked, I said, sharply, "Good gracious, you surely know that," when instantly the table gave two sharp and very "angry" tilts as much as to say, "No, I don't." Why my "communicator" remembered the teacher and neither the school companions nor the minister is just one of the puzzles of these occult communications.

My late family doctor returned one night, and I asked him, "Do you remember going into a bookseller's shop in Prince's-street one day to buy a book purporting to be letters from a place in the other world?" The answer came, "Yes, *Letters from Hell*." This was quite correct.

How observant our spirit friends sometimes are. The table we have been sitting at is small enough for a half dozen of sitters. We were trying another one with fairly satisfactory results, but last night my deaf daughter was moved to write

something. To make sure she would not know what she was writing, and as a test, we put out the gas, and in total darkness there was written in a hand we knew so well, "G. says that you must keep to the small table when you want to see spirits." Surely enough this girl saw in the darkness, within a few seconds after the message was written and before any of us had read it, two well-beloved forms, one of them, a little boy, caressing his mother, who, though she did not herself see, believed that her beloved dead was beside her. This "inner vision" has been coming on slowly to this member of the family, and is to my mind a blessed compensation to her for the loss she has suffered through an infantile disease twelve years ago.

A curious thing happened two nights ago. One of us who has developed inspirational speaking and clairaudience suddenly in the midst of a sitting, began to sing a Gaelic song. At its close we asked who was the Highland "communicator," but nothing more came. None of us know Gaelic, except from hearing an occasional word quoted in conversation. By the mother's side I have plenty of Highland ancestors, and possibly one of them may have strayed into a room in modern Athens to give us a "stave in Gaelic." That is the only idea I have on the subject.

EDINA.

Spirit Music.

SIR,—My mother passed away in January, 1888, aged eighty years. She retained, unimpaired, her faculties to her last hour, assisting in the general housework to within a fortnight of her passing away.

My mother had intelligence above the average of her class; she could in a moment give a piece of poetry upon any subject that was being discussed: it seemed to come like a flash of inspiration. I do not mean that she composed the verses, but that she seemed to have a library of poetry stored up in her memory which she could call up at will.

But my object was to give a few particulars of the last year of her life in connection with the subject of "Spirit Music."

My mother, after the death of my father, lived with myself and family in a cottage.

About a year or more before she passed away, she used to say in the morning: "Did any of you hear music and singing about three or four o'clock this morning?" We all said "No." (Our room adjoined hers, only divided by a single brick wall.)

We thought it was fancy on her part, and she said that she heard singing in the night two and sometimes three days in the week. At first she described it as distant music, but in a few weeks she could distinguish the words sung, and sometimes knew the tune. At last she heard the music every time she awoke in the night or when she lay passive.

A little niece about thirteen years of age at times slept with her, and she woke her up and said to her, "Can you hear the singing? It is so plain." She listened, but heard nothing. At last she was quite sure that the singing was supernatural, and often described it as music from a full choir of singers, and she became so attached to it that she seemed quite disappointed when she missed it. She often told us about the singing, and sometimes could tell us the music and words; often the words of a hymn, but at times secular music.

I well remember one evening, about 11 p.m., as I sat in the house alone, all the rest of the family being in bed, my mother (who had been in her room some time), seeing a light downstairs, came down, and she said to me, "Come, is it not time to go to bed?" Then she suddenly said, "Now cannot you hear them singing?" I could not.

My son, to whom I mentioned the circumstance, wrote:—"It seems like reflex action of the brain; the phonograph of memory—giving over again the musical tones with which the person was most in sympathy, and which consequently cut the deepest grooves upon the cylinder of memory: a rehearsal of life's joys." But she at times heard quite strange music that she knew nothing of and could only describe as beautiful.

These supernatural songsters kept her company during the long wakeful nights, and continued with her to the last. And if they failed to come she seemed disappointed.

