

# 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.)"

It is very difficult to keep up with the literature of Hypnotism even if one confines oneself to the magazines. In the *Fortnightly* Dr. J. Luys, physician to the La Charité Hospital, gives the first instalment of some papers on "The Latest Discoveries in Hypnotism"—five-and-twenty closely printed pages of abstruse but quite intelligible disquisition. The *New Review* contains a more popular article on the same subject, signed by Dr. Milne Bramwell and Mr. Lloyd Storr Best. The *New Review* is commendably distinguished for the combined brevity and clearness of the articles it prints, and we have here only some ten pages of very lucid exposition. The former writer is a disciple of the Paris School; the latter writers found themselves on that of Nancy. Charcot, I believe, considers that only the hysterical are amenable to hypnotism, though I do not know very certainly whether he ever publicly stated this limitation. Liébeault, Liégeois, and Bernheim, of Nancy, consider that hypnotic susceptibility is by no means so limited. Nor are these the only differences of opinion between experts. Some, like Dr. Luys, put the number rather low. He says, for example, that most subjects are found between eighteen and thirty years of age: that out of thirty female patients of his own between these ages, he found fourteen liable to be fascinated, and of these only five exhibited in perfect distinctness the phenomena of genuine hypnotism. Beaunis, the eminent physiologist, on the contrary, is of opinion that everyone is more or less susceptible.

I do not cite these divergences of opinion for any other purpose than to point out that our knowledge of this science is as yet very much in its infancy. Most men of science know nothing about it at all. Those who are qualified by knowledge and experience to offer an opinion worth hearing are at variance on many points. It is no part of what I conceive to be my business to present any account of the modern developments of hypnotism. The time has not come, for, as Dr. Luys says, "When we look at discovery after discovery, when we see the boundaries of hypnotism extended more and more widely in the region of internal pathology, properly so-called, and the number of subjects subordinate to hypnotism increasing day by day, we may well wonder at what point the limits of its expanding force will be reached." We shall hear much more of it in the near future, and had better await eventualities. My object in again occupying myself with a subject that reveals so much in answer to man's persistent question, What am I? is to point out once more that, in proportion as we admit with Dr. Luys the far-reaching character of this

power, it is essential that its exercise should be jealously guarded and regulated. If, as Dr. Luys tells us, Braid's chief opposition sprang from the fact that "public opinion was not prepared to receive him: people were uneasy when they saw the investigations of scientists penetrate into the inmost recesses of personal feeling," we may well consider whether that uneasiness which opposed its misuse once may not become operative once more.

There is another point of view bearing on this same consideration. I find in *Health* (May 16th) the following admissions:—

There can be no reasonable doubt that undue influence over the subject may be obtained by the operator; that after frequent hypnotisations the former may become a will-less automaton, who can be thrown into the somnambulant state at any moment by a word or gesture; and that criminal actions might be suggested under hypnosis which would be carried out in the waking state, with the inevitableness of gravitation. Were there no efficient safeguards against such a danger as this, it would certainly be difficult to approve of the exercise of a power practically irresponsible, the possession of which would place great temptation in the way of the hypnotiser and be morally injurious to the hypnotised. Although this matter has naturally received much attention, we are of opinion that Continental experimentalists have failed to furnish adequate provision for so great a danger.

And though Messrs. Bramwell and Best give as their opinion that

A perfect safeguard has been found in their practice in the constant inculcation during hypnosis of two *idées fixes* to the effect that no one should be able to hypnotise the patient without his express permission, and that no suggestion should be effectual which would be disapproved by him in his normal condition, this precaution has been found thus far eminently satisfactory.

What, I pray, would happen if the suggestion were omitted or a suggestion of an opposite character substituted? Their admission greatly fortifies my often expressed opinion that we must depend, for the safety of hypnotism, on the purity of intent as well as on the ability of the operator. We are at his mercy. He may be an immoral or scheming scoundrel: he may be an ignorant pretender, in each case dangerous to the last degree. A subject in the lethargic state, the first of hypnotism and most easily produced, "is no longer his own master and is at the mercy of the hypnotiser who controls him." We must be very sure who it is, and what manner of man, that exercises that terrible control.

I find consolation in the thought that it is not necessary to throw a subject into a state of unconsciousness in order to get the benefit for him of healing or soothing his ailments by hypnotism. The experiments shown on the public platform by a travelling mesmeriser have never afforded me any satisfaction. I do not find any pleasure in depriving a human being of consciousness and forcing him to play silly tricks. I object to it still more when a female subject is operated on. And Dr. Luys tells us that "sex may be taken to exert a marked difference: in fact, it is

among women that most of the subjects liable to fascination are found." We may take it, then, that these fool's tricks would principally and most successfully be played with a female subject. It is not necessary to point out that, if there be danger from a moral point of view, and from the risk of an adventurer obtaining undue influence by these means, it is hardly less objectionable that a woman should be made ridiculous either in public or private. The following experiment, conducted with a young man in this case, shows what may be done. Ten minutes after being hypnotised for the first time he was completely insensible to pain. The narrative proceeds :—

Needles run suddenly into the arm or shoulders caused no responsive start. The patient's face was like a waxen mask, impassive and expressionless, and questions put by any of those who were present, save the operator, received no reply. A suggestion was then made to the subject that his body was so rigid that he could not bend it, and he at once became cataleptic in every voluntary muscle, and could be handled like a board. X. on awakening was to such an extent oblivious of what had passed as to think that the attempt to hypnotise him had failed. After a few sittings it was found possible to cause sleep almost instantaneously by simple affirmation or by letter. An amusing illustration of the phenomenon called by Richet objectivation of types was given by this subject. Thrown into the hypnotic condition he was told that he was a cat, whereupon his legs bent gradually, he dropped on hands and knees, then moved about restlessly on all fours, mewing plaintively the while, and rubbing his shoulder against the legs of those present. At last a mouse hole was discovered, which he watched patiently for a full quarter of an hour. The perfect cat-like attitude and the expression of vigilant watchfulness were irresistibly comic. The operator then called "Puss, puss," when our cat ran to him, attempted to jump on to his knee, and finally lay down at his feet, showing evident signs of pleasure when stroked. When awakened he seemed much astonished to find himself lying on the floor, and asked for an explanation of the circumstance. On other occasions the same subject was made to experience positive and negative hallucinations, to see and touch and talk to people who were not present and to be entirely unconscious of the presence of persons close to him. He was also made to bleed by suggestion from the nose and at a given place on the arm. It will be well to mention that great precautions against possible fraud were taken in the latter experiment, a close watch being kept on the subject from the time when the suggestion was given until the production of the phenomenon.

I cease to wonder, as I read such narratives of results obtained by skilled hands in private, that there are countries where the exhibition of more vulgar and debasing follies in public is forbidden by law. I am of opinion that it will soon become necessary in England to consider the wisdom of some such enactment. For we are travelling very fast, and this constant discussion of the marvels of hypnotism is likely to give a large impulse to charlatanry. Dr. Luys warns us that in the hands of the inexperienced the exercise of the power is very dangerous. Such "often find themselves in grave perplexity." They may send their patient off imperfectly awaked, or may fail altogether to recall him to consciousness. They may wake him too suddenly, or may act upon him unknowingly, for there are those "who are easily put into a trance simply by holding up one's finger before their eyes," says Dr. Luys, and he further tells us that he had in his service a young hospital nurse, whom he never suspected of being a subject till he "saw this nurse, who was moving about the room, suddenly stop as though transfixed, and remain motionless in a complete catalepsy," as he was attending to a sick patient. So I beg for close attention to these risks and dangers, abuses of what I fully admit to be, if rightly used and in right hands, a beneficent thing.

If you do not comprehend or feel these things, mind your own business, and give others leave to comprehend and feel them, on whom God has bestowed this power.—LUTHER.

## Obituary.

### MR. WILLIAM WHITE.

A short time ago, meeting the son of an old friend, around whose hospitable board the Spiritualists of thirty years ago were wont to meet to compare experiences and consider how they might best extend to others the new and strange knowledge which had come to them, I naturally began to inquire concerning some of our old friends, when I was stopped by the remark, "Do not ask about anybody, everybody is dead." This is, indeed, pretty nearly the literal truth so far as those early pioneers of Spiritualism are concerned.

Nearly all have now entered into the knowledge and experience of that other world in which they were so deeply interested. Every year the circle becomes smaller, and now another of that brave band of early and active workers has gone over to the majority.

A few years ago Mr. William White was a familiar figure in Spiritualist circles. On Thursday, May 29th, he passed to that other world (about the "Order" of which he had written so well) from his house, the Laurels, Cheshunt, in his fifty-ninth year, and the funeral of his body took place at Highgate Cemetery, on Tuesday, June 3rd.

Now that he will be seen no more among us, a brief record in the pages of "LIGHT" from one who had long known him may be of interest.

When I first knew Mr. White, more than thirty years since, he had recently come to London from Glasgow to carry on the book selling business of the Swedenborg Society at their house in Bloomsbury. This connection was not of long duration; his interest in Spiritualism and his sale of the *Spiritual Magazine* and of the sermons and writings of T. L. Harris, who was then preaching in London and attracting much attention, led to a rupture with the Society, but his interest in Spiritualism and in the philosophy of Swedenborg continued unabated. This was evidenced by his *Life of Swedenborg* in two large volumes, the fruit of many years' thought and careful study; it is not only a masterpiece of biography, but a careful and accurate digest of Swedenborg's voluminous writings, scientific and theological. He also made a small but valuable contribution to spiritual philosophy in his *Other World Order*, a work which well deserves to be far more widely known, and should be of special interest to all Spiritualists. His memoir of the Rev. T. T. Lynch is an affectionate tribute to a remarkable religious teacher whom he greatly admired and loved. Besides occasional articles to the Spiritualist journals, Mr. White was a frequent contributor to general periodical literature; the *Critic*, the *Athenæum*, *Chambers' Journal*, and *Weldon's Register* in particular may be instanced.

