

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT!"—*Goethe.*

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

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NOTES BY THE WAY.

There are signs that our perturbed contemporary, 'Things to Come,' is becoming discriminating. It says:— 'We are not of those that denounce the movement as one of fraud. On the contrary, we credit them with sincerity, and believe in the manifestations (excepting, of course, those mutually known to be fraudulent). But our ground is that these things are foretold in the word of God, and execrated as an abomination to Him.' The grammar is queer, but the sentiment is excellent. We do not mind being told that we are an abomination to God. We only object to being told we are frauds or fools.

We observe that 'Things to Come' carefully refrains from tackling our remark that if we take as applicable to us all the precepts of the Old Testament, as given to the Jews, we shall be in a sad plight. For instance, now, if Deut. xviii. 10-12 applies to us, why should we be absolved from the command in xiii. 6-10 of the very same book? Will 'Things to Come' kindly clear that up?

We are sorry to find that the following healthy sentence from 'LIGHT' excites the pugnacity of 'Things to Come':— 'Do nothing against your conscience; but let your conscience be instructed by reason.' We thought we had written wisely when we wrote that; but 'Things to Come' wants a 'standard' to guide conscience and reason, and it thinks 'the spirits' are our standard. That only shows how little it understands us. 'Things to Come' ends with a small blaze of fireworks:—'What an awful responsibility rests upon those that would encourage such to persevere in these pernicious ways. There is an awful future of judgment that shall devour such adversaries.'

And, with that outburst of red fire, 'Things to Come' rings down the curtain on its funny little penny show.

'The Free Man' is an American monthly which we take to be the professional organ of Dr. Close, a 'Healer,' in Bangor, Maine. Such publications need caution in their use, but they frequently contain germs of out-of-the-way truths. The following has knowledge and insight in it, though not perfectly expressed:—

The reason that we do not now receive truth from the sub-conscious mind is that we do not look and listen for it. We cannot get correct impressions from without until we learn to use the life force within. The conscious mind acts as a feeder to the sub-conscious mind, and the latter re-acts and develops fuller consciousness in the surface mind. It is easy, then, to see the importance of granting recognition only to such thoughts as we desire to take root in the inner mind. As soon as the limitations builded by fear and ignorance are partly removed, and only strong, happy, healthy thoughts are allowed to form in the surface mind,

the sub-conscious mind will re-act accordingly, and the word of Truth spoken first by the surface mind becomes flesh and blood. This process may go on forever and constantly lead to new and fuller life. The fountain of being which has thus been opened up can never be exhausted.

We may correlate this with the semi-mystical saying of Christ: 'But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.' Here, of course, water is the symbol of spiritual truth, and it is a fact that spiritual truth, really possessed, is a permanent refreshment and vitaliser. 'Eternal life' is not merely continuity of being: it is life in the eternal sphere and atmosphere: and this life it is which can sway and determine all else.

Mr. Arthur Hallam, writing in 'The Humanitarian,' cautiously discusses 'Two aspects of hypnotism,' the medical and the theosophical. On the one hand, the medical faculty are said to be, on the whole, agreed that 'there is no end to the useful possibilities of hypnotism in the healing art. There is overwhelming testimony from medical authorities that hypnotism may be safely employed, not only as a curative agent, but as a means of developing mental powers which are either weak or apparently non-existent.'

On the other hand, Theosophy considers only the effects of hypnotism upon the Ego, upon its free will and normal consciousness, and upon its relation to criminal impressions and overt acts of crime. The enlightened Theosophist sees danger resulting from evil thoughts or ill health in the operator. 'In the light of Theosophy, it is always wrong and unlawful to deprive a man of his free will, unless for his own or society's good.' But no one will dispute that. We do not see any particular reason for contrasting the medical and theosophic views, unless, speaking broadly, we say that the medical faculty is accustomed to enter every path and to lay hold of every instrument which seems to offer help: and we cannot say that it is wrong. As any door in Nature opens, we hold that we should try to enter in; and take all risks.

In 'The Coming Age,' the editor gives us a particularly discriminating note on Colonel Ingersoll's failure to grasp the hope of a future life. As a man, he seemed to lose little, if anything, by that; but he was exceptional. Society, Mr. Flower holds, is suffering for want of the faith for which we stand. He says:—

Society to-day, within and without the Church, is so honey-combed with materialism of the most subtle and dangerous kind—materialism which has taken possession of the soul, even though the mind and lip give assent to belief in another life. . . .

The fact is that, however much society may give mental acceptance to the theory of another life or the exalted teaching of Jesus, a very large proportion of the members in the Church as well as those in the world possess no vital faith in, no realising conviction of, another life, and what it necessarily implies if justice sits at the helm of the universe. A realising sense of this cannot fail to transform life in the nation or civilisation which comes under its influence.

How vitally important, then, is any work which can reach even a large number of minds with evidence which will carry conviction of another life. Such evidence will rob death of its bitterness, and give grandeur and dignity to life, while it will do more than aught else to usher in the Golden Age in which justice will be extended to all the children of men.

In this same Note, Mr. Flower says:—

I believe that more and more the future will demonstrate the truth of the words uttered by Mr. William E. Gladstone, in a conversation with the eminent author and scholar, Mr. F. W. H. Myers, on the work of the Society for Psychical Research, when the great statesman observed: ‘It is the most important work which is being done in the world—by far the most important.’

We wonder whether Mr. Gladstone put it just as unreservedly and strongly as that.

‘The Boston Herald’ once told the following little story,—as wise as it is bright:—

A young married woman was visited by an older and more experienced one. When the visitor arose to go, the hostess came with her to the door, and out upon the pleasant piazza, which, however, looked a little dusty in the corners.

‘Oh, dear,’ said the young wife, ‘how provoking the servants are! I told Mary to sweep the piazza thoroughly, and now look how dusty it is.’

‘Grace,’ said the older woman, looking into the disturbed young face with kindly humorous eyes, ‘I am an old house-keeper. Let me give you a bit of advice: Never direct people’s attention to defects. Unless you do so, they will rarely see them. Now, if I had been in your place and noticed the dirt, I should have said, “How blue the sky is!” or “How beautiful the clouds are!” Then I should have looked up at that as I spoke, and should have gotten you safely down the steps and out of sight without your seeing the dust.’

This, by J. W. Riley, ‘To my tired soul,’ will speak for many of us. There is a very thoughtful and tender little sermon in it:—

O, heart of mine, we shouldn’t
Worry so!
What we’ve missed of calm we couldn’t
Have, you know!
What we’ve met of stormy pain
And of sorrow’s driving rain
We can better meet again
If it blow.

We have erred in that dark hour,
We have known,
When the tears fell with the shower,
All alone.
Were not shine and shower blent
As the gracious Master meant?
Let us temper our content
With his own.

For we know, not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

A Yuletide Thought.

Through countless aeons and ‘mid changing scene
Each soul immortal wings its endless flight,
And every trial on the plane terrene
Is but the soaring upward into light!
Such wondrous knowledge can but mould our lives,
Giving us fortitude to bear each pain,
For far beyond the grave the soul survives
Where mortal anguish proves immortal gain.

EFFIE BATHE.

Hurstbourne Lodge,
December 25th, 1899.

MR. A. PETERS.—We are requested by Mr. A. Peters to state that he will be away from London from December 24th till January 1st.

SPIRIT TEACHINGS.

THROUGH THE MEDIUMSHIP OF W. STANTON MOSES.

NOVEMBER, 1874.

I was much struck with those drawings of Mrs. ——. Spirit drawings are all symbolical, I suppose?

Much that we convey is symbolical: and men err in not recognising the spirit that underlies our words. At the bottom of every spirit teaching there is a spiritual essence, which frequently escapes man’s material comprehension. Just as when you have analysed the body you have not discovered the spirit; so, frequently, when you have read or heard the words you have not grasped the spiritual meaning. It is not till you have shaken off the body that you will be able to enter into the spiritual reality which underlies all things. Yes, friend, we teach by symbolism, and that which seems so simple or so trite to man, frequently enshrines deep spiritual truth. Everything has a spirit or reality which you cannot see now, and which you shall see hereafter.

I was talking with Sir —— the other night, and he asked for a definition of spirit. He put the question to everybody and my answer was, ‘Yourself, minus the body.’ What do you say? He did not believe in spirit at all, and argued that all spiritual phenomena might proceed from animal magnetism?

Friend, it is not necessary for us to take pains to refute that which is self-refuted. He fell into the common error of confounding effects with causes, agencies with agents. That which is known to you as animal magnetism is but the means used by us. The spirit body, as you know well, is the real man: the earth body being only its temporary clothing. The dead body of earth thrown aside leaves the real man with all his individuality untouched. But you cannot demonstrate to one who has no spiritual insight that which is spiritually discerned.

I took the example of a living body and a dead body—the contrast between them. Will you tell me whether the passage from sphere to sphere hereafter is accompanied by anything like what we call death?

The spirit body, after leaving the earth sphere, enters upon a course of purification, in process of which it passes through many changes analogous to death. Even as from the earth body is eliminated a body more refined than it, but not dissimilar from it: so, from it again, when the spirit has advanced sufficiently, is eliminated a more refined body; and so on, until the process of refinement has fitted it to enter the spheres of contemplation. We know no more of its changes, if changes there be, when that goal is reached. But at each successive stage the spirit accretes to itself a suitable body and throws aside one which has become unsuited to it. It is important that you remember this. It is the spirit that gathers to itself a body suited to it; and when the spirit has sufficiently progressed the old body is thrown aside, and a new one is framed. Hence each change of state is accompanied by somewhat analogous to death.