A few years ago my only brother passed away. A week before his death his little daughter passed on, and I sat up with her the last night. I left at 6 a.m. to go to my work. About 9 a.m., all at once, one of my sons, then a lad of about twelve years, and others in the house heard singing. It seemed to come from the chamber above where my little niece, two and-a-half years old, lay dying. My brother (who passed away in the next room a week later) was asked whether he had heard singing. He

answered, "Yes; I have heard it several times in the night, and just now I have heard it again."

My little niece passed away a few minutes after the singing was heard.

This may be interesting to your readers, and cannot be a singular experience; and I would be glad to hear the experience of others upon the same subject.

I have had another singular experience lately.

I have sometimes wished to get a work on some particular subject, and if I earnestly desired it I somehow got what I wanted unexpectedly soon after. I took no notice of this for a time until it gradually began to attract my notice by its repetition.

Three weeks ago as I sat hearing a discourse through a medium, who is a friend of mine (Mr. William Walker, of High Peak), I suddenly had a desire to know something of the works of Dr. Anna Kingsford; I do not know why, and I have not seen any of her works, so I thought I would not seek for any information, but would see if it would come. I only mentioned this to one person, my friend, Mr. Walker, who came home with me part of the distance of five miles. I had almost forgotten the test, and was not very sanguine of its fulfilment.

I received by post during the same week the first number of a new journal called *Psyche: a journal of Mystical Interpretation*, whose teachings are founded on *The Perfect Way* and *Clothed with the Sun*. My son, who lives thirty miles away, sent it, but he knew nothing of my test. I have had, during a weekly sitting for fourteen years, writing opening out the internal meaning of a text of the Bible, and have had a text spelled out (chapter and verse) and the first word of the verse, and not a single mistake during the whole time, and this may in some way bring me in sympathy with the works in question.

I do not understand these things, but I thought the experience might interest the readers of "LIGHT."

A WORKING MAN.

Suffering and Progression.

SIR,—I need hardly say that I have read Mr. T. L. Henly's letter with great pleasure; and I beg to thank him for it very cordially and sincerely.

Mr. Baynes Thompson asks how the lives of the man or woman who "is murdered," or of the millions who "are killed outright" can be bettered by suffering? By way of reply I should be glad to be allowed to repeat what I said in my last letter—"If we see nature, in a case where we happen to be able to follow her far enough, developing higher life through the agony of suffering, is it not reasonable to believe that she may be doing so in those cases *where we can follow her but a little way?*" The man or woman who "is murdered" and the millions who "are killed outright" belong to those cases where we can follow nature "but a little way." And I may ask, if the tendency of suffering is to raise man in the moral scale, and if his life is a continuous life, not interrupted by the event we call death, why should the passage from one stage of that life to another counteract that tendency?

Mr. Thomson is sorely exercised in mind at the perversity of the sanitarians who are trying to deprive him of the blessings of cholera, typhus, typhoid, diphtheria, &c. But is he quite sure that he does not mistake the motive of the sanitarians? Does he know it for a fact that they are trying to save him from the diseases *on account* of the sufferings that accompany them? If not his complaint is without meaning. If he suspected that the motive of those "sinful reprobates" was to prevent the diseases from putting an *end* to his sufferings, would he be satisfied?

Then he informs us that "Mill's teaching undoubtedly tends to Atheism"; and I suppose he looks upon that as a fact of very great importance, for he informs us of it the second time. Now I have tried to discover what the *tendency* of Mill's teaching has to do with the question before us, but I have tried in vain. As far as I can see it does not concern us in the least. Even if the atheist could prove his belief to be the correct one, it would not affect the truth of the doctrine for which I contend. Suffering is in the world, and it is the nature of suffering to raise man to a higher life. These are facts, and they are altogether independent of speculative beliefs.

Nor do I think it impossible to imagine a *modus operandi* by which suffering does raise man to a higher life. For one thing at least, it makes him strain and struggle towards every possible outlet for relief. Now in what creature is there not some idea of a Being higher than himself? In the agony of his

suffering, therefore, is he not likely to stretch out towards that higher Being? He will hold out supplicating hands and agonise with all that is in him, with his inner sight directed to that higher Being. And this very straining and struggling upwards will raise him higher; for spirit never struggles in vain.