Of Mr. White as a man of science it would here be out of place, nor am I competent, to speak; but it may be mentioned that his attention having been directed to the subject of vaccination, and having satisfied himself that it was a baseless superstition, and its compulsory enforcement a cruel wrong, he, with characteristic persistence, devoted the chief portion of his later life to its abolition, and (to use an expression of Dr. Garth Wilkinson's) "he contributed ten years of priceless work to this task in editing the *Vaccination Inquirer*," in which journal first appeared his "Story of a Great Delusion."

Mr. White was a teetotaler and vegetarian, and took great interest as an educationalist in the spelling reform introduced by Mr. Isaac Pitman. His manners were quiet and retiring; he occasionally read a paper in former years at a conversazione of Spiritualists, and more recently at the Anti-vaccination Society; his work, however, was not on the platform, but in the Press. In Mr. White a man of great literary activity, ability, and usefulness, and an earnest student of psychology has disappeared from among us.

T. S.

PROFESSOR BURDON SANDERSON ON "ELEMENTARY PROBLEMS IN PHYSIOLOGY."

There is some very suggestive and instructive reading in the report of the Newcastle meeting of the British Association (1889), lately issued. The address to which reference is here made is that of Professor Burdon Sanderson, M.D., on "Elementary Problems in Physiology." He first notices the great changes in opinion and the vast growth of knowledge that have taken place during the last generation in the science of physiology, due chiefly to the accepted doctrine of evolution, and points out that the order of investigation must be reversed.

Hitherto there has not been a correlation of structure with previously investigated process, for in former days physiologists spoke of assimilation, secretion, contraction, and the like, as functions of muscles, glands, and other parts, without recognising their ignorance of their real nature . . .

and  
The effect of the discoveries of Mayer, Bernard, Helmholtz, Young, and others was to produce a complete revolution in the ways of thinking and speaking of the phenomena of Life.

And further on calls upon investigators to give up that worn-out *Deus ex machina*, protoplasm, as if it afforded a sufficient explanation of everything which cannot be explained otherwise . . . and to take the problem in reverse, i.e., to use analysis of function as a guide to the ultra-microscopical analysis of structure.

\* \* \* \* \*  
Living material acts by virtue of its structure, provided we allow the term structure to be used in a sense which carries it beyond the limits of anatomical investigation, i.e., beyond the knowledge which can be attained either by the scalpel or the microscope.

The above excerpts do, indeed, indicate a vast change in ways of thought and work. The significance of all this is that the great army of truth seekers marches onward to its goal in many divisions and by divers ways, meeting with many obstacles which it overcomes and many a bog into which it falls, never halting, never retreating. Among the foremost columns are the physiologists who appear to have emerged from the tangle and see a greater light on the shore of an infinite expanse. The readers of "LIGHT" may find in the following still more engaging thoughts and some satisfaction at the humility shown in this address of Dr. Burdon Sanderson, which may be taken as representative of true scientific method at its best.

The word life is used in physiology in what, if you like, may be called a technical sense, and denotes only that state of change with permanence which I have endeavoured to set forth to you. In this restricted sense of the word, therefore, the question, "What is life?" is one to which the answer is approachable; but I need not say that in a higher sense—higher because it appeals to higher faculties in our nature—the word suggests something outside of mechanism which may perchance be its cause rather than its effect.

\* \* \* \* \*  
Thirty years ago the discovery of the cell as the basis of vital function was new, and the mystery which before belonged to the organism was transferred to the unit, which while it served to explain everything was itself unexplained. The discovery of the cell seemed to be a very close approach to the mechanism of life, but now we are striving to get even closer, and with the same result. Our measurements are more exact, our methods finer; but these very methods bring us to close quarters with phenomena which although within reach of exact investigation, are, as regards their essence, involved in a mystery which is the more profound the more it is brought into contrast with the exact knowledge we possess of surrounding conditions.

The concluding lines contain well-timed advice and a wholesome warning:—

If what I have said is true, there is little ground for the apprehension that exists in the minds of some that the habit of scrutinising the mechanism of life tends to make men regard what can be so learned as the only kind of knowledge. The

tendency is now certainly rather in the other direction. What we have to guard against is the mixing of two methods, and, so far as we are concerned, the intrusion into our own subject of philosophical speculation. Let us willingly and with our hearts do homage to "Divine philosophy," but let that homage be rendered outside the limits of our science. Let those who are so inclined cross the frontier and philosophise; but to me it appears to be more conducive to progress that we should do our best to furnish professed philosophers with such facts relating to structure and mechanism as may serve them as aids in the investigation of those deeper problems which concern man's relations to the past, the present, and the unknown future.

Having come to the end of his material appliances the physiologist must now plunge into a sea of unfathomable mystery, and there seek for ultimate conclusions in the higher philosophy. Similarly Spiritualists must, leaving to the lagger the already well-trodden paths of physical phenomena, pass in earnest to a solution of the "deeper problem" beyond. And it may be that the two groups of inquirers will meet on common ground and pursue together that path to "something outside of mechanism which may perchance be its cause rather than its effect." M. A. I.

"LAYS OF COMMON LIFE."—By WILLIAM TOYNBEE.

The poetry admitted to "LIGHT" is, as a rule, so much above the average of verses put into periodicals to fill a blank space, that one would hesitate to offer any poem for its pages not excellent in its way: feeling this strongly I wish to draw attention to a little volume lately published by Messrs. Remington and Co. From the brother of Arnold Toynbee good intellectual products might be expected. I think these lays very good, and some of them so lovely as to deserve immediate promotion to "LIGHT." This, for instance, though hardly *seasonable*, even in the usual severity of our modern May time.

OUT IN THE SNOW.

Out in the snow when wild the winds roar,  
And we fasten the shutters and bar up the door,  
And close round the fire, and gaze at its glow,  
Who is it calls to us out in the snow?

Who is it calls to us gentle and sweet,  
Thro' the din of the tempest, the billows' fierce beat,  
Like the voice of the pine forest plaintive and low,  
Who is it calls to us out in the snow?

Turn down the lamp with its soft shining ray,  
Sad let the embers smoulder away,  
A pause in the prattle, the laughter's light flow,  
And hark to who calls to us out in the snow!

'Tis the loved of all loved ones that dwell in the heart,  
The dear who have passed, but who never depart,  
The souls that have learned what our souls may not know,  
'Tis they who thus call to us out in the snow.

But none ever heard what those faint voices say,  
Tho' they whisper and woo till the dawn glimmers grey,  
And the waves sink to slumber, the winds weary grow,  
And we dream of who called to us out in the snow!

The writer of these poems will be, no doubt, accused of dwelling on the tragical, or, at best, on the pathetic side of modern life; but if a poet is to tell of *common* life at the present time, can it be otherwise? The mere verse maker can keep to smooth and shining surfaces, can glide smilingly over the darkest pitfalls of human experience; no true poet can. The saddening gift of penetrative sympathy obliges him to look deeper, and seeing what with piercing glance he must see, the faded wreaths and tarnished gems that are swept down under the sparkling current of daily life, in every class, how can his report of it be glad? Our daily newspapers teem with the results of fierce despair.

And it is surely no small service that is done by any writer, when with a few incisive strokes, terribly true to nature, he makes sufferers at each extreme of social life—the poorest and the most outwardly successful—cognisant of the

woe that haunts both rich and poor from evil common in all classes of our highly civilised country. For not only are inferiors merciless in their judgment of peoples superior in power, and these again "cruel more from ignorance than will" in their dealings with the destitute, but an exclusive tenderness for the lower orders is frequently combined with similar hardness regarding the trials of the rich. Take as examples of Mr. Toynbee's more comprehensive compassion the two following poems, the shortest I can find, for contrasting species of trouble.—*The Light of Years*, p. 116:—

Only a faded letter !

Found on a winter's day,  
When winds are fitfully wailing,  
And skies frown sullen and grey.

Only a faded letter !

Written in love's first spring,  
When still life's river flowed golden,  
And Hope had not taken wing.

Only a faded letter!

Re-read by the light of years,  
With a sudden greeting of kisses,  
A sudden glimmer of tears !

Only a faded letter !—

Ah, how many share its fate—  
Only a faded letter,  
Whose answer has come too late !

And this from *In Our Midst*, p. 101 :—

There's many a sob, and many a sigh,  
A haggard cheek, and a hollow eye,  
By none ever heard, by none ever found,  
As gaily, gaily, the world goes round !

Silent the slave fulfils his fate,  
In the land of the free, the rich, the great,  
As over him Famine frowning stands,  
And rivets the gyves with ruthless hands.

Time totters on, Death wistful bends,  
But Famine and he are plighted friends,  
So he skulks aloof from the anguish bowed,  
And watches them writhe from behind his shroud.

Death, whom the dying vainly crave !  
Life, not life, but a living grave,  
Without help, without hope, without even dread,  
Except for the day that will bring no bread !

There's many a sob, and many a sigh,  
A haggard cheek and a hollow eye,  
In our midst unheard, in our midst unfound.  
As gaily, gaily the world goes round.

"The Sanctuary Again," p. 64, and "The Last Straw," p. 108, too long to quote here, are similar contrasts.

It is something to be thankful for in our hurried times when poems are so forcibly clear that their drift is understood at a first reading. There is no "vapouring," no introverted thought, and no metaphysical tangle in these lays; and when warmly recommending them to all who agree with Schiller that pathos and tragedy tend to purify the heart, only one modification of praise is due to my honesty as a critic; by other readers even this exception may not be felt. In two or three of the narrative pieces the vernacular of uncultivated speakers is so accurately phonetic in spelling that it might puzzle a reader not used to the pronunciation represented. But this is not the case with all bearing upon humble life. The touching simplicity of "Trusty and Me" has no such cloud upon its English. Every lover of dogs ought to read that.