Some people seem to have a notion that after bodily death the spirit has no shape or form, and needs no body of any kind?

That is so far from the truth that immediately on its release from the body the spirit gathers to itself a new body from its new surroundings: and is clothed with a refined substance like to the flesh which it has cast off. The spirit is always encased in a covering of matter, as you would say; but matter impalpable to your senses, though as perceptible by ours as is the grossest material substance by you. We wonder that you should need to be reminded of this.

I do not; but people are ignorant and prejudiced. I did, however, fancy that the spirit body did not need further 'clothing upon'?

Assuredly. It attracts to itself substantial covering immediately on its release from the tabernacle of flesh.

RECTOR.

DECEMBER 14TH, 1874.

At a sitting last evening some remarkable statements as to mediumship, inspiration, and birth of the spirit were given. I should like to have such portions as I can in a permanent form?

We can recapitulate a good deal of what was said, but the whole has not yet been said, and it is well for you to wait awhile. But the outcome may be given. It was said by our friend who spoke on that occasion, and who was selected for the purpose because he has made a special study in spirit life of the subject of the intercourse of spirit with spirit in the higher planes, just as our friend Benjamin Franklin has made a study of the material means of communication. Men err in attributing to spirit influence that only which is objective. The truer inspirations flow into the soul when it is least conscious of objective matters. The voice of the higher spirits communing with the soul is silent, noiseless, and frequently unobserved, felt only in its results, but unknown in its processes. For all inspiration flows direct from Him whom you call God; that is to say, from the Great All-pervading Spirit who is in, and through, and amongst all. You live indeed, as we live, in a vast ocean of spirit, from which all knowledge and wisdom flows into the soul of man. This is that indwelling of the Holy Spirit of which it is said in your sacred records that 'He dwelleth with you and shall be in you.' This is that great truth of which we have before spoken, that ye are Gods, in that ye have a portion of that all-pervading, all-informing Spirit which is the manifestation of the Supreme, the indwelling of God. From this vast realm of spirit the spirit body is nurtured and sustained. It drinks its nourishment from it, even as the physical body is sustained by the air it breathes. This ether, if you please to term it so, is to the spirit body what the air is to the physical. And from this pervading realm of spirit all human store of wisdom is derived, principally through the aid of us, the ministering spirits. They drink it in best who are most receptive, who are least material, who are most spiritual. They who are called geniuses by men are such; they who make useful discoveries, who invent that which is of service to mankind. These all derive their Inspiration from the world of spirits. The invention has existed there before man has discovered it. The flashes of genius are but reflected gleams from the world where ideas germinate. The Inspiration of the Poet, the Orator, the Author, are but the promptings of that angel guide who instils into them from the Fount of Wisdom what they reproduce. It is thus that the divine message has always been given. Therein man has recognised in olden times the word of God. But he has limited the inflow. He does not see and feel it now, when it is as real as ever. He does not recognise it in the things which gem the story of every age, scintillations of Inspiration from Spirit Land. Yes, all around are inspired men, vehicles of inspired thought, and ye know it not.

Mediumship is a development of that which is, in another sort, genius. Genius, the opened and attentive ear to spirit guidance and inspiration, shades away into mediumship, the facile instrument of spirit manifestation. In proportion as the medium becomes open to influence, directly exercised, is he valuable as a means whereby direct messages are conveyed; and in proportion as the individual spirit is lost and merged in the great ocean of spirit, is the result most direct and serviceable. Man's

individuality must be lost, as yours is now, before truthful and clear instruction can be given. And therefore it is that such messages, so given as we now give through you, are the voice of spirit, speaking with the minimum of human error admixed. It is when the passive spirit is content to allow us to use the corporeal instrument, as it does when itself operates, that we gain satisfactory results. That can only be when a condition of perfect passivity, as far removed from scepticism as from credulity, has been secured.

This opening of the spiritual being to spiritual influences is what you call mediumship. It is rare yet, but not so rare as you imagine. Much that passes for it is but self-deceit and imposture. Much, too, is directed and perverted by the undeveloped or by the adversaries, who maliciously distort it so as to throw discredit on our work. The true and valuable gift is purely spiritual and must be used for spiritual purposes; not for gain, or for satisfying curiosity, or for base or unworthy ends. The peculiarity is one of spirit solely, and not of body, seeing that it occurs in all varieties of physical frames, in the male and in the female; in the magnetic and in the electric; in the stout and robust as well as in the puny and thin of body; in the old and in the young; in all conditions, and under all circumstances. This alone would lead you to see that it is not a physical matter; and that conclusion is strengthened for you by the fact that the gift is perpetuated even after the death of the earth body. Those who on your earth have been mediums retain the gift and use it with us. They are the most frequent visitors to your world; they communicate most readily; and it is through them that spirits who have not the gift are enabled to communicate with your earth. They are mediums for us, as you are for men. We do not say more on this point, though much hereafter will be said. Remember only that the gifts of Talent and Genius and Mediumship are precious, priceless helps to progress, to be fostered and tended with prayerful care, to be abused and prostituted at terrible risk. In their several degrees they do but mean that their possessors live nearer to God and to His Angels, are more readily impressed by them, more open to assault by evil, more amenable to influences for good; to be cared for and protected more earnestly. You will remember what we have frequently said about the care that should be exercised over mediums. We cannot repeat too often, that it is of vital moment that they should be shielded as far as possible from injury. We have said much of this before. Read it. Read and ponder what has been said. It is true and needful for you.

+ I. S. D.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday next, December 29th, when

MR. W. J. COLVILLE

will deliver an Address on

'THE SPIRITUALIST'S PHILOSOPHY OF LIFE.'

There will be no discussion after the lecture, but at its close Mr. Colville will be happy to answer any relevant questions that may be put, and will conclude with an impromptu poem on a subject, or subjects, chosen by the audience.

This will in all probability be the last public occasion on which Mr. Colville will speak, previous to his departure for Australia.

After the close of the meeting friends who wish to remain for a time for an informal interchange of thought on matters of mutual interest will be at liberty to do so.

SPIRIT IDENTITY.

By 'AN OLD CORRESPONDENT.'

III.

In my last article was recorded the total failure of my efforts to trace the story of the law-suit referred to by C. in his communication to me written at the end of October last. On Sunday, November 19th, we had staying with us a near relative who is connected with the legal profession, but now carries on business in a town some sixty miles away. While we were at dinner, the clairvoyante, who was also present, in the course of conversation, asked my relative : 'Did you ever hear, when you were here, of a case of T. and B.' (giving the two names mentioned in the spirit Doctor's message) 'and which was tried in 1893?' The question appeared to me to be quite unnecessary, but what was my surprise when my legal friend rejoined : 'Why, that was a case I conducted in 1893, when I was Court Clerk here in Messrs. —'s office' (mentioning his firm of former employers). He then gave me full details, and these coincided in all degrees with the statements verbally made by C. to the medium and also contained in the letter above referred to. He also cleared up what had been to me a complete mystery, the connection C. had had with the trial of the suit, at the same time informing me that the name of the plaintiff in the action was Brown and that the trial had resulted in his being non-suited and in the defendants being successful. He then suggested that the best course for me to adopt, with a view to obtaining full information, was to ask the clerk who had succeeded him in the office of his former employers to lend me the printed papers for a night. This I was reluctant to do in view of the purpose for which they were required ; and, therefore, before taking the course recommended, and with the new information at my disposal, I again made a search in the daily Press for 1893, about the date given in the Doctor's message, but I found nothing. I also went over the Law Reports, Digests, and Indices of Cases for 1893, but no trace whatever of the case could be found ; and, as a last resort, I had to follow the course recommended by my legal relative, and obtain a night's reading of the pleadings and evidence in the cause from the clerk he had mentioned, and to whom I applied, merely stating that a perusal of them for a night was desired by me. This was at once acceded to, and the case on perusal turned out to be an interesting one, and chiefly rested on the credibility of one of the plaintiff's female witnesses, thus practically verifying the views expressed by C. in his letter regarding his having discredited her story of the offence complained of against the defendants. Amongst the names of the solicitors for the three defendants I found printed that of the firm of which my friend G. was the senior partner, thus also verifying the verbal and written statements formerly noted regarding his connection with the suit. Lastly, but most striking of all, the date printed on the front page of the evidence was the date given in the spirit Doctor's message (February 24th, 1893). The verification of the message was therefore complete. I further found that the evidence had been taken more than a month previously, or early in January, but that the shorthand notes had only been printed on the above date. A further search made by me disclosed the fact that no report of the evidence taken or ultimate decision given had been published, chiefly because, although the case was an important one to the parties, yet, as it involved no question of law but simply one of fact, and a report had been apparently deemed unnecessary in the public interest. So that, but for the visit of my legal relative to our house on November 19th, and the conversation he had with the clairvoyante, we should probably never have verified this feature of C.'s message, unless, indeed, the control (the Doctor) had come to my rescue, as he, to a certain extent, had formerly done in his letter to me, written at the end of October last.