And I would ask through what means has any new life ever been brought into our world except through the agony of suffering? Whatever people may think of the Founder of Christianity, no one will deny that He was at least, by some means or other, the source of a new life to mankind. Compare the Christian with the Non-Christian world, and no further proof of this will be needed. But how was that new life brought forth—that life which has transformed the nations? Was it not through that sorrow which was "even unto death"? Was not the greatest birth of all time accompanied by the greatest suffering? What other parturition was ever accompanied by that "bloody sweat" that was crushed by horror and anguish from the Sufferer of Gethsemane? That woeful night amid His sleeping followers, while He kept hastening to and fro—from God to men, and from men back to God again—stretching out on all sides if haply He might feel some touch of relief from the distress that was overwhelming Him—how shall we explain it? To me it is utterly inexplicable on any other supposition than that He was then in the throes of that wondrous birth by which a new life was ushered into our world. I am aware of what the popular belief is; but I, for one, must refuse to see the Divine vengeance for sin in that night's history; on the contrary I see in it a part of that economy of love which bids the mother forget her anguish in her joy that a man is born into the world. The anguish of that night was succeeded by the mother's joy, and thenceforth it was His for ever to see of that *travail* of His soul and to be satisfied.

Truly, life in all its stages comes to us through the gate of suffering.

GEORGE HARPUR.

Professor Max Müller on "Neo-Buddhists."

SIR,—In the last lecture of a course upon "Natural Religion," recently delivered in this city (the "Gifford Lectures"), Professor Max Müller is reported by the *Glasgow Herald* to have expressed himself as follows:—

He protested against people writing about Buddhism who had never read its sacred books. It was a shame to see so beautiful a religion as Buddhism certainly was in so many of its parts, misrepresented, caricatured, nay, degraded, by those who called themselves Neo-Buddhists or Theosophists.

Blood is thicker than water, and one doesn't quite like one's relations, even though they be only second cousins, impeached in this fashion. With your usual kindness you will doubtless provide room for any "retort courteous" which this expression on the part of the eminent philologist may elicit from the ranks of those directly affected thereby.

Glasgow.

J. Mc G.M.

Ought We to Develop Medial Powers?

SIR,—I venture to put forth a question which has often caused me much anxious thought, yet to answer which seems at first to involve the whole subject of which your columns chiefly treat.

Is it right or wise to encourage that intense sensitiveness belonging to some natures, which I presume is meant by developing mediums?

It seems to me the term "sensitive" denotes the temperament most frequently associated with the poetic and artistic; also existing, for the most part, along with a disposition of gentleness, quietude, un-careful; as opposed to the self-assertive, grasping, or so-termed worldly nature.

The "sensitive," I should imagine, walks through life like one who, divested of the outer cuticle, should be fated to push his way through a thicket of briars, thorns, and nettles. How they lacerate, whip, and sting the poor bleeding flesh!

His vision is occupied with the "souls of things"; how can he suspect the sloughs of impurity, or the pitfalls that are spread by vicious intent?

His very gifts are the leading to his betrayal. It must be so until he knows of his own state and is forewarned.

Yet this very condition it is that by the growing practice of hypnotism, development, &c., we seem likely to induce and perpetuate. Is this right?

If we by our daily lives are truly forming our future, of which there can be no doubt, how shall we be justified in making one-sided human beings of our fellow creatures?

Are the benefits to be derived from trained psychics of such a nature as to compensate for their perversion from the life duties which devolve upon us all?

Can an ultra-sensitive person be relied upon to perform the duties satisfactorily which all owe to the family, the social circle, the professions?

The only safety, so it seems to me, of a "sensitive" lies in the adherence to a very high standard—the only standard indeed which a follower of the Christ accepts. Let me not be misunderstood. There may be others as high, only I do not know them.