A. J. PENNY.

BETWEEN a nature which struggles, however feebly, towards a higher life, and one whose sole object is gracefully and good-naturedly, but persistently, to enjoy itself, there is a great gulf fixed, of which often neither are aware, until they attempt a close relationship with each other, when the chasm reveals itself with appalling clearness to the higher nature of the two.—SIR CHARLES DANVERS.

## JOTTINGS.

The *Journal* (Chicago) is about to change its form in deference to the unanimous wish of its readers. Good luck in the new dress, whatever that may be. There is to be "less space given to the iconoclastic feature which has been so necessary in the past," and "a strictly scientific course on the treatment of the phenomena of Spiritualism" is to be pursued. That is the right course. We are entirely at one there. We want construction now and true science which is not that falsely so-called.

The *Two Worlds* (June 6th) publishes particulars of a proposed National Conference of Spiritualists to be held on Sunday, July 6th, in the Co-operative Hall, Downing-street, Manchester. Mr. Lamont is the chairman, and there will be three sessions during the day. The secretary *pro tem.* is Mr. J. B. Tetlow, 46, Harrison-street, Pendleton, Manchester. The announcement is signed by Mrs. Hardinge Britten, Mr. E. W. Wallis, and Mr. J. J. Morse. We trust that the promoters may meet with all success.

*Psyche* (June) contains the conclusion of Mr. E. Maitland's "Method of the Old Testament," originally read before the Hermetic Society in 1885; a short paper on "Dreamers of Dreams;" "Revelation Revealed;" and various interpretative articles contributed by the editor and others.

Alderman Barkas is retiring from the management of the Newcastle Central Exchange and Art Gallery, which he founded and which he has guided for twenty years. We wish him peace and happiness in his retirement.

It is impossible not to notice that in the Newcastle journals so prominent a Spiritualist as Mr. Barkas gets no credit for his unvarying faith boldly expressed beyond a brief remark that he "followed Wallace in his Spiritualistic speculations." We, at any rate, are not likely to forget the services that he has rendered to his and our faith.

The first summer number of the *Review of Reviews* is an excellent companion for a holiday. It gives a marvellous and compendious account of the ephemeral literature of the day in all countries. For any reading man who is away from his library and club no greater boon has been devised. The first edition is 70,000, a magnificent venture. The paper and type are much improved.

For contents we have a character sketch of Cardinal Manning by Mr. Stead; an account of the diary of a highly gifted Russian painter, Marie Bashkirtseff, a curious introspective document, with bits of mysticism running through it; a scientific causerie on Heredity, by Grant Allen; a *résumé* of the evidence and opinions as to how Charles I. was executed, and much else.

The editor offers a scholarship of £100 a year for three years to encourage the study of contemporary politics and history by young women. He says that few women know anything about these subjects, and he rightly thinks that they ought to begin the study of them.

It is impossible for us to give any worthy account of this remarkable sixpennyworth. It is a monument of successful labour.

The *Golden Gate* (May 17th) reprints *in extenso* "M.A. (Oxon.'s.)" address on "Personal Experiences of Spiritualism, with some deductions therefrom," delivered before the Christo-Theosophical Society at St. Nicholas Club.

Excellent doctrine :

God will only punish men for wickedness and not for holding opinions. That is the truth which cuts into the knot of sophistry and ends that great error, that error itself is guilt. The Church should be more intolerant of selfishness, cant, and hypocrisy, and less indignant with original opinions. The minister should be the pattern of intolerance of all that is immoral and the model of tolerance of what is honest doubt and honest belief in what differs from himself.—PHILLIPS BROOKS.

In the Belgian *La Société Nouvelle*, Arnold Goffin has a powerful story of a man's brain haunted from infancy by the idea of a suicide that shall have nothing vulgar about it. The author himself is "possessed of a diseased mind, the direct outcome of an ever-suffering body."

Query. May it not be *vice versa*? Does a suffering body generate a diseased mind? Then what of the patience with which pain is often endured, and which seems to be born of it? Or does not rather the suffering body represent the externalisation of the afflictions of the spirit?

Some articles worth looking at in current magazines are "Buddhism" (*Quarterly* for April); "The Beginning and the End of Life" (in the same); "Great and Big" (*National Review* for June); "The Broad Church," by Rev. H. R. Haweis (*Contemporary* for June); and "The Mystery of Good and Evil" (*Westminster* for June).

We learn from Paris that sailors' hospitals and convalescent homes having lately furnished many subjects for hypnotic experiments in Paris, the attention of the Minister of Marine has been called to the fact. It was urged that, without considering the frequent cases in which the practitioner has been unable to restore volitional power, the nervous system of the patient is generally quite deranged by these experiments. The Minister of Marine has therefore issued a circular forbidding every kind of hypnotic experiment in such institutions as those above mentioned.

We learn from Belgium that hypnotic séances are to be forbidden there. In accordance with resolutions passed by the Brussels Academy of Medicine, the Belgian Government is about to forbid public séances of hypnotism. All who, "outside the lawful exercise of the art of healing," hypnotise girls aged less than eighteen years, or persons in a demented state, will be punished with fines and imprisonment.

Mr. Auberon Herbert has at last found an organ for his individualistic gospel. It is called the *Free Life*, and is printed, together with the *Political World*, at a penny every Saturday. Mr. Herbert will find that the individual editing of the individualist organ will be too much for him if it comes out every week. The first number is bright and characteristic, but it is not in the power of one mortal man to keep the *Free Life* up to that level once in every seven days.—*Review of Reviews*.

It is not, unless the energy is inexhaustible and the working power rapid. Mr. Auberon Herbert possesses a very rare share of ability, and we hope he is not working alone. But a journal that comes out weekly and does not possess a staff of writers is a serious business for the editor.

*Lucifer* reprints from the Philadelphia *Inquirer* an account of a wonderful exhibition of his sympathetic transmitter, by Keely, before Professor Leidy, president of the Philadelphia Academy of Natural Sciences. He concluded, as the experiments ceased, by saying, "You may tell the world that Keely has discovered a new and wonderful force."

We are of opinion that the last number of *Lucifer* shows a marked improvement in form and matter. The paper and type seem better and the articles are shorter and less heavy. There must be, in a serious magazine or journal, some serious articles, but experience shows that they are usually skipped. Short and bright papers command attention.

Lavater's letters to the Empress of Russia (*Lucifer*) are of especial interest. The translation is made from the original autographs at St. Petersburg. Those now published as a first instalment deal with the state of the soul after death. "Like to like" and "Reap the crop of which you sowed the seed" are the principles laid down.

This is neat :—

If all is All, then all must be  
Selfish Homogeneity;  
For though I crave not life nor pelf,  
In loving All I love myself.

R. B. H., in *Lucifer*.

Dr. Wynn-Westcott records in the same magazine (*Lucifer*) a curious dream. He had failed to recognise some crystals in which his opinion had been asked and took them for analysis to a chemist. At night he dreamed that a man came and told him they were sulphate of soda. So they turned out to be.

A remarkable volume of essays by Edward Carpenter, of which a writer in the *Theosophist* speaks warmly. The book is

one of those that are produced in a strenuous age and well repays perusal. Here is a sample of his thought :—

We actually every day perform and exhibit miracles which the mental part of us is utterly powerless to grapple with. Yet the solution—the intelligent solution and understanding of them—is in us; only it involves a higher order of consciousness than we usually deal with—a consciousness possibly which includes and transcends the ego and the non-ego, and so can envisage both at the same time and equally—a fourth dimensional consciousness to whose gaze the interiors of solid bodies are exposed like mere surfaces—a consciousness to whose perception some usual antithesis like cause and effect, matter and spirit, past and future, simply do not exist. I say these higher orders of consciousness are in us waiting for their evolution; and, until they evolve, we are powerless really to understand anything of the world around us.

### PRINCE BISMARCK.

By "V."

The *Daily Telegraph* of May 5th had a short paragraph narrating how the late Chancellor of Germany once had his fortune told him, which has literally come true; the prediction being to the effect that he would be superseded in his position by a naval officer. The two following short paragraphs from the *Sphinx* of this month refer to the same great man, and suggest that he was not without some prophetic inspiration, as well as belief in intercourse with those who have left the world. The first is entitled :—

"THE CHANCELLOR AS A PROPHET."

(A Prediction of Prince Bismarck.)

The *National Zeitung* of the last week in March contained the following historical notice, which has been copied by most of the Berlin newspapers, including Richter's *Freisinnige* (liberal) *Zeitung* of March 25th. This shows how political excitement regarding the world-renowned change in the Chancellorship of Germany may supersede disbelief in the supernatural, even its sharpest opponents. But the incident is in itself interesting and should not be passed by.

"In the year 1878 Prince Bismarck was one day in the Hamburg train on his return journey from Friedrichruh to Berlin. At one of the stations Herr von Caprivi entered the same train, being likewise bound for Berlin. Seeing some of his acquaintance among Prince Bismarck's companions, he asked to be introduced to the Chancellor with whom he entered into lively conversation, remaining in the Prince's saloon carriage till the end of the journey. The same evening in Berlin, the Chancellor, referring to this meeting, said to one of his friends :—

"I have often wondered who would be my successor, *to-day I have seen him*." The Prince must however, later on have forgotten this presentiment, otherwise Herr von Caprivi, as Chief of the Admiralty, would have been treated by him as other possible successors were." H. S.

The second short notice is headed :—

"IS BISMARCK A CHRISTIAN OR A SPIRITIST?"

The *Norddeutsche Allgemeine Zeitung* in one of the last numbers for March, referring to Prince Bismarck's withdrawal from office and his departure from Berlin, has the following paragraph among others; the way in which it is published by the organ of the Ex-Chancellor can leave no doubt as to its meaning.

"His Highness, Prince Bismarck, has taken leave of all the Royal Princes residing in Berlin. Yesterday afternoon he drove to Charlottenburg and entered the Royal vault in order likewise to take leave (*abzumelden*) of the deceased (*hochseligen*) Emperor *Wilhelm*."