All this may be very commonplace in connection with the spirit world, and it may appear to some that I have laboured this 'earthly' detail of C.'s 'spirit' message too much. To all such I would remark that in view of the many theories as to mind and thought reading, subliminal consciousness, telepathy, hypnotic suggestion, and the like, put forth by

our sceptics and scoffers, not to speak of our critics of the Society for Psychical Research, whose canon of evidence is so difficult to satisfy, it appears to me that a completely authenticated case like the present, of something known to a communicator from 'the other side,' and unknown to the medium writing it here, and which has been, I contend, completely verified by careful inquiry, is worth recording ; and in that view it has been given in full detail, and with all the care in my power. I may add that since the verification of the message written by C., I have inquired of the clairvoyante how she came to put the question to my legal relative on November 19th as to the case referred to, and all she could say was, 'I thought he might know about it. Nobody told me to ask him.'

The Editor of 'LIGHT' has been furnished with full particulars of the whole matter now dealt with, and can (in confidence) give these to any earnest truth-seeker, but not to satisfy idle curiosity.

(Conclusion.)

CARL DU PREL'S LATEST WORK.

(TRANSLATED FROM 'PSYCHE.')

'Die Magie als Naturwissenschaft' (Magic as Natural Science), by Dr. Carl du Prel. First part : Magical Physics. Second part : Magical Psychology.

Dr. du Prel's latest work is now before us. In studying it, we are fully conscious of what he was to us and of all that we have lost in him. The two volumes dovetail into one another in a series of sections, and we think it will be acceptable to many if we here give a short summary of their contents.

The first volume contains : (1) The Unknown Science of Nature ; (2) The Magical Depths of Natural Science (Wireless Telegraphy and Telepathy, the Röntgen Rays and Clear Sight) ; (3) Animal Magnetism as a Key to Magical Physics ; (4) The Odic Exteriorisation of Human Beings ; (5) Sympathetic Method of Healing ; (6) Magnetised Water ; (7) Gravitation and Levitation (The Problem of Gravitation, the Ecstatic Flight and Technical Flight) ; (8) Table-turning as a Physical Problem ; (9) Mystical Stone Throwing ; (10) The Divining Rod.

The contents of the second volume are : (1) The Problem of Life Force and its Solution ; (2) The Exteriorised 'Od' * in Magic Psychology (Table-turning as a Psychological Problem, Magnetic *Rapport*) ; (3) The Sixth Sense ; (4) Somnambulists as Teachers ; (5) 'Monoideismus' (Monoideismus as a Key to Magic Psychology, Imagination as a Magic Power, the Stigmata, Prevision, the Dream Oracle) ; (6) Suggestion as Artificial 'Monoideismus' ; (7) How may we become Far-sighted (*fernsehend*)? ; (8) The Influence of Psychic Factors in Magic,

To give a detailed criticism of the contents of such a work as this of Du Prel's is quite unnecessary. We could only deal with trifles, such as the somewhat obsolete words used (of which examples are given). These may be accounted for by the fact that separate portions of the work were for the most part published in journals some time ago, and that the author, owing to the bad state of his health when compiling the book, omitted to correct such words. Spiritists may be proud of this grand work. It is particularly calculated—as we wish to point out—to cut the ground from under the feet, so to speak, of scientific and cultured sceptics.

M. T. (Tr.)

'SHALL WE GATHER AT THE RIVER?'—For this hymn, so often sung at spiritualistic séances, we are indebted to a Baptist minister, the Rev. Dr. Robert Lowry, who has just passed away at his home in New Jersey. One hot day in the summer of 1864, at which time an epidemic was sweeping through the city of Brooklyn, Dr. Lowry, then living at that place, was sitting in his study, thinking of his many friends and acquaintances who had recently died, when the question occurred to him, 'Shall we meet again? We are parting at the river of death. Shall we meet at the river of life?' 'Seating myself at the organ,' Dr. Lowry once said, 'simply to give vent to the pent-up emotions of the heart, the words and the music of the hymn began to flow out, as if by inspiration,' and in the following year the hymn and music were given to the world.

* What Spiritualists usually call 'Magnetism.' (Tr.)

THE GERMAN MONTHLY JOURNALS.

The November number of 'Psychische Studien' contains the conclusion of an article by M. Watraszewski, relating to a series of six séances given last June by Mrs. Corner in Warsaw. The first part appeared in the October number.

These séances must be described as most unfortunate and unsatisfactory. A detailed account of them is given in the October number, with the conclusions arrived at by the witnesses, and is signed by the whole of the experimenters—fourteen in number, among whom is the well-known Professor Ochorowitz. It is scarcely fair to say what was the conclusion unanimously reached by the whole of these gentlemen, without translating the article. I will only say that the last two séances of the series were quite barren of phenomena, and that Mrs. Corner offered to give supplementary ones. She appears to have been well paid, and treated with the greatest consideration and kindness; but the experimenters seem to have had quite enough, and declined to waste any more time.

Dr. W. Hotz gives some further details of his experiments in transcendental photography with Frau Minna Demmler in 1890-91, as well as four more plates. One of these is very curious, for while the spirit form—the face being nearly concealed by drapery—is distinctly seen in the foreground, the medium is quite invisible, except for a portion of her dress, through which the background can be seen, and her hands; her face, however, appears to be hidden by the spirit form. Dr. Hotz says that the plates have been shown by Dr. Maier to an expert, who asserts that in some cases there must have been a double exposure. This, Dr. Hotz says, he himself had suspected; but he recapitulates the reasons why it was impossible that the plates should have been tampered with. Among other precautions, he always inserted them himself in the dark slides, which he then carefully sealed, and before he placed the slides in the camera the seals were to be found intact. In referring to the curious plate (No. 8) which I have described, he writes: 'I feel strongly inclined to think that in the case of this picture there was a double exposure, not physical but transcendental. In fact, I once, as an experiment, developed two plates, which had been in the sealed dark slides for several days in the medium's possession, and had not been exposed at all, on both of which lights appeared.'

The 'Uebersinnliche Welt' gives a further instalment of Camille Flammarion's examples of supernormal occurrences, published in 'Annales Politiques et Littéraires,' written by Dr. Nagel and accompanied by voluminous comments. These are mostly cases of telepathy, experiments with somnambulists, and instances of mental suggestion, copied from different sources, and are neither very original nor particularly interesting. There is likewise the conclusion of a long essay by A. J. Mordtmann of Munich, entitled 'Immortality the Essence of the Christian Doctrine,' and there are five short ghost stories (*Synk-Geschichte*) culled from different daily papers, mostly cases of unaccountable noises, stone throwing, and suchlike pranks by undeveloped spirits.

'Psyche' has a short paper headed 'Meditations on Death and Eternity' (containing extracts from a work with that title 'by Queen Victoria of England'). A footnote says they are translated into German from the French of Charles Derasne, published in 'Le Progrès Spirite,' Paris, 1899, p. 130. The article commences as follows:—

'It is well known that Queen Victoria has been for many years a convinced Spiritualist. Her devout mind shows itself in these meditations, of which we give our readers some extracts. The Queen never got over the death of her beloved husband, Prince Albert, though more than thirty years have elapsed since it took place, and thus, for her, death has been the most important and influential teacher of her life.'

The first extract runs as follows:—

'If we mortals could foresee all the troubles and sorrows which await us from our cradles, many of us would tremble more at the thought of life than at that of its conclusion, which we call death. No, it is not death that I fear, O Father of life! for death is no eternal sleep, it is the entrance

to a new state of being, a moment of great and glorious transformation, a rising to Thee.

(This addressed to the spirit of her husband): Thou art now rejoicing in a more perfect life, in a better world. While my tears are flowing, thou art enraptured with new joys; while my trembling lips stammer the name thou bearest on earth, thou lookest forward to my soon rejoining thee with joyful expectation. O spirit who art entered upon thy glorious abode, where God's love has prepared for thee joys which I, in my mortal state, cannot even imagine, thou seest me in my sorrow and loneliness; thou lovest me, watchest over and guidest me. Maybe thou art one of the guardian angels sent by God to guard and protect me,' &c.

Another interesting article is on 'Occult Dreams,' while Hermann Handrich, of New York, contributes one on 'Two Kinds of Mediums.'

M.T.

COLONEL DE ROCHAS.

We are in receipt of a circular announcing a new work by Colonel de Rochas which is about to be published by Falque and Perrin, Grenoble, entitled 'Les Sentiments, la Musique, et le Geste.' It will deal, as the title suggests, with the exceedingly interesting and valuable experiments which M. de Rochas has been carrying out with his subject 'Lina,' and, besides being produced in the best possible style, on fine paper, and handsomely bound, will be profusely illustrated. The price will be 30fr. When issued we hope to be able to give our readers some further particulars; meanwhile they may be interested in the following facts gathered from a letter which appears in the 'Revue Dauphinoise,' in which the Colonel tells how he was led to investigate these abnormal phenomena.

When M. de Rochas was still a young officer, of twenty-eight years of age, his brother officers, knowing him to be a Greek scholar, persuaded him to translate an old Greek document (of the second century) relating to fortifications. The success of this achievement induced him to pursue the task of translating further, and this led him to examine into occult subjects; that is, phenomena unexplained by physical laws. Being appointed inspector of the Ecole Polytechnique, he found the opportunity of persevering in his research into this class of phenomena. He then came across a young man who proved to be a good mesmeric subject; with the result that in 1887 he published his work on 'Forces non définies.'