How can one so abnormally gifted conform himself to the world's ways, and escape perdition? Can he aim only to lie soft, to fare luxuriously, to dress with cost and care, to pamper the self of sensual ease—knowing as he will by the light of intuition at what peril—yet escape.

Your public mediums do all this, and more—yet on these you depend for insight into spiritual things.

Can the poor human being ever be *fitted* to such communion? Above all as a means for the very pursuing of the world's race, the gain of its prizes?

I read the other day of hypnotising of children! To me the notion seemed a species of vivisection. No one who has entered into the life of a sensitive, ever so remotely, will accuse me of exaggeration.

I mind me of advice given by a good and wise man to one who had some gifts which doubtless might well have developed into mediumship. Said he, after learning somewhat of the life of quiet usefulness led by his correspondent, "Keep as you are, and satisfy your soul in doing good."

They were words worthy to be writ in pearl, and they bore better fruit than if he had advised the posing on a public platform for such phenomena as might have served to please the curious multitude.

There is no doubt of it. The gracious vision, the precious consolation, the intuition of wisdom are all there. All *sent* of God, all suited to the individual needs. In His good time—given, it may be, to the ear of faith, the reverent eye, the humble, patient life.

But do we for these need a public medium?

Oh! for some more forceful words than mine to tell friends of the dangers attending the perversion of such gifts. Of the horrors, the wrongs attendant on the domination of the evil strong mind over the pure, yet weak. It is no fable! Even in the practice of massage, that seemingly helpful kindly work, there have been known such dire results as no romance could exceed.

F. O.

What is to be said to this?

SIR,—A certain physician, of large practice, living in a country town, gives the following statement of interesting facts:—In the middle of the night he was awakened by the ringing of his bell; opening his window he saw at the front door a little girl, who begged him to come to her mother, who was in great suffering. The doctor, worn out with a hard day's work, told the child to apply to a professional brother near by; but the child was so urgent that at last he consented to go. She was scantily clothed, and, as the night was cold, the doctor put the cape of his coat about her. Coming to the house she preceded him, going up the stairs; nearly at the top she let the cape drop and went on hurriedly, he soon losing sight of her altogether. He entered the sick room and found a woman evidently very ill, who proved to be one who had formerly been in his service.

She was full of thanks for his kindness in coming to her, and asked how he came to know that she was ill; he replied that her daughter had come for him; she told him that was impossible, and begged him to go to the next room; he there found the child lying dressed for her burial.

Dresden.

H.

I DEFINE evil to be the law of the creature that is inferior to man, operative in man.—T. LAKE HARRIS.

BE deaf unto thyself, and be not betrayed at home. Self-credulity, pride, and levity lead unto self-idolatry. There is no Damocles like unto self-opinion, nor any Siren to our own fawning conceptions. To magnify our minor things, to hug ourselves in our apparitions, to afford a credulous ear unto the clawing suggestions of fancy, to pass our days in painted mistakes of ourselves, are blandishments of self-love worse than outward self-delusions.—SIR THOMAS BROWNE'S *Christian Morals*.

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions.]

KING'S CROSS SOCIETY, 253, PENTONVILLE-ROAD (ENTRANCE, KING'S CROSS-ROAD).—Members are urgently requested to attend an adjourned Committee Meeting, to be held next Sunday morning after the usual service.—S. J. R.

BUDDHIST PROPAGATION SOCIETY.—The next lecture by the representative of this Society will be delivered in Phoenix Hall, New Kent-road (side of railway arch), on Sunday evening next, April 13th, at 8 p.m.; admission free. Inquiry invited.

ASSEMBLY ROOMS, BEAUMONT-STREET, MILB END.—On Sunday, Miss Marsh again occupied our platform, and general satisfaction was given by the controls. Owing to the number who were present for the purpose of hearing Miss Marsh, Mr. Cohen's address was postponed till another occasion. Sunday next, at 7 p.m., Mr. Vango. On the 20th, Professor Chainey will lecture upon "Revelation Revealed."—C.