If the contents and gist of this paragraph are as authentic as the source from which they are taken warrants us in supposing, Prince Bismarck evidently believes that the dead, *after their decease even*, take an interest in earthly affairs, and in the possibility of communion or spiritual connection between the living and the dead.

This is certainly not in accordance with the orthodox teaching of the Christian Church, for the Protestant doctrine is that *immediately* after death all souls are transported to that state for which they are suited by the condition of their belief during life up to the time of their death; believers rest from the toils of earth and enjoy full spiritual blessedness, while unbelievers are sent to Hades and are absolutely in a state of damnation. The teachings of Occultism and Spiritism are directly opposed to this, and their almost universal spread among the highly-educated as well as the lower classes shows how completely the dogmas of the Church, even at the present day, have lost their authority. H. S.

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

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Light :

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

SATURDAY, JUNE 14th, 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.

REPORT OF THE PARIS CONGRESS.

The closely-printed volume of more than 450 pages, which records the proceedings of the "Congrès Spirite et Spiritualiste de Paris" held last year, is far too voluminous for us to do more than indicate its contents and express our sense of the great care and labour expended upon it. That there should have crept into its pages many errors, especially (and, so far as we know, only) when dealing with a foreign tongue, is not surprising. That for general reference it would have gained by compression we may admit as our belief. But it was very desirable to have some full and complete account of the proceedings, as well as of the answers sent in writing to submitted questions by those who were not able to attend; and here we have it.

The introduction to the work of the Congress aims at giving a History of Spiritism (M. Leymarie); some account of works on Spiritism and Spiritualism (M. Chaigneau); diverse schools of thought represented at the Congress (M. Papus); and a statement of preliminaries (M. Leymarie). A corrected and amalgamated list (for here are many errors in the spelling of names) of M. Chaigneau's lists would form a very useful bibliography for use in all lands. We commend the idea to any competent person who has time to work it out.

The next part of the work is concerned with the meetings, the various discourses delivered, first by delegates from France, then, in order, from Spain, Holland, Germany, Italy, England, America, and Belgium. These form Part the First.

Part the Second gives us various letters, memoirs, and documents forwarded previously to the Congress in reply to letter of request for information. Among these are included those sent from the Council of the London Spiritualist Alliance and from the Editor of this journal; also from the Editor of the *Two Worlds* and Mr. Tindall.

Communications were received from many countries: Germany, Holland, Spain, Italy, Norway, Sweden, America, Mexico, and South America.

We have also various lists, e.g., of journals devoted to the subject, the usefulness of which is sadly marred for want of due revision of spelling and contents.

It remains to say that we congratulate our *confrères* on the energy that carried them through a very toilsome work.

We make no effort to estimate its exact value. To do that worthily it would be necessary to master the contents of this large volume. We are not able to do so much; but we have seen enough of them to say that it will be of interest and value to the future historian.

COINCIDENCES.

Some time ago (April 5th) we announced our intention of devoting some space to records of what, for want of a better term, we proposed to call coincidences. We have been prevented by weekly pressure on our space from giving effect to this intention hitherto. Under this head we include only such cases as do not come under a recognised hypothesis of explanation. Others will find a place under different headings. On the nature and number of such cases must depend the refusal to class them as mere "chances," assuming that we are to relegate anything to that outer limbo. Any addition to the cases we print, any comments upon our narratives, will be welcome, if the well-known conditions that govern us in the admission of letters is complied with.

We commence with three cases communicated to us by our well-known correspondent, "C. C. M."

I.

MASTER AND FOXHOUNDS.

The master of a very notable pack of foxhounds died. He had been master for something like thirty years; his father was master before him, and his son is master after him. A man of intense love of the sport. In the dining-room hang the portraits of three generations, all in pink. He died and was buried amidst universal sorrow. Of course the pack did not go out that week. The first meet after the funeral was at a distance of very many miles. The fox was started, and ran, straight as an arrow, towards the residence of the late master, ran through the park, pursued by the hounds, ran through the garden to the churchyard, ran to the vault, and took refuge against the iron door that closed it, and concealed the coffin of the dead master of foxhounds. And there, against his vault door, the fox was killed, and the yelping, bounding, barking pack careered within a few feet of his coffin.

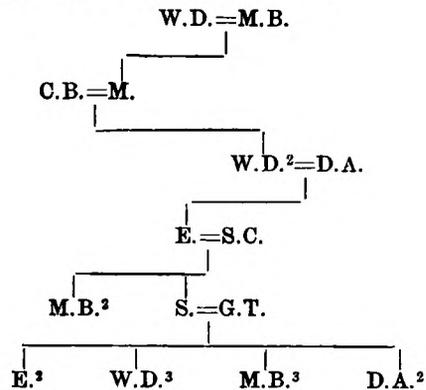
This story I believe to be perfectly true. It was a coincidence, and a singular one!—(Baring Gould's *Old Country Life*.)

II.

FAMILY NAMES AND RESEMBLANCES.

There is another point connected with family portraits that has given me occasion of thought and speculation; and that is, the way in which those children who are named after an ancestor or ancestress sometimes, I do not say often or always, but certainly sometimes, do in a very remarkable manner receive the stamp of the features of that ancestor after whom named. This has nothing to do with the naming of the child at baptism because of a supposed resemblance, for in very young infants none such can be traced, but the likeness grows in the child to the person whose name it bears.

Now here is a bit of pedigree, with the likenesses that exist curiously agreeing with the Christian names:—



In this relation of a new generation to an old there is a point to be remarked. E.<sup>2</sup> is in character, in manner, and in tastes and pursuits exactly what E. was, but does not resemble him in face. W.D.<sup>3</sup> is just like W.D., his great-great-grandfather,

whose double Christian name he bears. M.B.<sup>2</sup> and M.B.<sup>3</sup> are like M.B. in face, and M.B.<sup>2</sup> resembles her great-great-grandmother in face and in character. D.A.<sup>2</sup> is absurdly like her great-grandmother, whose double name she bears, but is as yet too young for the mental characteristics to show themselves.

Now this may be accidental, but, if so, it is a very curious and remarkable accident. Noticing it in other cases, I have sometimes wondered whether there may be in it more than accident. The old Norsemen believed that by calling a child after a certain great man, some of that great man's luck and spiritual force passed with his name to the child. The idea among Roman Catholic parents of giving their offspring the names of saints is, that they put the children under the special patronage, influence, and tutelage of the saint after whom they are called. Now, is there in these ideas anything more than a fancy, a delusion, a superstition? Is it possible that a mysterious effluence should pass from the spirit of the departed to the child that reproduces his or her name, and that this effluence should affect, modify, and impress the features and character of the child?—(Baring Gould's *Old Country Life*.)

To the above extracts, I will add a coincidence, somewhat similar to the second of them, within my personal knowledge, though concerning the *fate* of the namesake, rather than his appearance or character.

Many years ago I had the naming of a child to whom I stood *in loco parentis*. For a first name I gave him a not very common one, being that of a young boy belonging to a family for which I had a warm regard, and who was himself a very engaging little fellow. I had the fancy that I should like to see my godson the same sort of lad, which was not at all likely. This boy died at Eton a year or two (I think) later, aged about fifteen or sixteen. For a second Christian name, I gave my own (Charles). Now this name I had myself received in memory of a young boy—a favourite brother of my grandmother—who was killed at the age of thirteen (thirty-nine years before I was born) by a fall from a mast, he being then a midshipman in the navy.

Thus equipped with the names of two ill-fated youths, my godson, who had early developed a passion for the sea, at the age of fifteen was swept from the deck of his ship in a storm off the Mauritius and was drowned. Myself escaping the namesake's fate, I handed it on. C. C. M.

#### DICKENS AND SPIRITUALISM.

Is this story authentic? Has it ever appeared in any English journal?

To Wilkie Collins, from New York, under the date of January 22nd, 1868, Mr. Dickens writes:—

"Being at Boston last Sunday, I took it into my head to go over to the Medical School, and survey the holes and corners in which that extraordinary murder was done by Webster. There was the furnace, and all the grim spouts and sinks and chemical appliances and what not. At dinner afterwards Longfellow told me a terrific story. He dined with Webster within a year of the murder, one of a party of ten or twelve. As they sat at their wine Webster suddenly ordered the lights to be turned out and a bowl of some burning material to be placed on the table that the guests might see how ghastly it made them look. As each man stared at the rest in the weird light, all were horror-stricken to see Webster with a rope round his neck, holding it over the bowl, with his head jerked on one side, and his tongue lolled out, representing a man being hanged."—*Boston Herald*.

#### NOTICE.

WE have again to draw attention to the fact that local newsagents cause constant annoyance and delay to customers by refusing to supply our journal regularly. They excuse themselves falsely by stating that it does not reach them from our office. The remedy is to subscribe direct. There is no delay at all on the part of our manager.

GOETHE says "that if you plant an acorn in a flower-pot, one of two things must happen; either the acorn will die or the pot will go to pieces." So with all internal and external systems of religion. If the internal principle lives, it will either mould the external to its ever-varying, ever-increasing needs, or the porcelain will go to pieces.—J. T. D'ARCY.

#### MR. MOSES KENNEDY.

In the issues of "LIGHT" for April 26th and May 17th I gave the particulars of a séance with Mrs. Everitt, to the more salient points of which it may be well to recall attention. The séance was held at my house on February 16th, when a spirit came and, speaking in the direct voice, in firm, emphatic, and distinct tones, with a decidedly American accent, expressed his interest in the work in which we were engaged and his wish for our success, adding that his name was Moses Kennedy, and that he passed away in September last at Glenfield, Missouri, aged seventy-one. In order to obtain, if possible, a verification of this message, I sent it to the *Religio-Philosophical Journal*, Chicago, and it appeared in the issue of that paper for March 22nd, with an intimation as regards one word, *Glenfield*, that I was not certain that I had remembered it correctly.