After this he studied hypnotism and the exteriorisation of sensibility. 'This latter phenomenon,' he writes, 'has since been verified by other investigators, and is of considerable importance, because it definitely proves the existence of a magnetic fluid, that is, of emanations or vibrations capable of acting on the nervous system of certain persons and issuing from living organisms, from magnets, or even from inert bodies, like metals. In order to define this new force it was necessary to discover the interaction between it and other forces already known, such as light, heat, electricity, &c. This important work of the physical scientist had been already undertaken by the Baron von Reichenbach; and many of my Indian friends urged me to take it up, because they regarded it as the bridge between the experimental science of the West and the traditional science of the East.' He then tells us that after he had quitted the army, in order to give himself more completely to these studies, he had as a subject a young painter, with whom the reality of the emanations was verified by an electro-magnet and a spectroscope. These experimental investigations with human subjects offended the prejudices of the military school, and Colonel de Rochas felt it desirable to abandon them whilst occupied in the Ecole Polytechnique; but during the vacations he and his friends continued the investigations into abnormal phenomena, with the help of celebrated mediums obtained from a distance. Among others, he held a series of five séances with Eusapia Paladino.

'As the result of these experiences,' he says, 'we became convinced, with absolute certainty, that it is possible for human beings not only to be sensible of impressions of touch proceeding from objects at a distance from the skin, but also to move objects without contact; it is this last phenomenon which I discussed under the title "Exteriorisation de Motricité," in a book published in 1896.'

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EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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Christmas and the New Year.

With this issue of 'Light' we send cordial Greetings and hearty Good Wishes to all our Friends—and to our Foes as well, if we have any. In the coming year may they all be abundantly blessed in all ways always!

CHRISTIANS, AWAKE!

A keen writer across the Atlantic, anticipating Christmas, sends us this message: 'This is the month of Ideals. Uplift them!' He is right. We enter into no theological discussions, but we fully recognise that Christ stands for great Ideals. We perhaps more fully recognise that than those who have exploited him, and who claim to have the sole right to speak in his name. So then, though standing somewhat apart, and perhaps because of that, we uplift the well-known cry, 'Christians, awake!'

The odd thing is that many Christians get restive when we take them at their word, and add our peculiar note to that cry. They do not always appear to want to be awake. How, for instance, are they feeling about war,—those who profess to be adorers of the Prince of Peace? What of the present-day hastening to be rich, the merciless spirit of competition, and the desire to break down competitors? We know what can be said in favour of the competitive system, and we know how inevitable and even desirable it is,—just as we know how inevitable and desirable eating and drinking are. But, just as there are dangers of gluttony and drunkenness, so there are dangers of mercilessness and mad selfishness. We see the effects in the shocking commercial dishonesties and rapacities of the past few years, ending in the impoverishment of thousands of dupes who believed in the integrity of 'English gentlemen.' From the highest seat of judgment in this country, thank God, the warning and the denunciation have gone forth; but have the churches done their duty? While wasting time and temper and talent over paltry questions of ritual and symbol, have the great teachers of religion taught us anything here? Alas, it is even said that some of them are apt to condone injustice and shield the violater of his trust. Christians, awake!

What about the driving of hard bargains with the poor? the taking advantage of hungry necessity? the using of the organising faculty for jockeying labour out of its present rights and future prospects? 'The destruction

of the poor is their poverty,' said the sage of Palestine; and it is true of England. The poor are, in every way, comparatively helpless; and, in a really Christian community, they would be organised for self-help, that, out of many who are weak, there might come forth one who is strong: and wealth and skill and the faculty of leadership would come to their rescue. To some extent they do: but to how small an extent as yet! The labour question in England is, in reality, the one vital question in England: and it is one which goes down, beyond all the concerns of trade and money, to the manhood and womanhood of the nation: and that is why, as we often point out, it is *our* question. We can say with Christ, on this matter, what he said upon another subject: 'The words that I speak unto you, they are spirit and they are life.' But what are the churches doing about it? What is the message of the great religious teachers as to this supremely important matter? Who puts just and merciful treatment of labour in the first place, as a first charge upon everything, in this sense,—that labour must be made safe and happy? Christians, awake!

What about our treatment of old people whose life of toil is ending in pinching and penury? Here we have thousands, tens of thousands, of persons whose wealth pours in upon them week by week without effort: and, side by side with them, or just hidden out of sight, other thousands or tens of thousands of lonely old people, who have been used by the world and exhausted, and are now ignored as valueless. They detest the workhouse, and no wonder: but there ought to be some provision made for them which they would not detest. The two extremes ought somehow to be brought together, and the superfluity of the one be made to atone for the bareness of the other. Civilisation means the art of living together, and Christianity means the art of living for one another. What an ideal! God help us; how few even see it! Christians, awake!

But we are advancing, though slowly, very slowly. It used to be the fashion in England to get drunk in the best houses; and the more aristocratic the house the more certain it was that you would fall dead drunk under the table: and the 'lower classes' copied their 'betters.' We are changing all that. The disgusting and wicked practice of duelling is at an end, and personal fighting, except for the amusement of blackguards, is counted disgraceful. But once it was fashionable and common. Mr. S. C. Hall put it on record that in Galway there was a club to which no one was admitted who had not shot his man. We once condoned and backed up slavery; but we have abolished it, so far as we are concerned, and we have a wholesome national prejudice against it. Odious sports, once our national pastimes, have gradually become too disgusting for us, though they survive in the blackguard and silly amusements of Eton, Windsor, Hurlingham, Liverpool and elsewhere.

This awakening is and will be progressive: but we must help it. We must hurry up dull stagnation and stupid contentment: we must challenge the tyranny of mere power and the rule of the long purse: we must hit out or persuade cruelty and injustice of every kind. By 'freedom' we must mean more than freedom to do as you like,—to starve and die alone if you like:—we must mean emancipation from evil conditions. We must awake to the truth of this,—that

All mankind are one in spirit, and an instinct bears along, Round the earth's electric circle, the swift flash of right or wrong; Whether conscious or unconscious, yet Humanity's vast frame, Through its ocean-sundered fibres feels the gush of joy or shame;— In the gain or loss of one race all the rest have equal claim.

CLAIRVOYANT PERCEPTION.

SPIRITUAL SIGHT AND PHYSICAL SIGHT.

The problems raised by two querents with regard to the possibility of clairvoyant perception existing in blind people, can, in my opinion, only be satisfactorily dealt with by someone who has had extensive opportunities of observation in an asylum for the blind.

I have only met one person who had been born blind, a child of eight or so. She nevertheless continually spoke of the things in her surroundings as 'seeing' them. I did not at the time realise the importance of the case presented, and did not probe her to find what she meant by 'seeing'; nor did I test the exactitude of her descriptions. She was not deaf and may have gathered descriptive impressions of things by questioning her sisters, governess, &c.

With regard to the broader issue raised, as to whether spiritual sight is dependent on prior experience of physical sight; assuming that we are sent here to experience, we must admit that our chances of progression are in ratio to the manifoldness of our experience. There is no doubt that most of our experience is dependent on impressions mediated to our perception through the avenues of the senses. While the several senses present impressions of different qualities of the outer world, yet these impressions are all unified in perception, and constitute what we know as 'objects.' It is Ribot, I think, who said that, apart from sense-perception, there could be no intelligence. Another psychologist has maintained that a person who was devoid of sensation from birth would be a mere idiot.

Yet this is really putting the cart before the horse, appearance before reality. The faculty of perception is the precondition of sense-relation and is prior in logical order. The faculty of perception exists in man whether the apparatus of hearing or seeing, &c., functions in proper order or is out of gear; whether hearing or seeing takes place or not. But no hearing or seeing could take place apart from perception; unless perception were there, ready to gather up the sense-impressions.

The mechanism of physical sight relates the physical world and presents stimuli which generate perceptual objects or symbols which give us an adjectival knowledge of that world. But we know that experiences may be acquired apart from sense-relations: for instance, through the exteriorised double. Blind people have this experience. The fact of being born with imperfect mechanism of sight or hearing or of centres of association (imbeciles) would in no way prevent it. Mollie Fancher, who is blind, travels in her double. I happen to have known a sensitive who, while travelling in her double, met the double of her sister, who (while in her body) was an imbecile.

There is a spiritual (psychical) basis or subjectivity to every physical object external to us. A clairvoyant would relate this inner stratum whether he had been born physically blind or not. It is this same stratum of our physical world that discarnate spirits see, unless they look through the physical eyes of a medium, when they will see the physical stratum. It is probably the same stratum that hypnotic subjects perceive imperfectly when thrown into deep stages of artificial sleep; when they say that their surroundings become indistinct and nebulous, while ideas suggested to them present a more distinct appearance of actuality.

Spiritual sight (so-called) may consist in the perception of impressions which are not mediated by the physical sense-apparatus, such, for instance, as are related by means of the double, or as are conveyed by mental suggestion. It is not correct, I submit, to say that we *see* in our dreams (except in alert somnambulism). Dream images are only perceived when sight is suspended. Dream images are mostly representations from within of 'objects' of experience. It is quite possible that blind psychics may have dream representations of things they have never seen with their physical sight; as similarly a hypnotic subject may dream of some object which has been presented to him by suggestion during hypnotic experiences and which he may never have seen with his eyes.

These remarks deal theoretically with the question. Only a physician in a blind asylum would be in a position to know what actually occurs. Yet I hope that it has been shown that spiritual sight is not dependent on prior experience of physical sight.

'Q.V.'

ASTROLOGY AND THE WAR.

At 1.31 a.m. this morning (December 17th) occurred the longitudinal opposition of sun and moon (full moon), being a nearly total eclipse of the moon, visible at London. The moon's latitude being small, the middle of the eclipse differed only a few minutes from the time of full moon, so that an attempt to apply the rules laid down by Claudius Ptolemy, and other old authorities on astrology, to the case of eclipses may be made with more than usual confidence.