GLASGOW.—On Sunday morning Mr. David Duguid read from his own book, *Hermes*, extracts from speeches through him by the Persian and the Egyptian upon Death. There was an excellent discussion afterwards, and many good points were elicited. In the evening Mr. R. Harper discoursed upon "What I know about Consciousness"; and exhibited towards the close some of the ancient fervour of past days.—R. H.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday last Mr. R. J. Lees delivered two good addresses, the one in the morning being upon "God," and which afforded capital food for thought. The evening one upon "He is risen" gave great pleasure to a large audience who found themselves at one with the Spiritualistic rendering of a seasonable subject. Sunday, April 13th, at 11 a.m., Mr. J. Veitch, "Psychometry Practically Illustrated"; at 7 p.m., Mr. G. Chainey, "Torches and Trumpets."—J. VEITCH, Sec., 44, Coleman-road, Peckham.

MARYLEBONE ASSOCIATION OF SPIRITUALISTS.—All friends who wish Spiritualism to be still represented in our midst are asked to attend on Sunday evening next at 7 p.m., with a view to reforming and reorganising on a sounder working basis. On April 20th, at 7 p.m., Mr. F. Dever Summers will address the meeting.—C. WHITE, Hon. Sec., *pro tem.*—Another correspondent sends the following announcements:—Sunday next, April 13th, at 11 a.m., Spiritual communion; at 7 p.m., members' meeting. Monday, at 8 p.m., social gathering. Tuesday, 11 a.m. to 5 p.m., Busy Bees' Word and Work. Wednesday, at 8 p.m., séance. Thursday, at 7.30 p.m., Professor Chadwick; Phrenology and Mesmerism. Friday, 2.30 p.m. to 9 p.m., and Saturday, 11 a.m. to 6 p.m., conversation and sale of literature.

SOUTH LONDON SPIRITUALIST SOCIETY, CHEPSTOW HALL, 1, HIGH-STREET, PECKHAM.—The social gathering on Good Friday was attended by some seventy members and friends, who spent a very pleasant evening. On Sunday morning last Mr. S. T. Rodger delivered a very interesting address on "Psychometry," and a profitable discussion followed. In the evening, Mr. W. E. Long spoke on "The Advent of Modern Spiritualism." On Sunday morning next Mr. J. Dale at 11.15 p.m., Mrs. Stanley at 6.30 p.m.; and on April 20th Dr. Maurice Davies will address us at the evening service. In answer to numerous inquiries it may be stated that the South London Society established in Peckham in January, 1887, now hold their meetings in the above-named Hall, and are in no way connected with the friends holding services in Winchester Hall, which is essentially a new departure.—W. E. LONG, Hon. Sec.

MARYLEBONE LYCEUM, 24, HARCOURT-STREET, W.—Good Friday was "good" in earnest to our Lyceum, when about fifty friends sat down to an enjoyable tea. The evening was devoted to amusing and light games strictly for the children, interspersed with recitations and songs. During the evening Mr. Coates, of Openshaw, added to the amusement by singing various songs. Mr. F. Wilson, a visitor, ably recited the "Grandmother's Apology." The children went through the marches and calisthenics, which were much appreciated. A message was conveyed to the children from Mrs. Bradley, wishing to be remembered to them. Sorrow was expressed by all that Mrs. Peddle was unable through illness to be present till late in the evening. On Sunday, April 6th, the usual programme was gone through. Groups were formed, led by Conductors Mrs. Smythe and Mr. Collings.—C. WHITE, Conductor.