In the meantime—namely, on the evening of March 9th—we had had another séance, when one of Mrs. Everitt's spirit friends, referring to Moses Kennedy's communication on the previous occasion, said he thought we had misunderstood the name of his place of residence and that he believed the stranger had said, "not Glenfield, but *Glenwood*, or some such name as that."

On April 17th the post brought me a letter from S. T. Suddick, M.D., Cuba, Missouri, dated April 6th in which the doctor informed me that he had investigated the matter; that there was no such town as *Glenfield* in Missouri; but that he had ascertained that Moses Kennedy died at *Glenwood* on September 30th, 1889, having been born in Claremont Co., Ohio, November 18th, 1818, so that he would have been seventy-one years of age last November.

The authenticity of the message was thus, I thought, sufficiently verified; but it was suggested that the evidence would be incomplete except a satisfactory reply could be given to the question whether the medium had had any means of learning the facts. Mrs. Everitt assured me that she had never so much as heard of Moses Kennedy or of *Glenwood*, Missouri, and therefore, of course, knew nothing of his age or his death. Moreover, the message was given by the direct voice without the use of the vocal organs of the medium, who was in her normal state during the whole of the séance. But to leave no room for doubt I wrote to the widow of the deceased (Mrs. Phæbe Kennedy, M.D.), and on Friday, the 6th inst., I received a letter from that lady giving me the distinct assurance that Mr. Kennedy was not known to any one in London, and that no one there, so far as she was aware, knew of his death or his age. The same mail also brought the *Religio-Philosophical Journal* of May 24th, containing the following letter from Mrs. Kennedy:—

I read in your journal of the 22nd of March the letter from E. Dawson Rogers, in which it is stated that my arisen husband, Moses Kennedy, had manifested at a séance held in London, &c. I waited in the hope that further reports of his message would appear, so that there could be no doubt in the matter, before writing in confirmation. I will now say that, so far as regards the printed message, it is correct with the exception of the name, *Glenfield*, which should be *Glenwood*.

Now in answer to the questions. I presume Mrs. Everitt, or Mr. Rogers, may, one or both, be readers of the *Journal*, in which last December was published an obituary notice of my husband. Mr. Kennedy or rather myself has an interest in an estate which is in the hands of agents and attorneys, who have for four years been searching the records in London for a missing link in the chain of our titles. My husband of course felt deep interest in whatever concerned my welfare, and often said that the only way this business would ever be settled would be through spirit intervention. Mr. K. had no correspondent in London, nor had I; the business was wholly in the hands of others, and, presumably, our names were not known in the investigation said to be going on there.

I should be so glad to get all of the message referred to in Mr. Rogers's letter to the *Journal*, for I am sure if my dear de-

parted husband had been able to manifest and speak, he would have given some test that would be convincing. Will Mr. Rogers please send the message in full, and if identified by myself and other friends, full credit will be given? I feel grateful for what was sent, and wish to express my thanks to Mrs. Everitt, Mr. Rogers, and Dr. Suddick for the interest they have taken in the matter, and to you for writing to confirm or disprove the communication, and I will aid all in my power to establish the truth. For myself I know that spirits do return, and that they can communicate. I also know that many frauds have been practised and many well-meaning persons deluded thereby. We must have proof, undeniable proof, or we are at liberty to doubt, investigate, or deny. May the good angels be with you in the future as in the past, and may your investigations result in placing before your admiring readers and friends the truth and the truth only.

Glenwood, Mo.

PHOEBE KENNEDY, M. D.

May 1st, 1890.

The only point in Mrs. Kennedy's letter which seems to me to call for remark is the suggestion that, as an obituary notice of her deceased husband appeared in the *R. P. Journal* in December last, Mrs. Everitt or myself, or both of us, may have seen it. But we have *not* seen it; nor have any of the members of the circle seen it. None of them, except myself, reads the *R. P. Journal*, and I had not read it for many months until this correspondence began in March last respecting the communication from Moses Kennedy. Briefly stated, then, the case stands thus:—An Intelligence spoke to us in the direct voice—that is, he did not use the vocal organs of the medium or of any member of the circle. He introduced himself as "Moses Kennedy," and he gave us information in regard to his place of residence, his age, and the time of his decease—of which none of us had, or had ever had, any knowledge—but which on inquiry proved to be correct. What good reason, therefore, have we to doubt that the communicating Intelligence was really Moses Kennedy, as he professed to be?

Finchley, N.

E. DAWSON ROGERS.

### A CONVERSATION WITH A MORAL.

(Concluded from p. 272.)

"Well, you have given me a 'summing up' of the first portion of the road travelled, which I little expected. I beg you continue to the end."

"I will try. I think we must see that in the history of the world each age has produced a slightly different species of creature, like and yet unlike, yet ever advancing towards a higher type; nay, the very earth itself passes through a similar transformation. There is an imperative governing impulse controlling transmutation, operating alike in food, conditions, and thought. In corresponding manner each age has produced men of purer spirit; of higher, clearer thinking powers; and when developed thinking and spiritual powers blend in one individual, when the soul has the lower nature in subjection, and sin or the power of lower propensities to dominate has lost its control, then you have a true Son of God, a Christ, or Anointed One; the pure in heart see God, no matter what their nationality or religion. I find, now that I confine my reading more to the Old Testament, that they went simply and directly to the core of truth. Moses (Deut. xxxi.) declares that 'The Word is very nigh unto thee, in thy mouth and in thy heart that thou mayest do it. See I have set before thee this day life and good, and death and evil.' Notice the way he connects life with goodness and death with evil. I know that we are told that the Old Testament bears no evidence that the ancients believed in or understood eternal life, and that all such texts only refer to life in this world, but my impression is that the great fathers of the past never doubted the certainty of a future life, and understood more about the laws controlling it than we do. David affirms (Psa. xlix. 15), 'But God will redeem my soul from the power of the grave, for He shall receive me.' Solomon declares (Prov. x.) that 'Righteousness delivereth from death.' And Ezekiel, enlarging on the fact, says 'When the wicked man turneth away from his wickedness that he hath committed and doeth that which is lawful and right, he shall save his soul alive. Because he con-

sidereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. In his righteousness that he hath done he shall live.' And how many more verses, containing equally indisputable and clear teaching, ring as the key note through the whole Book. Ah! how few among mortals can keep true to the key-note. Not one voice in a thousand, even in song reaches each successive note truly. Some are flat, some are sharp. It is only attained rarely, and by those whose ear, throat, and musical sense are in accord; and so we find all through, the germ of truth embedded in much rubbish. Yet this all lies in the preparing of the garden, the educating and training of the gardeners. These Eden plantations are long in fruit-bearing sometimes, and, like the aloes, bear seldom but gloriously; whenever they do so bear, however, it is as much the result of eternal intention, fulfilled through natural law, as when the moon returns at intervals or auroras glorify the dull winter sky, and the Christ seems just such a natural bloom to me: a sweet and perfect man. The conditions that surrounded Him were perfect; His parents came through a long line of noble ancestors, trained and brought up, saturated in Old Testament teaching; and no doubt Christ was equally taught on these subjects."

"When we familiarise ourselves with the teaching of the Old Testament we find Christ taught nothing new. The germ of all is there. Whether it be David praying for holiness, or the Sermon on the Mount foreshadowed in the Proverbs. Whether we go to Isaiah, Ezekiel, or Hosea, we find them speaking of the salvation that was to come."

"Truly, truly, we all believe that Christ's death accomplished that salvation."

"Ah! there is the mistake. God wants no burnt-offering, no extraneous sacrifice, though there may come occasion when death is even necessary, for we must be true, even to death, to what we see as our inner spiritual revelation; but it is not the death that counts, but the faithfulness that led to it. It is a remnant of Paganism to believe that God needed to be propitiated or appeased for the carrying out of a plan designed millions of years before these creatures were created. Besides, Christ's own teaching was that effect followed cause for a certainty in the religious as in the natural world, declaring that the tree is known by its fruit, and that you cannot gather grapes of thorns, or figs of thistles, and that we all are to be held responsible for our actions and judged accordingly, and that 'Not one jot or one tittle shall pass from the law, till all be fulfilled.' A solemnly truthful, scientific declaration."

"Then do you not believe that Christ's death accomplished the salvation of the world?"

"By no means. Christ as a person has no such power. Christ as the representative of a principle accomplishes everything. He stands at the summit of humanity a perfect type, a standard for all, and we shall find it is our resemblance to the type that fixes our future station. It is the Christ in me that becomes my salvation. Yes, we shall see shortly that the story of the Christ is allegorical as well as practical, and contains within itself a consummation of those experiences connected with the birth of every rightly blooming soul; for, truly interpreted, I think it will show as wonderful a meaning as the theory of the fall in Gen. ii. In it we see the germ of Divinity in the human exposed for a moment; down the ages we trace its growth in the womb of time, but a child of full stature is to be born; and the secret of the vitalising principle is made known. And here I see a strange duality of symbol between a material fact and a spiritual certainty. As there exists a dual nature in each individual physical structure, the Adam and Eve, the soul and body, so on the material plane we find man and woman existing. The union and marriage of these two is a material symbol of a spiritual reality, taking place in each individual between their nature and the Divine. This symbolism operates in the material generation of humanity. The infant is generated in the womb, and develops slowly in a corrupt and dark abode till its moment of liberation comes and it is born into a larger world, surrounded by an atmosphere for which it is prepared before its birth, and when the moment comes for action, it gasps, and that gasp means *life*. So with the *Soul* that the Divine overshadowing power of God has impregnated. A cry from the heart, an intelligent uplifting in prayer is life spiritual as the infant's cry is life physical. All that is needed is condition, natural effect, development arrived at a certain stage. A maiden mind, a