The figure is erected for London, not for Cape Town, because of the visibility of the eclipse at the capital of the Empire, and because the special interest of our South African colonies in the war is merged in its imperial importance.

To make the following remarks intelligible, the reader has to bear in mind that the Meridian in any figure for the judgment of public affairs signifies the Government, as also the national power, authority, and prestige.

The eclipse at full moon was in $24^{\circ} 56'$ of the sign Gemini, and the first thing to be noted is that this is the very degree of the Meridian at the new moon—governing the ensuing lunar month of December 3rd, when, by the bye, the great malefic Saturn was exactly on the 'cusp' of the 4th 'House,' thus in exact opposition to the Meridian of that figure—a very adverse position. And the three reverses the country has recently had to deplore occurred within the past fortnight.

Secondly, the sign Gemini, that of the eclipse, is governed by the planet Mercury, which, in Sagittarius $5^{\circ} 55'$, is passing from retrogradation to direct motion, and thus closely applying to conjunction with Uranus (Sagittarius $9^{\circ} 17'$), the significator of sudden and unexpected catastrophes.

Thirdly, the sign on the Meridian is Cancer ($16^{\circ} 48'$), of which the eclipsed moon is the ruler, and she, therefore, has also in this figure the special signification of the Meridian.

The luminaries are afflicted by the close zodiacal conjunction and opposition of Saturn. That, of course, is the same all the world over, at Pretoria as at London; we have to judge from positions in the figure for our local time. At London the heavenly bodies (planets), except the moon, are 'below the earth,' and in southern signs (thus agreeing with the direction of our present solicitude), and are mostly grouped in or about the third 'house,' which is that of 'news' and also of 'kindred.' The Sun, Saturn, and Mars therein, with Uranus on its 'cusp,' threaten adverse intelligence and much mourning. Venus, ruler of the Ascendant (signifying the people), is on the Nadir of the figure—a position which may perhaps be taken to denote popular depression. But there may be some danger of pushing the rules of 'horary' astrology too far in a figure of this sort.

The duration of an eclipse is supposed to measure the period of its influence allowing a month for an hour. This eclipse lasted about three hours. But it must be confessed that in this case the astrologer has good 'hedging,' because eclipses are allowed to signify immediately past events as well as future ones, and surely General Buller's reverse on the 15th might go far to satisfy this one! The positions, however, seem to me very ominous. I am, as some readers of 'Light' may too well remember, a more than commonly fallible astrologer; but if a better expert can offer a more hopeful interpretation I shall be not less surprised by his judgment than readers will be pleased by its success.

December 17th.

C. C. M.

STEPPING ONWARD TO LARGER OPPORTUNITIES.—I sometimes wonder what kind of a creature he would be who had just what he wanted and all he wanted. Would he be happy or would he be miserable? I confess that I am unable to answer the question. The condition of affairs would be so different from anything we have experienced that it is impossible to say what the result would be. Even when I think of Heaven I cannot understand why there should not be longings and even anxieties, provided there is progress. A soul that has nothing more to attain, which has reached the end of its tether, is to me inconceivable. I like to think of the other life as the continuance of this life and of myself as stepping from narrow to large opportunities when I die, and if this be so I must be brave and strong in Heaven in order to make use of the gifts of God which the angels will lay at my feet.—G. H. HEPWORTH.

SPIRITUALISM AND WITCHCRAFT.

BY MR. G. HORATIO BIBBINGS.

A meeting of Members and Associates of the London Spiritualist Alliance, Ltd., was held in the French Drawing Room, St. James's Hall, on Friday evening, the 15th inst., Mr. H. Withall in the chair, when Mr. G. Horatio Bibbings delivered an address on 'Spiritualism and Witchcraft.' Mr. Bibbings said :—

MR. CHAIRMAN, LADIES, AND GENTLEMEN—As Spiritualists we are fairly accustomed to opposition. Indeed, if our vessel were suddenly to run into unbroken water many of us would have great difficulty in adapting ourselves to the altered conditions. I cannot compliment the opposition upon its orderliness ; its bitterness, and frequently its foolishness, are far more apparent. It appears to me as if the opposition proves too much instead of too little, and thus becomes in the main auto-destructive. To say that Spiritualism is trickery, necromancy, diabolism, fraud, witchcraft, delusion and hallucination is in my opinion a revelation of the weak case of the opposition, rather than a formidable indictment of Spiritualism. Any one of these oft-repeated charges, if well proven, would be sufficient to mortally wound any cause. But the lot put together simply points to a frantic desire on the part of the prejudiced to dispose of Modern Spiritualism at any price. Let Barabbas go free, but secure the crucifixion of the Christ.

'Careless seems the Great Avenger,
History's pages but record
One death struggle in the darkness,
Twixt old systems and the Word.
Truth for ever on the scaffold,
Wrong for ever on the throne,
Yet that scaffold sways the future,
And, behind the dim Unknown,
Standeth God within the shadow,
Keeping watch above His own.'

Our chief complaint, and a just complaint, too, is that our most violent opponents are those who are singularly ignorant of the subject they are so ready to condemn. They never burden themselves with investigation or examination of evidences ; they are not interested in the palpably honest story of recognised Spiritualists. Enough for them that some travelling showman, or Society entertainer, has 'exposed' the whole thing ; or that some female Boanerges of the Psychical Research Society has screamed forth a tirade of concentrated prejudice and hysteria. It is enough ! Daniel has come to judgment—a righteous, noble judge ! The modern opposition to Spiritualism seems to divide itself into two distinct sections :—

1. Opposition that endeavours to substitute matter for spirit, and thus writes telepathy, subliminal consciousness, auto-hypnotism, &c., instead of Spirit. An opposition purely materialistic, which, if established, destroys not Modern Spiritualism alone but with it every vestige of Ancient Spiritualism. Nevertheless, strange to say, this opposition is regarded by many religionists with evident tokens of favour, and thus once more it becomes painfully apparent that 'Adversity maketh strange bed-fellows.'

2. Opposition that endeavours to frighten away investigators by declaring that Spiritualism is unscriptural, diabolical, &c. There are many who would be inclined to pooh-pooh such an opposition ; who would declare it to be unworthy of notice, or who would be inclined to the opinion that religious opposition in this age counts for very little. My experience does not sanction the first two positions, nor can I share in the optimism implied in the last. I gladly recognise that the repetition of a falsehood does not convert it into a truth ; but at the same time I would not ignore an equally evident fact—that the oft-repeating of a false charge will give thereto some kind of recognition and establishment, especially among those who are satisfied (and thousands still are) to do their thinking by proxy.

And the most strenuous opposition still reaches us from religionists. Comparatively few persons are deterred from examining our claims because certain scientists are against us, or because certain scientific discoveries seem (and I emphasise that word) to discount the spirit theory. Scientific investiga-

tion, scientifically prosecuted, we are bound to encourage, and to be bound by the results thereof. But thousands—more correctly, perhaps, I might say hundreds of thousands—are absolutely prevented from investigating at all because of orthodox religious opposition. They are afraid that their hearts' deep demand is simply an unholy curiosity, and that the anger of their God may kindle against them. Nearly every pulpit, keenly alive to the phenomenal growth of this great movement whose life is its phenomena, thunders forth its anathema against Modern Spiritualism. All kinds of texts are unearthed to support the indictment, and Spiritualists are made to appear as very incarnations of Satanic influence. I congratulate this audience, sir, upon its unruffled demeanour, and upon its seeming mental and spiritual happiness, despite its reputed alliance with the Father of Unholiness. If proof be necessary, proof seems here to be ready provided that Spiritualists know their facts, and of course knowledge always means power.

Now one of the charges most frequently used and insisted upon is that Spiritualism is witchcraft ; that this witchcraft is exceedingly dangerous and deplorable, and that God's Word definitely condemns it, in proof of which the old Exodus text, 'Thou shalt not suffer a witch to live,' is cited again and again. These words, forcibly removed from their context, are quoted as being the very injunction of the Lord God Jehovah. What I should have expected, if these were really the injunctions of the Supreme Being, would have been the immediate despatching of all Spiritualists. If Spiritualists are witches, and the Almighty has declared that witches should not live, then our very orthodox and believing friends should carry out their Master's commands. It is no answer to say, as is often said, that 'We are more enlightened now.' To those who profess to be governed by the Bible as the absolute word of God, there is no such refuge. These are recorded as the very words of God—not as the words of man. GOD cannot have become more enlightened, and it must be presumption itself on the part of the creature to suppose that he can surpass the enlightenment of the world's Supreme Ruler. Nor is it any reply to say that these things applied only to the Old Dispensation. Granted such, then the orthodox believer has no right to hurl a charge against us which perished with the Old Dispensation ; and, if the punishment cannot be meted out, it seems to point conclusively to a radical weakness within the original indictment.

I am prepared to plead guilty, with certain very important reservations and modifications, to the charge that Spiritualism and witchcraft are *allied*. I do not say—I cannot say—that they are identical, any more than I am prepared to say that astrology and astronomy, or alchemy and chemistry, are identical. But a little serious reflection should prove their kinship. I am not inclined to deny the kinship because the nomenclature lacks euphony. If ever 'What's in a name ?' applied at all, surely it finds here a full significance. To use the word 'witch' as a term of contempt and scorn, does not necessarily impart to it base qualities. The abhorred of yesterday becomes the adored of to-day, and principles, not names, are of the greatest importance. Phenomena are the antecedents of principles, and I am proud to discover that the always crude and often disorderly phenomena of witchcraft are the sires of the wonderful occult and orderly phenomena of this nineteenth century.