KENSINGTON AND NOTTING HILL ASSOCIATION.—At the Zephyr Hall, 9, Bedford-gardens, Silver-street, Notting Hill Gate, W., on Sunday morning last, Mr. Pursey gave an admirable address. In the afternoon the Lyceum session was held and, as usual, it was exceedingly interesting to the visitors, of whom there were several present. In the evening we had a special open service for investigation, but adverse circumstances prevented a good audience. Mr. Drake took the chair, and after some excellent remarks upon Spiritual Progression Mr. Percy Smyth opened up some interesting questions. We hope to have a good attendance on Sunday evening next, when Mr. McKenzie will lecture upon "Phrenology," succeeded by some

readings. Next Sunday at 11 a.m., Mr. Portman on "Spiritualism"; 3 p.m., Lyceum. An interesting drawing-room lecture was given by Mr. Herbert Smyth upon "Colour Cure and Magnetism" at 68, Cornwall-road, on Tuesday evening last. Mr. Thomas Everitt will occupy the platform in Zephyr Hall on Sunday, 20th inst., and a good audience is anticipated.—PERCY SMYTH, Hon. Sec., 68, Cornwall-road, Bayswater, W.

"A MODERN IDYLL."

PART II.

They met, the souls so long time riven,
They met beneath a smiling Heaven,
While ardent angels list'ning bent
To catch the first note upward sent
Of Infinite in Love's embrace,
And herald it thro' starry space!

Gaze meeting gaze there fell on both
A vision of eternal troth,
And strange inquiries never came,
Not e'en so much to ask a name!
(When all meets all in any soul
Joy ne'er is broken—it is whole!)
The sacrament of silence tells
How rapture from its life fount wells.
The loud protesting amorous voice
Is never heard where Heaven's choice
Becomes earth's fact—but eye to eye
Doth flash the secret of the sky.
A moment's thrill—the peace of God!—
An Immortal walks where mortals trod.

These forest leaves had oft before
Heard crooned this moon-besilvered lore?
Nay! each was ignorant of each
Till Heaven a kindly hand did reach
And drew them, neither knowing why,
To bind on earth th' eternal tie.
We walk in ignorance, we move in dreams,
And live but in a world that seems;
We are not yet, we but become,
Our Infinite is well-nigh dumb
And inarticulate. Lo! we strain
To catch the message that shall reign
By Will's accordant strenuous act—
Once realised, transcendent fact,
We cease from finitude and mount
O'er limits to our boundless fount!
Though our flight be broken-winged,
Fluttering, slow, 'tis glory-ringed,
Girt around with light eternal;
And from out the vast supernal
On the upturned eye there flashes
Radiancy that wildly dashes
On the tears that dim its vision
At the consciousness of scission,
At the struggle to the wholeness—
'Tis the prophecy of oneness,
'Tis the lurement to the glory,
Foregleam of life's finished story!
The pure Divine in human soul
Expandeth to the glorious whole
As some fair rose once bud now flower
Hath realised its Beauty dower.
Life's purpose then doth grow complete
When soul in soul the God doth meet,
And blend—Himself become more God,
More realised. While they who trod
And yet do walk earth's crowd-thronged scene
Two souls are sundered by a screen
To mortal sight a fleshly veil
So thick, so gross we can but fail
The unity of soul to see,
The Oneness of the lives that Be!
'Tis thus that man's redemption moves
On to completion by the loves
Of those who in the Godhead blend,
A hallowed union, and an end
Which doth a further purpose meet
When this world's process grows complete,
And thro' the grave's triumphal arch
The soul towards perfect God doth march!
'Tis this beneath the forest trees
That joy-enraptured Heaven sees;
'Tis this "more God" that swells the song,
This birth of right, this vanquished wrong,
This life from death, this cry to tell
The doom of sin, the wreck of hell!

A. A. C.

TO CORRESPONDENTS.

- T. W., G. A. K., and many other correspondents crowded out this week.
HON. SEC. B. P. S.—Thanks for information and copy of the *Bijou of Asia*.
W. H. ROBINSON, 18, Book-market, Newcastle-on-Tyne, offers *Art Magic* for 2s., postage included.
MAY we beg that letters on Hypnotism may be as brief as possible? The discussion is likely to be long.