virgin soul, pure and true, those are they who see God. And so this embryo arrives at a stage when it can come into connection with Divinity itself, and the power of the Highest overshadows and germinates the Divine principle. Then elapse the months of development in the womb of thought, for the soul goes through its process of spiritual incubation till birth takes place. Thence the growth in favour both with God and man, till opinions dawn in advance of and beyond the comprehension of the multitude. Then the Cross manifests itself, the conflict growing heavier daily, with the weary days and hours, the sleepless nights, the anguish, mental and physical, that overwhelms even an earnest and resolute soul. It is terrible this tearing up of tares and weeds in the form of old opinions, to say nothing of superstitions. It is a struggle before reason can fix its anchor firmly on truth and realise the meaning of 'Fear not, for I am with thee.' Jesus spoke truly when He affirmed, 'I come not to send peace but a sword, For I am come to set a man at variance against his father, the daughter against her mother, and the daughter-in-law against the mother-in-law.' Unity of opinion would seem to imply stagnation, and that cannot be tolerated. Progression and growth are written over all God's work. We must enter Gethsemane, and as that conviction creeps over the senses, how we feel on the right and on the left for friendly hands to clasp our own, and give us strength to endure. Do they support in our hour of agony? Ah, no: they do not understand, they have known no such experience—and it is that which teaches—they are indifferent, cold, frightened. The conflict must be endured alone. But when night is darkest then dawn is nearest; and it is in Gethsemane that fear is for ever vanquished and calmness gained; and as the soul passes out from that garden, it can carry the Cross and is ready for crucifixion or anything else that may be necessary. The resurrection has taken place, and ascension is drawing nigh. There is a large and universal sense in which the story of the Christ of the Gospels is absolutely true. No two conflicting theories; and Mediation, Propitiation, Atonement, Sanctification, and Redemption are all fulfilled. But it must be by the development of the typical Christ in yourself, that at once is the mediating element, that at once propitiates you with the Father. The 'turning away from your wickedness.' Sensuousness, walking upwards in conscious connection with goodness, makes the real atonement—or, rather, at-one-ment of will, so that after a time it can be said, 'I and My Father are one.' One in desire and design as far as the understanding can comprehend Him. This, naturally, produces sanctification of being, which inevitably provides Redemption. The man must suffer crucifixion, and it will always be after the final conflict in the garden, for Eden still continues. But the blossoms of conscience and reason, ideality and spirituality must destroy and overcome the man, or animal side of our creation. You may call to remembrance the answer which Balaam sent to Balak, King of Moab, that he might know, as he said, 'the righteousness of the Lord.'

Wherewith shall I come before the Lord and bow myself before the High God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God.—(Micah vi.)

There lie the whole scientific requirements of life and religion in a nutshell, upon a basis you can prove every day of your life, and no one be able to dispute, making the sowing and reaping theory just, the fruit-bearing a certainty, and Christ a necessity."

"You render me breathless, Mrs. Foster, but I think I see what you mean."

"I hope so, fervently; the sooner the better, for the life and story of the Christ must be yours, must be mine, ere we enter the city of the New Jerusalem.

THE self-satisfaction of boundless observations which no one gainsays keeps important discoveries fixed, and prevents investigation into their secrets; for every true, and especially every large, discovery is capable of being carried upwards and inwards, as well as forward and outwards. So it is that great problems are deserted and infinitesimal particulars are accumulated. We may say broadly that there are no perceptions at present of man's body, but only sensations of the body of man. These registered—ably registered, indeed—are our physiology. The mind revenges itself for its extinction by the will. Made small—into a brainy heap of microbes—it is drunk with the microscope, which is its perpetual consolatory dram.—J. GARTH WILKINSON'S *The Soul is from and doth the Body Make*, p. 219.

### REMARKABLE HUNT FOR MINERALS IN WESTMORLAND.

A Penrith correspondent writes:—Some extraordinary discoveries have just been made in a remarkable manner, on the Dufton Fells, Westmorland. The Dufton Fells Lead Ore and Barytes Company (Limited), having a desire to make further investigations as to the mineral wealth of the fells, and hearing of some wonderful discoveries made in this direction in other parts of the country by Francis Rodwell, a mere boy, through his extraordinary magnetic powers, invited him to the locality and put him to the test. The result of the experiment caused great surprise among the mining experts of the district. Veins of ore have been discovered in apparently the simplest manner. Mr. W. Gibson, the manager of the company, has communicated the following account of the work of the boy, who can also find water where none is visible. "Mineral veins and water have very strong magnetic attraction for the boy, who is fifteen years of age and of ordinary weight. If he stands in a small quantity of water it takes a very strong man to lift him. It is not at all necessary for him to carry a stick. All he requires to do is to walk over the ground with his hands clasped, and he can immediately tell you if he stands upon a vein. He can give the direction of the vein, and say whether it is weak or strong. He can also, simply by walking over it, say whether another vein crosses or comes into it. When he came here we were all sceptical, so we took him on to a portion of the hills where we knew veins to exist, but where no outside traces of them were visible, and he correctly gave us the direction of each. In his researches he came upon a very large and strong vein, which was quite unknown to us. He gave us its direction and strength, and as we have since put a shaft down into this vein we have proved that he was exactly right as to its position. He does not profess to tell whether the vein carries lead ore or not; all he can do is to find the vein for you and say what size and strength it is. In the vein he found for us we have not yet come upon lead ore, but it carries rich mineral soil, and promises well." Rodwell is accompanied by a medical man, whose services are frequently required as the work of discovery proceeds, in consequence of repeated magnetic shocks which he receives from contact with minerals or water.—*Manchester Examiner*.

Is Rodwell's faculty, as described in the above cutting from the *Manchester Examiner*, actually existent, or a mere hallucination, beneath the attention of "science"? Is it one of those facts which interest Professor Huxley, for instance, as little as the chatter of curates in a cathedral close? or is it one of those facts which he will allow "science" to take note of? Nature is so carefully edited by scientific men that her facts have to persist in being, for centuries sometimes, before they are tolerated. Now that mesmerism is being investigated and allowed to exist—but under another name of course—perhaps other facts may be allowed to go through the hollow form of taking place, without those who perceive them being classed as knaves or fools. One thing may be looked upon as certain, which is, that if the delicate mediumistic faculty of young Rodwell is treated by materialists of the coarser sort, it will stand a good chance of being extinguished, and that at the cost of very serious suffering to the unlucky medium himself. P.

### BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

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

*The Art Interchange* (May 24th). (With two supplements. Price 1s.)

We have received the bound volume of Mr. ALBERT MORTON'S *Psychic Studies* for which our thanks are due. We are glad to have this collection of papers, too soon discontinued, and glad also of a copy for our reading-room.

We have received a little book for the holiday season, *New Holidays in Essex with Rail and Walking Routes*, by Percy Lindley. It is well done and will be useful. The accompanying map is excellent.

*Body and Soul* is a new periodical published on the first of every month at Cardiff. The number before us contains articles on "The New Cardiff Psychological Society," "Some of the Uses of Hypnotism," &c. "Notes by the Way" and "Jottings are familiar titles to our eye.

## LETTERS TO THE EDITOR.

## The Spiritual Body.

(With reference to an extract in "LIGHT," May 31st, p. 264.)

SIR,—If this "ethereal, non-atomic enswathment," so-called, of the natural soul be interpreted to mean what the Scripture means distinctively by a spiritual body, will not such an interpretation be in direct discordance rather than in agreement with the Scripture referred to, and be notably neglectful of that Christian doctrine which involves a preliminary change of present psychical conditions, a reduction and new building up of the soul's natural environment through a co-ordinate recapitulation of the same by faith in its Divine principle? Is not a super-evolution consciously enacted of the inner man and within the precincts of the present tabernacle implied in fact before the soul's immortalisation is either guaranteed or a permanent body promised by any established religion or philosophy whatever?

M. A. A.

## The Gnosticism of Agnostics.

SIR,—In face of the known fact that there are among your readers those who claim to have recovered the sense in which the creeds were intended by their formulators, and who recognise at least some of them as being in this sense indisputably true, in that they represent indispensable soul-processes—the peremptory and positive assertion by Mr. J. Baynes Thompson, that "all creeds are false" and contain "only the imaginings of ignorant superstition," is in the highest degree impertinent and offensive.

No less does Mr. Thompson offend by his grievous defects of logic. "Force," he declares, "is but the resultant of matter in motion. Therefore (!) there are only two things, God and matter. Undoubtedly (!) matter has existed from all eternity." How, then, about the force which sets matter in motion, or that of which matter itself is the resultant? Mr. Thompson actually confounds the *potentiality* of matter—which is necessarily an attribute of infinite being—with matter itself! While to postulate as he does, two original self-subsistent infinite beings, is nothing less than to begin the table of numbers with a two instead of a one, and thus to have no infinite being at all. Yet this is what Mr. Thompson says is "undoubtedly" the case! And even were matter eternal *chronologically*, it would not therefore be so *logically*, since manifestation must *in thought* be preceded by that which is unmanifest, and matter is only conceivable of as the manifestation of that which in itself is unmanifest, namely, spirit. And whereas spirit is readily conceivable of as subsisting without manifestation, so God is readily conceivable of as subsisting prior to, apart from, and independently of, matter.

Nor does it necessarily follow that even if "infinite mind has turned itself into infinite matter"—whatever the latter phrase may mean—"there is no infinite mind now," seeing that the change is readily conceivable of as being one of *mode* and not of *nature*. Rather is it impossible for us—granting infinite being at all—to do otherwise than credit it with the power to subsist at once under both modes, unmanifest and manifest, extra-cosmic and intra-cosmic, as an infinite whole and in infinite subdivision, and this without abdication in any mode of its Divine attributes. But Mr. Thompson plays fast and loose in the most reckless manner with the term "infinite," and altogether ignores what the word implies.

And so with other terms employed in spiritual science. (For like every science it has a nomenclature of its own.) Had he possessed any knowledge of the doctrines which, under such expressions as the "sacrifice" or "crucifixion of God," denote the perpetual oblation of the Divine life and substance for the creation, sustentation, and redemption of the universe, he would certainly not have penned the latter part of his letter. These are teachings which have been enforced or referred to over and over again in your columns, as well as in books frequently cited therein. So that it can only be supposed that Mr. Thompson has the very rudiments of spiritual science yet to master. It may, therefore, be hoped of him that the time will some day come when he will exhibit his progress by recognising what he himself has written as the most appropriate subject of his concluding ejaculation—"Can absurdity go further?" But to this end, and before he can even begin to be a learner, he must exchange the spirit exhibited in his letter for one of a very different order.