Witchcraft may be taken to include any claim of a power to produce effects by other than natural, or rather purely physical, causes. By whatever designation such a power might be called in a particular case—whether witchcraft, conjuration, sorcery, incantation, divination, or any similar name—the legal effects attaching to its supposed exercise were usually the same. Witchcraft was the most comprehensive English name—*sortilegium* the most comprehensive in ecclesiastical Latin. In an article on Witchcraft in the 'Encyclopædia Britannica,' we read : 'It is a long interval from the twelve tables to the Bill of Rights, but the lawyers of the latter age accepted the existence of witchcraft with a faith almost as unquestioning as those of the former, and comparatively few were they, whether lawyers or laymen, who, in the interval, dared to raise their voices against the prevailing superstition.'

Undoubtedly the weeds of superstition have grown luxuriantly among the plants of facts in the garden of the world's experiences. Superstition, which may for general purposes be defined as 'a belief in that which has no existence in point of fact,' does not, however, cover the ground of the records of human experiences. Witchcraft—the evil power—or the misunderstood influence of the centuries, may, as such, be at present *non esse*—but superstition, *per se*, despite the influence of the pedagogue, even in rural districts, is still very much in evidence, and is, to its ignorant victims, a tyrant, whose monstrosities are more iniquitous than those of the Nero who fiddled over burning Rome. Superstitions multiply, and are not confined to the lower classes, certainly not to the lowest, nor to the mentally weak. Some of the world's greatest generals, men of iron will and courage, have trembled at the thought of being the thirteenth guest at table, or have been burdened with misgivings at what, to them, has been the unfortunate spilling of salt at table. Indeed, the present British Commander-in-Chief, having been invited some time since to become a member of the celebrated 'Thirteen Club,' whose special object is the destruction of superstition by courting in every detail that which the superstitious would avoid, replied that 'He had arrived at that point in his life when he was averse to making himself uncomfortable.'

The Church seems to me to be responsible for the establishment of the superstitious. It has given currency to so many improbable stories, and insisted so strongly upon their authenticity, that these have in turn produced further crops of kindred items, generally more ludicrous than their orthodox predecessors. How widely the superstitious has spread may be gathered from the following striking examples that have been selected from hundreds at my disposal :—

- The mountain ash planted in nearly every garden.
- Horse-shoes attached to stable doors and masts of vessels.
- The tinker's curse and gipsy's warning.
- Buyers and sellers spitting upon first money received.
- Wrestlers and boxers spit into their palms before combat.
- Bride's flowers are selected.
- Slippers and rice thrown at bridal parties.
- The health of a child must be drunk by all visitors before the actual ceremony of christening.
- Maidens must place a portion of bride-cake under pillow at night.
- The mysteries of tea-leaves in cups.
- The power of coins and jewellery with fortune-tellers. (This power seems never to diminish.)
- May-Day has not lost its virtues.
- Carrying fire around houses and fields to drive away witches and evil spirits.
- The ticking of the death-watch (*Anobium tesselatum*), foreboding speedy death.
- Moth flying around lamp.
- Howling of dogs at night.
- Passing of sharp-pointed instruments between friends.
- Appearance of one magpie.
- Angler stepping over fishing rod.
- Dreaming three successive nights of those dead.
- Swallows' nests built at windows.
- Itching palm of hand—money on the way.
- Itching sole of foot—journey to be taken.
- Breaking Good Friday bun, or keeping same for annual good luck.
- Holy water for fishing net, &c., &c.

I do not hold that these surviving superstitions, whose longevity and vitality are positively wonderful, and which may be regarded as indestructible until by personal example we give to them the lie direct; I say I do not hold that the witchcraft of the ages has been such things and nothing more. I rather take it, in the knowledge of Modern Spiritualism, that the thing that is, is the thing that has been. James Grant, in 'The Mysteries of All Nations,' seems to negatively state my position when he says: 'Modern Spiritualists cannot even pretend they have discovered anything new.' I have all along affirmed that Spiritualism is no new thing. I accept its principles of communication with the discarnate world as synchronous with the period of man's earth tenancy. Modern Spiritualism was the fact

of witchcraft—witchcraft was the disorderly sphere of Spiritualism.

According to Scott, the origin of witchcraft and demonology, &c., arose from a faith in a future life—uncertain, intangible, and universally guessed at. The belief in the existence of millions of discarnate spirits suggests some methods of communication on their part with the scenes in which once they dwelt. This is assisted by dreams, visions, somnambulism, and somnambulistic experiences. At the same time Scott is prepared to admit that a whole class of superstitious observances arise from, and are grounded upon, inaccurate and imperfect use of the senses. In the lives of the Wesleys direct testimony is borne to witchcraft, and the denial of the same is vehemently challenged by both John and Charles Wesley.

Making adequate allowance for myth-tradition and superstition, for imagination and fear, for the possession of the facts of the physical universe, but serviceless facts to the ancients because unclassified and wrongly interpreted, I claim that witchcraft in the main was but imperfectly demonstrated and partly-understood Spiritualism. It will be observed that where unfortunate individuals were publicly charged with being in league with Old Nick (that is really, Nixas, or Nicksa, a river or ocean god on the shores of the Baltic), the accused seldom denied the intercourse, but pleaded that they did not know that their visitor was his Satanic Majesty.

Nothing, for instance, can be conceived more painfully prosaic than the evidence commonly tendered upon these occasions; from beginning to end of the history of witchcraft scarcely a single imaginative narrative occurs. This may, perhaps, be attributed to the fact that the witches were selected, with some well-known exceptions, from the very dregs of the population; old, purblind, half witted women, utterly ignorant of the world and of everything that did not relate to their own unhappy caste, being the usual victims. The motives and temptations are invariably of the meanest and most literal kind. 'Being demanded,' is the deposition of one named Lloyd, 'who and what the said gentleman was who appeared unto her in black, the said examinant answered, and said that it was the devil; and confessed, that the devil did ask of her whether she was a poor woman. Unto whom she answered that she was a poor woman, and that thereupon the devil, in the shape of a gentleman, did say unto her that if this examinant would grant him one request, she should neither want for meat, drink, nor clothes; whereupon this examinant did say unto the said gentleman (or rather the devil), "In the name of God, what is it that I shall have?" Upon which the said gentleman vanished clean away from her.'

On the scaffold the examination is resumed in this facetious way :—

Mr. Sheriff: In what shape or colour was the devil?

Lloyd: In black, like a bullock.

Sheriff: Did you never see the devil but this time?

Lloyd: Aye, once before. I was gathering sticks, and he came to me and said, 'This poor woman has a great burthen, and would help to ease me of it.' And I said, 'The Lord has enabled me to carry it so far, and I hope I shall be able to carry it further.'

Sheriff: Did the devil never promise you anything?

Lloyd: No, never.

Sheriff: Then you served a very bad master, who gave you nothing.

'And so,' concludes the old reporter, utterly unconscious of the whole affair, 'and so she was executed.' ('Proceedings Against the Devon Witches.' HOWELL'S 'State Trials,' Vol. III.).

The reliance of Socrates upon his 'daemon' may be regarded by the nineteenth century critic as an evidence of heathendom and savagery. But to mistake the nature of a thing is not to dispossess it of its real value. The savage mind regarded the powers of the loadstone as 'supernatural.' To-day we write 'natural' in place thereof, and fear has departed. Experience of spirit-communion to-day does not prove this supposed inspirer of brave Socrates to have been an actual spirit messenger but it certainly does strongly impress us with the powerful possibility, nay, rather probability, of this as the true explanation.

Joan of Arc offers the world another striking object lesson. To condemn her as a witch is to make neither her inspirers

devils, nor herself a devil. The opposition as affecting so many of these great souls of the world—the heroes and heroines whose names are written on the tablets of our grateful memories, who were misunderstood by contemporaries who were very pygmies in comparison—may be summarised thus: ‘Because I tell you the truth ye are offended.’

Legislation against so-called witchcraft seems ever to have vindictively endeavoured to stifle all occult manifestations beyond the bounds of ecclesiasticism. That *truth* was manifested mattered but little; indeed, more often than not, aggravated the offence, and thus increased the punishment.

In Roman law exercise of magical arts rendered the magicians themselves liable to be burned alive, and those who consulted them to crucifixion. The enforcement of this to-day would, methinks, cause a wonderful boom in the timber trade. Even the possession of magical books was criminal. To administer a love potion, even though harmless, was punished by labour in the mines or relegation and fines in the case of persons of rank. One table of the Code of Justinian is entirely taken up with the subject. Astrologers (*mathematici*) seem to have been specially objectionable to both the pagan and Christian Emperors. Sorcery was punished by Constantine with banishment, or death by burning, and an accusation of witchcraft, as of treason, rendered everyone, whatever his rank, liable to torture. To teach or to learn magic art was equally criminal. The only exceptions allowed (and these were afterwards removed) were magic remedies for disease, for drought, storms, and other natural phenomena injurious to agriculture. The trial of Apuleius for magic, in 150 A.D., is the most familiar instance occurring under Roman law. The Church followed and amplified Roman law. The graver forms of witchcraft constituted *heresy*, and jurisdiction over such offences was claimed by the Church Courts to a comparatively late date. The authorisation of belief in witchcraft was based partly on well-known texts of the Mosaic law, especially the text I have already referred to in Exodus xxii. 18. It is interesting, *en passant*, to notice that many learned men have affirmed that the Hebrew word CHASAPH means nothing more than a poisoner; and that this text, so far from being directed against those who seemed to communicate with the dead, was simply a stern mandate against the very common Oriental practice of men removing their enemies or rivals by secret and awful methods of poisoning.

The authorisation of belief in witchcraft was also partly based upon peculiar constructions of other parts of Scripture, such as 1 Cor. xi. 10, where the words, ‘Because of the angels,’ were supposed to prove the reality of the class of demons called ‘incubi.’ A reference to the incubus, as a matter of common knowledge, occurs in the prologue to Chaucer’s ‘Wife of Bath’ tales.

What kinds of witchcraft were heresy was a question learnedly discussed by Faranaccius and other writers on criminal law. The practical effect of this mode of regarding witchcraft was that, although according to the better opinion the offence was in itself the subject of both secular and ecclesiastical cognisance, in fact it was on the Continent of Europe seldom punished by the secular power, except as the mere executive of ecclesiastical sentences. At this we are not much astonished because punishment, cruelty, repression and bigotry have too often seemed to be included in the stock-in-trade of ecclesiasticism. In the Roman and Greek Churches the form of exorcism still survives, and was acknowledged by the Church of England as lately as 1603. The 72nd Canon of that year forbade attempts by the clergy at casting out devils by fasting and prayer unless by special license from the bishop. Why the bishops should have been made a special court of appeal or constituted special authorities on devils the chronologer unfortunately does not explain.

(To be continued.)

FLORENCE MARRYAT.—The will of Mrs. Florence Lean (Florence Marryat), of Abercorn-place, St. John’s Wood, who passed away on October 27th, has been proved, the value of the estate amounting to £1,479.

MUSIC AND PAINTING.

Miss E. Katharine Bates has kindly favoured us with copies of four short papers given automatically through her hand at Bayreuth and Fontainebleau in July and August, 1896. As it seems to us that to such of our readers as are devoted to art, and especially to music and painting, they are likely to be full of interest and suggestion, we have much pleasure in giving these papers a place in our columns. In relation to music, they deal chiefly with the genius and works of Richard Wagner.

As the recipient of the messages is herself a lady of culture, we ventured to ask her whether it was not possible that they might emanate from her own mind; and she has courteously addressed to us the following reply:—

My reasons for thinking the papers do not emanate from my (conscious) mind are these:—

1.—I have never joined any sort of Wagner cult, or read any papers or magazines dealing with his music, and have never in any way formulated the opinions expressed in these papers. In fact, in some instances they distinctly differ from what would have been my own superficial judgment of the matters discussed.

2.—I have no knowledge at all of art as regards colour, and could not possibly have criticised the various painters mentioned.

3.—Though an unusually quick writer, I could not have written the papers *normally* at the speed at which they were given; and I have not altered nor touched up a single word in them.

Under these circumstances, I feel justified in concluding that they do not emanate from my conscious mind, and I was distinctly told from whom they came (an ancestress of my own).

Of course it is open to anyone to suggest my *unconscious* mind, but that would equally apply to all automatic writing, once allowing that the unconscious part of us may have access to sources of knowledge deeper than those which emerge above the threshold of normal life.

Miss Bates might have added that, if her *unconscious* mind was the author of the messages, her *unconscious* mind ought to have said so, and not have attributed the authorship to an ancestress of the recipient.

‘Wagner was a Pioneer—one does not criticise every stone or bit of mud turned up by his shovel. He has pioneered a *new road*—far worthier than he will walk in it.’

[This sentence was spelt out, letter by letter, before the following papers were given in writing: the title of each one being first indicated.]

I.

‘WAGNER’S AIM, LIMITATIONS AND RESULTS.’

Wagner’s limitations were chiefly due to his abnormal sense of personality, which dwarfed his genius; but the latter was, nevertheless, made subservient to truths which the Master himself only dimly perceived, and certainly had little intention of imparting. His own aims were solely to build up, through his music, a colossal memorial to his own ‘transcendent’ genius. In this he was woefully unsuccessful; for the present generation will barely have passed before his *individual* success will be on the wane, and just as sudden will be his fall in public favour as his rise has been phenomenal. But the true work that he did—the work effected through him, though without his own will and consciousness—will remain; not as a memorial of Richard Wagner—for he had no such noble aim in view—but as a tribute to the wisdom of Eternal Evolutionary Law and Love, which can make use of the most unlikely instruments to perform its behests, and from the crucible of colossal egoism, mixed with much capacity and some genius, can extract the latter—a grain of pure gold crushed out of the quartz of an egotistical and limited nature. He is the first who has taught spiritual truth in dramatic form through his music. He has given to the eye and ear, and the senses generally, a conception of high-spiritual truth, which, by degrees, will become disentangled from the more

sensual part of his works, and will serve to educate those who can only learn by the aid of the physical senses.

Beethoven speaks to the *spirit* of men. He belongs to the Eternal Verities. He came forth from them on his divine 'sound' mission to those who were prepared to receive him. But Wagner is the offspring of the present age—cynical, agnostic, sensuous ; and yet, running through all, is the golden thread of spiritual truth which will preserve his works from pure corruption, and for the sake of which he was allowed to wield the fascination which he exercises over most men (musical) and many women. Find a *highly spiritualised*, highly developed, intensely musical man or woman *devoted heart and soul to Wagner's music*, and you will have found the blue rose of impossibility. But, as I said before, he has pioneered a new road. He has shown how dramatic-musical art can be utilised to convey the most spiritual truths in the most artistic manner.

When some man arises with equal or superior technical genius, combined with the genius for musical-spiritual expression possessed by Beethoven, Handel, Mozart and Mendelssohn, then the world will have gained another evolutionary step, for another link will have been forged in the chain which binds earth to Heaven, and shows the spiritual truth through the earthly symbol another manifestation of the great At-onement to be made before the new Heaven and the new earth (the glorious Unity) can descend upon us.

II.

'ON THE HIGHER ASPIRATIONS OF THE HUMAN RACE.'

When people speak of Wagner's music as the '*music of the future*' they are talking nonsense, but with a grain of sense at the bottom, although unconsciously so to themselves. They might just as well call a popular *translation* of the old classics the '*literature of the future*.' So it may be for the great mass of readers, those to whom the originals must remain literally a '*closed book*'.

The appeal to the senses is an absolute necessity for the many, who can receive instruction only through the senses, and this in the most rudimentary manner.

(In answer to an unspoken criticism of the recipient) : Yes, of course, the final appeal must always be to the intellect, which, under divine instruction, approves and endorses the intuitions of the spiritual part of us. But I am not speaking of this process now. I am speaking of the rudimentary appeal made by Wagner to the outermost senses of sight, hearing &c. : to the almost savage instinct for sound and glare which lies dormant in most partially developed natures. He satisfies these without sinning against the canons of art, and hence wields his sceptre over the passions of those men whose *artistic sense is in advance of their moral sense*.

We may well say that, musically speaking, Beethoven represents the Divine reaching down to the Human, whilst Wagner is the voice of the Human (of the still crude, rebellious, unspiritualised Human), beginning dimly to perceive and reach up to the Divine ; but not yet sufficiently advanced on the road to realise that they must be born again of *water and of the spirit* before they can truly sense the higher spiritual harmonies. The waters of their present consciousness must be stirred by the spirit moving upon them.

This process is still far from the comprehension and experience of the ordinary Wagner disciple : but he is being led by the only road open to such as he, and will come to a knowledge of these higher and diviner strains some day ; strains replete with divine inspiration, divine love, divine *continence*, far above the din and confusion and the misleading earth phantoms which are so inextricably involved in Richard Wagner's music, and from which he is only at times set free. Even then, with a curious downward tendency, a sort of overwhelming earth gravitation, the ear is no sooner delighted by a few bars of heavenly harmony than the rush and crash and earth excitement start afresh, and his blindfolded devotees may say with unction, 'Ah ! that is the true Wagner ring after all ; the melodies are only a sop to throw to the poor old-fashioned school who cannot understand the divine grandeur of technical dissonance.'

There must always be a *racial*, as well as an individual, rate of progress, and spiritual progress must of necessity

colour art and science as well as the more purely 'religious' side of life, as it is called.

There have been many, many musicians far in advance of Wagner, as there have been many ardent music lovers far in advance of his present worshippers ; but he represents the racial stage of progress, and he ministers to the advanced racial manifestation of artistic perception in the only way in which it can be at present understood by the Race as distinguished from the Individual.

In this sense Wagner is an epoch-making man, and was ministering to the real, artistic needs of the race whilst chiefly thinking of his personal glorification.

His genius for selection and marvellous artistic and poetic '*flaire*' has given to the world these masterpieces which would otherwise have remained buried and useless. In all of them the two great truths are demonstrated : the finding of the true affinity (the completing of the Human Being into the true Image of God, which is his birthright), and the eternal struggle between the Lower and the Higher nature ; between the Dragon and the Deliverer ; between the God and the Brute in Man.

When musical dramatic art has arrived at depicting these eternal truths, rather than the mere fleeting, kaleidoscopic phantoms of earthly passion, intrigue, finesse, &c., *then* we have a distinct racial advance ; and therefore we would, in all love and truth, honour the instrument used for this purpose and speak of Wagner with respect, still holding fast to our God-given instincts with regard to his limitations, but with the sure and certain hope that he is already on the road to discover, and therefore to overcome, these limitations, and to sink his own personality and personal ambitions more and more in the Infinite Being of the Divine which comprehends his *true self*. Thus he will one day see his work in its true light, and rejoice with a great joy, full of humility and thanksgiving, that even upon earth, and whilst so blinded by its shadows, he was permitted, for the sake of advancing Humanity, 'to build far better than he knew.'