E. M.

[This discussion has, perhaps, gone far enough.—EDITOR OF "LIGHT."]

## Is Pre-existence a Necessary Corollary of Future Existence?

SIR,—Mr. Paice says that to him and others "previous existence is as certain as the after existence which we hold to be proved"; and other writers in "LIGHT" have expressed the same opinion, and have urged that an infinite future implies, logically, an infinite past. Like yourself, Mr. Editor, I am quite unable to see this; while the difficulties in the way of accepting any such universal law appear to me to be insuperable.

I should like to state a few of these difficulties. If a personal existence, which persists after physical death, implies necessarily a personal existence before physical birth, it can only be on the metaphysical ground that a life which is to have no end cannot have had any beginning, and this is the ground on which it has been urged. But, if so, we are met with this difficulty—either the life we now possess has grown or developed to its present condition, or it has not. If it has so grown or developed, then, however slow that growth may have been, yet in an infinite past it must have reached infinite development. With progress or growth of *any* kind whatever, a finite and measurable development necessarily implies a finite period of growth—that is, a beginning; and if so, that beginning may just as logically be at each person's birth into this world as at any far removed period of past time.

If, on the other hand, we are not growing or developing beings, then our existence, in our present grade of imperfection, throughout a past and for a future eternity, is as near an approach to a logical and unthinkable absurdity as anything can be.

Development, however, will probably be granted by Mr. Paice and those who think with him; and, therefore, I submit, eternal pre-existence is a contradiction. If we are to progress in the future and have progressed in the past, then we certainly had a beginning. But this by no means implies that we must necessarily have an end. It seems to be merely the word "infinite," with its unthinkable implications, that has led to this idea. With an infinite and eternal universe (and we cannot possibly think of it as finite either in time or space) infinite developments of being both in number and gradation are possible, of beings ever beginning but never ending.

Of course, the whole question relates to *personal* existences with permanent (if partially discontinuous) identities. As to the rudiments or soul-stuff out of which such personality first arises it is not worth while arguing, as we have no facts to go upon. But the difficulty of the diverse natures with which we are born, and which to many seems to need re-incarnation or "karma" to explain, appears to me to be no difficulty at all. I look on these diverse natures as the necessary result of the mode of increase of all but the lowest organisms, through the agency of male and female. This mode of increase has been the means of supplying the variations which have led to the continuous development of the organic world with all its myriad forms of use and beauty; in mankind they lead to that infinite diversity of intellectual and moral nature, of tastes, habits, faculties, and inspirations, which are, in all probability, by their action and reaction on each other, equally essential for the full development of the highest nature of man. Any theory like Re-incarnation suggests, to my mind, a crude and clumsy mode of development, as unnecessary as it is unsupported by any facts or analogies either in the material or the spiritual universe.

ALFRED R. WALLACE.

## The Eternity of Matter.

SIR,—The transposition of two words in my last letter to you gave the sentence in which they appear a meaning which, whatever may be thought of it, was not what I intended to convey. I wrote, or at least I intended to write, that "mind must either have produced matter and force, or have derived *from them* (not 'them from' as the words stand in 'LIGHT') its own existence." I was arguing against Mill's view, as given in Mr. Haweis' sermon, which, as I understood it, was that mind had been struggling against matter and force from eternity and was overcoming them, and, if time were given it, would overcome them eventually. I said that on the theory of the eternity of matter, &c., mind had had infinite time, and that what is infinite cannot be made longer than it is. The fact that mind has not yet overcome matter and force proves one of two things, viz., either that it never can overcome them, or that the struggle to do so began in time. But in Mill's view, mind is overcoming matter and force, and will subdue them at last. Now, if Mill is right, my contention was, and is, that if mind be eternal, matter

and force are not eternal; and, on the other hand, if matter and force be eternal, mind cannot be. If all three had existed from eternity the struggle must have been going on from eternity; and this is impossible on Mill's theory that mind will eventually overcome. Thus mind must either have produced matter and force, or have derived from them its own existence.

Your excellent correspondent, Mr. J. Baynes Thomson, who, like the melancholy Jaques, has evidently a little philosophy in him, tells us that there is no such thing as force. It is only the resultant of matter in motion. It is somehow connected with the stone as it flies through my window, but has no connection with the arm of the boy who threw the stone. This theory is noticeable, if only to show how the greatest men will sometimes differ. Mr. Herbert Spencer, who is also thought to be somewhat of a philosopher, differs considerably from Mr. Thomson in his (Spencer's) theory of force. According to that theory everything is to be traced to the persistence of force. Force, he tells us, is the manifestation of the unknowable; and is not only the resultant of matter in motion, but motion itself is only one of its modes. And the modes of force are very many and very various. Not only light, heat, motion, chemical affinity, and such like, but also very different matters, such as sensation, emotion, and thought. Well, when a Spencer and a Thomson differ, who will be the arbiter between them? For my own part I think it will be a prudent course for me to leave them both alone in their glory.

What I am most concerned with at present is the question of the eternity of matter, for on this question depend, I need not say, very important issues. And, if my memory does not deceive me, I have seen the subject alluded to more than once in the pages of "LIGHT," and in a way that showed that the writer regarded the question as no longer an open one. Now I should be glad to be allowed to ask a very simple question; and if any of your readers can and will answer it, he will lay me under an obligation. It is this: Let A stand for that "no beginning" which the philosophers speak of, and B for this 3rd of June, A.D. 1890. Now the matter of this sheet of paper, for instance, on which I am writing has come down from A to B, and is now lying on my desk. It has crossed the infinite. It has measured the immeasurable. Here, then, we have a contradiction in terms; and there must be such a contradiction, let the philosophers express their theory in what terms they will. For it must be clear to anyone that if time rolled back from B towards A it could never reach A. Let it bound over millions of ages in as many seconds, still it would go on forever without reaching A, for if it could ever reach it there would be a terminus at A, and, consequently, a beginning. Now, if time could never travel from B to A, the question which I wish to ask is, How has it managed to travel from A to B?

GEORGE HARPUR.

#### What are Influences?

SIR,—The experience named by your correspondent "Beryl" in the last number of "LIGHT" is, I fancy, one familiar to many writers of fiction in greater or less degree, and in proportion to the intensity of their ideas. An odd coincidence, which occurred some time since to myself, somewhat bears upon the same subject.

One incident in a tale I had written was that of a gang of burglars, who, breaking into a lone house, are effectually scared and routed by the discharge from an upper window of a quantity of fireworks, which had been transferred by accident to the luggage of a wayfarer taking temporary refuge at the lonely house from a snowdrift which blocked the rail.

The incident was certainly original, so far as I was concerned. My surprise was great, when, a few weeks after the tale had been published, I read in an American paper an exact reproduction of the incident, given as a fact. Time, place, names given, with the exception that the sex of the chief actor was changed, and that the fire-works had been left by a former guest, the whole story was identical.

So numerous have been these effects or repetitions made known to me, that I should hesitate to accuse any writer of plagiarism. What is it? Are there brain waves which forecast such trivialities? Are shadows or reflections floating in the air like thistledown, ready to catch on where they find suitable hold?

At one time I was visited by a series of exquisite shadows or prophetic sketches, which were unmistakably realised in subsequent events. Speaking of such to the late lamented Mrs. Anna Kingsford, asking her if she would at all connect these in

any way with Spiritualism, she replied, "No, I would rather call them influences; we are surrounded by influences."

If this be so, how seriously it behoves us to exert all care as to the kind of influence we are receptive of, since one may conclude, I presume, that affinity has much to do with it.

But can anyone register, or predicate, or expound these so-called coincidences? A most remarkable dream, one of mine, which recurred again and again for months, wholly unconnected with any passing events, was subsequently verified to the letter as was acknowledged by friends cognisant of the facts.

Mr. F. Podmore interested himself enough to question me, pencil in hand, as to date and number of times the dream occurred. Did I dream it five, ten, twenty, &c., times? And so on!

It seems to me one might as well try to count the beats of a hovering butterfly's wing, or analyse the scent of the hay and lilac now floating on the air, as expect to tabulate, arrange and specify the coming and going of these fitful guests.

A night or two back I dreamed a strange dark woman was gesticulating and jabbering French to me, I with difficulty rallying enough of disused acquirements to answer her.

Nothing led to the dream. I seldom read or hear French spoken now. In the course of the next morning my servant comes in, "Oh! ma'am, a lady wants you, she can't speak English."

Out in the hall I find a woman, the woman of my dream, dark, gesticulating, eager-eyed—"Ah! madame parle Français," &c. Everyone knows the formula. Wonderful bargains to dispose of, French compliments and smiles, &c. It came of nothing, it led to nothing, it is trivial to the last degree, yet it is a fact, one of many such well-known, inexplicable by any theory I ever heard.

Will anyone explain?

F.O.

#### Mr. Maitland and "Leo."

SIR,—Both your space and my time are far too much occupied to be bestowed upon the elucidation of the conundrums which it has pleased "Leo" to propound, interesting as the exercise might be. I will therefore confine myself to the single point raised by him which has a direct relation to the issue between us, namely, the meaning of the term "God-man." Any difficulty or confusion about it arises, I consider—as stated in my recent paper of "Definitions"—from the failure rightly to discern between "soul" and "spirit." Understanding these properly, we exchange the unthinkable idea of a God becoming incarnate—unthinkable because only as the informing principle of a soul does spirit take on flesh, and "a God" neither is nor has what is implied by the term soul, inasmuch as He is the product, not of evolution but of direct emanation, being a mode, aspect, or function of Divinity itself:—we exchange this idea, I say, for that of a soul so far advanced in its evolution as—on its return to the body for final re-incarnation—to be informed of a perfectly pure spirit, pure spirit being, not a God, but God. As an incarnation of God in this—in my view, the obviously intended and only possible because only orderly—sense, such a man is called a God-man, being man in virtue of the humanity of his soul, and God in virtue of the divinity of the spirit actuating that soul.

This definition has the supreme advantage of involving a direct and indefeasible relation between the "Christ" and ourselves, by reason of its making of him no alien or abnormal entity, but the realisation of our own divine potentialities. And of any definition that, by making the Christ other than this, deprives us of those potentialities, it behoves us to be exceedingly jealous, as belying our highest aspirations.

EDWARD MAITLAND.

#### Spirit-mediums or Mediums of the Spirit—a Distinction

SIR,—I notice that Mrs. Besant's assertion of the dangers of Spiritualism has called forth a protest. This leads me to ask if her note of warning be not urged against Spiritism as opposed to Spiritualism. The distinction between the two is clear. They are, the one to the other, as light is to darkness. There is such a thing, however, as "light" that is "darkness." It is to this that Spiritism belongs in contradistinction to Spiritualism. If any are disposed to cavil at this statement I would remind them that Christ uttered these pregnant words, "If the light that is in thee be darkness how great is that darkness"; showing the possibility of the case—and this accounts for much that calls itself "light" and is not so.

Now, Christ was either a fact, or He was not. If not, the whole Christian religion is a baseless fabric. Few will dare to

assert this. We take Him, therefore, as an accepted fact. If so, His teaching stands as authority. I do not wish here to discuss the nature of His Godhead; I only urge the authority of His teaching as binding on those who accept Him either as Teacher or God. For many of us He is the Divine phenomenon of "God manifest in the flesh," hence the authority of a teaching the world has found it impossible to transcend. "Light" and "spirit" were words often on His lips. He said: "Let your light so shine before men." Now, what was this "light" which was to shine in and through us, but the "Spirit of God," which identifies us as "children of the light"? Herein lies the high truth of Spiritualism, that we may, as many as will, become "open," or mediums for the Spirit of God among men, until they, seeing the light within and outstreaming from us in love and good work, shall be penetrated and become mediums also of the same life-giving force.

This is what many understand by Spiritualism as opposed to Spiritism. It, moreover, gains us a ready audience of our Father without the necessity of tables to admit us or raps to announce to us what we know so well—that spirits are around us. Is it not a retrogression that we should revert to the wooden oracles of pagan times to "summon spirits from the vasty deep"? The odyllic sphere, if penetrated by spirits thus summoned, is liable to great injury. Mesmerism is not confined to this world. Who can be sure, when giving themselves up to "control," that they can escape the disaster of evil contagion, since it is well known that it is the aim and object of evil spirits to "enter into a man" and inhabit him? Christ taught us this when He gave us that parable of the unclean spirit returning to occupy the empty heart with seven other spirits, so that the "last state of that man was worse than the first." This is the Spiritism that is to be feared and shunned—and this on the authority of Christ.

Christ and His teaching have been buried for so long under the dustheaps of cant and hypocrisy, that many have had to dig painfully and long to find Him as He is in His beauty and truth; and they realise that it is just these same dustheaps in high places that are still hiding Him from many earnest, longing souls, and sending them off into all manner of "sophies," to build temples for themselves where He meets them—in so far as they are earnest and true—under another name! To the "open" heart which holds itself in readiness to be the medium of the Spirit is the promise given that it shall be "taught of God." There are many who have proved this from happy experience. For them, is not the séance superfluous? A danger, rather than a help, even where the intercourse is carried on with supposed good spirits by those who are sincere and reverent in their inquiries. BERYL.

#### Interpretation.

SIR,—The letter by "Libra," on "The Mystical Interpretation of the Bible," deals with a subject of profound interest to all earnest minds. It seems that, having been dragged out of the Scylla of materialism by the beautiful faith of Spiritualism, we are in danger of floundering in the Charybdis of mysticism, and our last state may be worse than our first. By all means let our search for truth be unwearied, if there be a possibility that *knowledge* will greet us at the end of the road; but what proof can we hope to obtain that the so-called mystical interpreters are "illumined" by Divine light, or that they are not victims of illusion?

I remember, years since, there was a man in Brighton who posed with great success as an interpreter of prophecy. He wrote volumes on the subject and had hundreds of believers among cultivated, earnest people. One of his favourite "interpretations" was that the third Napoleon was Antichrist, and that he would trample all Christendom under his feet! By what ingenious twistings and turnings of the Bible this "interpretation" was made to look like absolute certainty, I have no space to tell. Enough that he made it an absolute certainty to many people who, in other matters, were not fools. He held religious services weekly in Brighton, where prophetic hymns were sung, which were more remarkable than even most hymns for absence of poetry. The chorus of one ran thus:—

And London shall revive, revive,  
And London shall revive!

How are we to know that other "inspirations" are any more reliable than were those of this enthusiast?

All interpreters vary, and these words seem applicable to them:—

Tu varies; ainsi tu n'es pas la vérité;  
La vérité n'est qu'une.

M. C. P.

[Interpretation is a matter of inspiration and must be judged for acceptance or rejection in each case by each person for himself.—ED. OF "LIGHT."]

#### SOCIETY WORK.

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

KING'S CROSS SOCIETY, CLAREMONT HALL.—Next Sunday morning, at 10.45, Mr. W. Wallace will deliver an address.—A. M. RODGER, Hon. Sec., 107, Caledonian-road, N.

ASSEMBLY ROOMS, BEAUMONT-STREET, MILE END.—Mr. Cohen gave an address on Sunday upon "Historical Spiritualism," showing that a belief in immortality was universal, and that this belief was as old as the race itself. Sunday next, at 7 p.m., on "Education."—C.

23, DEVONSHIRE-ROAD, FOREST HILL, S. E.—On Sunday last Mr. Rodger occupied the platform, and taking for his text, "A new commandment I give unto you that ye love one another," delivered an earnest and exceedingly interesting discourse. Séances are held every Thursday evening at 8 p.m., to which all earnest inquirers are cordially invited. Next Sunday, 15th inst. Mr. T. Everitt.—GEORGE E. GUNN, Secretary.

THE NEW CARDIFF PSYCHOLOGICAL SOCIETY.—The concluding conference was held at the Queen-street Hall, on Sunday, June 1st, when all details were settled and the executive elected. A ballot was taken, and as the result Dr. C. Williams was elected president; Messrs. Adams and Chadwick vice-presidents; Mr. Haviland treasurer; and Mr. Phillips secretary. Meetings will be held regularly every Sunday evening at 6.30 p.m.—C. W.

MARYLEBONE ASSOCIATION, 24, HARCOURT-STREET, W.—On Sunday morning last Mr. Goddard gave much satisfaction. In the afternoon we had the usual programme, Mr. T. C. West giving a very interesting object lesson, with microscopical views. In the evening Professor Chainey expounded the spiritual meaning of the twelve tribes of Israel. Thursdays, at 7.45, Mrs. Hawkins; Saturdays, at 7.45, Mrs. Treadwell. Wednesday, July 2nd, Lyceum outing, for which we should be glad of any friendly assistance.—C. WHITE.

SOUTH LONDON SPIRITUALISTS' SOCIETY, CHEPSTOW HALL, 1, HIGH-STREET, PECKHAM.—We beg to inform our members and friends that tickets for the summer outing, on Monday next (June 16th), to Cheam Park, must be obtained on or before Sunday next, at the hall, or from the hon. secretary, as below. The train leaves Peckham Rye Station at 9.15. On Sunday morning last Mr. F. C. Klein spoke upon "The Mission of Spiritualism." In the evening, "The Phenomena of Sleep" was ably treated by Mr. T. Everitt. Next Sunday, an address with healing, by Mr. R. J. Lees, at 11.15 a.m. Lyceum (for children) at 3.0 p.m.; address by Mr. R. Wortley, at 6.30 p.m.—W. E. LONG, Hon. Sec., 79, Bird-in-Bush-road, S. E.

CLAREMONT HALL, PENTON-STREET, PENTONVILLE, N. (a few minutes from King's Cross).—On Sunday last Mr. A. F. Tindall, A. Mus. T.C.L., read a discourse entitled "What is True Spiritualism?" He referred to the early days of the movement, "when the phenomena first startled men out of their materialistic sleep." Then all that was necessary to constitute a Spiritualist was a belief in spirit communion, and upon that men of all shades of opinion were able to unite. The speaker protested against any attempt to connect Spiritualism with doctrines which, however good in themselves, formed no necessary part of it. Mr. Read followed with an account of Mr. Crookes' experiments in spirit-photography, and contended that the continuity of human life was proved as far as human testimony could go. Next Sunday evening a special meeting of the Federation will be held in this hall.—S. T. R., pro U. W. GODDARD.

#### TO CORRESPONDENTS.

The Editor does not hold himself responsible for any opinions expressed by his Correspondents. He declines respectfully to enter into correspondence as to rejected MSS., or to answer private letters except where he is able to give specific information. He further begs to say that he cannot undertake to prepare MSS. for the press. Communications sent should be written on one side of the paper and be without interlineations and underlining of words. It is essential that they should be brief in order to secure insertion. Matter previously published can be received only for the information of the Editor. MSS. cannot be returned. All matter for publication and no business letters should be addressed to the Editor at the office of "LIGHT" and not to any other address. Communications for the Manager should be addressed separately. Short records of facts without comment are always welcome.

PENCIL.—Thanks. Excuse some delay. We have a press of matter on hand.

W.S.—We cannot enter into those questions, which, indeed, only remotely concern us.

M. W. G.—We regret that we cannot find a place. We have a very large amount on hand: more than we can use.

L. A. H.—Thank you. Such discrepancies are very frequent. No reliance is, as a broad rule, to be placed on such messages.

MAGNETS lose for a time their magnetic property by being raised to a red heat.—JAMES HINTON, *Life in Nature*, p. 12.