(To be continued.)

'STILL HUMAN OVER THERE.'

I was much interested in reading the article in 'LIGHT' of December 9th, on 'Still Human Over There,' and a little while afterwards I took up Mr. Thomas Lake Harris' poem of the 'Lyric of the Golden Age,' and as I read the following lines I was struck with the similarity of thought contained in both, as the following quotation will show :—

'There waited that mild Angel whom in youth
I loved and lost, and her celestial face
Dawned on me, beautiful in love and truth.
In one inspired beatified embrace
She clasped me, crying, "Now thou art my own,
For ever mine." And, as the flushing sea
Brightens beneath the sunshine, when the zone,
The crystal zone of her felicity,
Inspired me, first of all my blood grew still,
Heart, brain, and creeping nerves ; I was a star
Merged in the dawn-light. With a sudden thrill
Each sense, each faculty, did swift unbar
Its thousand-gated city, and I grew
As Heaven with myriad suns, all inward bright,
And gifted with swift powers, to live a new
Immortal life of infinite delight.'

"'Come home, come home," that voice of love divine
Addressed me, and methought my spirit sank
Into her inward life. In that pure shrine

I wakened, and my thirsting nature drank
Of love's immortal wine. For her pure veins
Through my own soul seemed flowing, and I knew
The nature of that life of life, that reigns

Where hearts are inter-blent, and bid adieu
To their divided self-hood, and are knit
In conjugal affection. She in me
And I in her seemed dwelling ; infinite

Grew our delight ; as shines the crystal sea,
With sunshine filled, shone her effulgent form,
Haloed with love's delight ; and far away
We floated.'

Again : —

'They told me it was beautiful to die,
And my deep heart re-echoed, "beautiful!"'

In my own case, if I had not strongly believed in *special human love* 'over there,' life *down here* would have

been a terrible puzzle and a *great misery*, but as it is, through 'the joy that is set before me,' and which even here I sometimes have glimpses of from 'over there,' life is filled with an ever-increasing joy. No suffering is hard to bear when one knows that 'joy, deep joy' is at the end; and in the strong assurance that God has not given to human hearts the deep capacity of *loving*, just to be wasted, the oft-times lonely heart can go on its way rejoicing while in its depths it sings to itself, 'I shall be loved again.' For many years I have gone on just trusting, just believing, that some day God would bring *my very own* to *me*. And now for about three years or more, sweet angel spirits have come to me and I hear low-toned heavenly music like fairy bells, or the music of a grand organ, accompanied with the sweet tones of a violin. And spirit voices say to my heart, 'Child, you *are* loved again, *deeply* loved'; then there comes around me a sweet atmosphere of love, and sometimes beautiful forms and flashes of light accompany these, while I breathe a gentle breath which brings health and strength to my natural body. Yet the breath seems at all times to be the Breath of the Holy Ghost. Only, one almost fears to write this, especially as the writer is conscious of being very far from holy, but only an ordinary human being trying to do her duty in 'the trivial round and common task.'

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SIR.—Man is oftentimes controlled by curious fancies under the influence of a dominant idea, the intensity of which blinds the common-sense and subjugates the will.

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Mental suggestion I cannot try, because unfortunate as the physicians of this country (South America) are behind the times, and do not trouble themselves about hypnotic suggestion, &c.

What else can I do?

I should be most grateful for advice from any of your readers.

A. D.

SOCIETY WORK.

SHEPHERD'S BUSH SPIRITUALISTS' SOCIETY, 73, BECKLO ROAD, W.—On Sunday last a very interesting lecture was given by Mr. G. E. Bishop on 'Spiritualism versus Dogmatism,' in which a contrast was drawn between the progressive, uplifting teachings of Spiritualism and the dogmatic theories.—P.

DUNDEE.—The 'Dundee Advertiser' recently gave a useful report of two able addresses by Mr. Jas. M. Stevens and Mr. Jas. Watson, who made effective replies to the allegation of the Rev. Dr. Campbell in a recent sermon that 'Spiritualism is a miserable superstition.' Mr. Stevens quoted the 'Note by the Way' which appeared in 'LIGHT' for December 2nd.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday next, December 24 at 11 a.m., a public circle will be held; at 3 p.m., children's Lyceum; and at 6.30 p.m., Mr. W. E. Long will deliver an address on 'Seers and Prophets.' The New Year's celebrations will be held on Sunday, December 31st. A W.A.N. Night circle will be held at 10 p.m.; and on Monday January 1st, at 8.30 p.m., a social evening party. Tickets 1s. each, from W. E. Long, 12, Lowth-road, Camberwell, S.E.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last, Mr. J. J. Vango gave a lecture on clairvoyant descriptions, which evoked great applause from the audience. On Sunday next, the 2nd inst., at 7 p.m., an address by the controls of Mr. J. J. Mo... when a crowded attendance is looked for. At 3 p.m., Lyceum. Circle every Thursday at 8 p.m., at 51, Bouvel road.—MISS JOHNSTON, Cor. Sec., 81, Dunsmure-road, N.W.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last a good meeting was held, when several friends gave their experiences in Spiritualism. On Tuesday, the 12th inst., through the kindness of a member of the Shepherd's Bush Society, tea was given to two hundred children in Battersea, who are members of the Lyceum and Band of Hope, and their friends. After Mr. Turner kindly gave a lantern lecture, which was much appreciated. On Sunday next, at 11.30 a.m., public discussion; at 3 p.m., Lyceum; at 7 p.m., the usual workers. Tuesday, at 6.30 p.m., Band of Hope. On Thursday, at 8 p.m., public circle. On Saturday, at 8.30 p.m., a social evening. A Calico Ball on Boxing Day, all friends welcome. Tickets 1s. each, from the secretary, H. Boddington, Bridge-road, Battersea.—YULE.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROAD, KENMURE-ROAD, MARE-STREET, N.E.—The address on Sunday last was given by the president, Mr. Kinsman, who urged upon inquirers the necessity for earnestness in conducting their investigations, and said that the persons forming the investigating circle would attract thereto spirits of a higher nature, showing that the higher the motives of the sit... the more helpful would be the results. Miss Gambrill gave a very clear and useful clairvoyance to several members of the audience and made an extremely favourable impression. The chairman, Mr. H. A. Gatter, assured Miss Gambrill that the Hackney Society would very much like to meet her more frequently in the future. This society is affiliated with the Spiritualists' National Federation. Sunday next, several speakers and soloists will participate in the proceedings. On Thursday, at 8 p.m., the members' meeting will be held at 226, Dalston-lane.—OSCAR HUI Secretary.

been a terrible puzzle and a *great misery*, but as it is, through 'the joy that is set before me,' and which even here I sometimes have glimpses of from 'over there,' life is filled with an ever-increasing joy. No suffering is hard to bear when one knows that 'joy, deep joy' is at the end ; and in the strong assurance that God has not given to human hearts the deep capacity of *loving*, just to be wasted, the oft-times lonely heart can go on its way rejoicing while in its depths it sings to itself, 'I shall be loved again.' For many years I have gone on just trusting, just believing, that some day God would bring *my very own* to *me*. And now for about three years or more, sweet angel spirits have come to me and I hear low-toned heavenly music like fairy bells, or the music of a grand organ, accompanied with the sweet tones of a violin. And spirit voices say to my heart, 'Child, you are loved again, deeply loved' ; then there comes around me a sweet atmosphere of love, and sometimes beautiful forms and flashes of light accompany these, while I breathe a gentle breath which brings health and strength to my natural body. Yet the breath seems at all times to be the Breath of the Holy Ghost. Only, one almost fears to write this, especially as the writer is conscious of being very far from holy, but only an ordinary human being trying to do her duty in 'the trivial round and common task.'

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CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday next, December 24th, at 11 a.m., a public circle will be held ; at 3 p.m., children's Lyceum ; and at 6.30 p.m., Mr. W. E. Long will deliver an address on 'Seers and Prophets.' The New Year's celebrations will be held on Sunday, December 31st. A Watch Night circle will be held at 10 p.m. ; and on Monday, January 1st, at 8.30 p.m., a social evening party. Tickets 1s. each, from W. E. Long, 12, Lowth-road, Camberwell, S.E.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last, Mr. J. J. Vango gave a long series of vivid clairvoyant descriptions, which evoked great applause from the audience. On Sunday next, the 24th inst., at 7 p.m., an address by the controls of Mr. J. J. Morse, when a crowded attendance is looked for. At 3 p.m., Lyceum. Circle every Thursday at 8 p.m., at 51, Bouverie-road.—MISS JOHNSTON, Cor. Sec., 81, Dunsmure-road, N.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last a good meeting was held, when several friends gave their experiences in Spiritualism. On Tuesday, the 12th inst., through the kindness of a member of the Shepherd's Bush Society, tea was given to two hundred children in Battersea, who are members of the Lyceum and Band of Hope, and their friends. After tea Mr. Turner kindly gave a lantern lecture, which was much appreciated. On Sunday next, at 11.30 a.m., public discussion ; at 3 p.m., Lyceum ; at 7 p.m., the usual workers. On Tuesday, at 6.30 p.m., Band of Hope. On Thursday, at 8 p.m., public circle. On Saturday, at 8.30 p.m., a social evening. A Calico Ball on Boxing Day, all friends welcome. Tickets 1s. each, from the secretary, H. Boddington, 99, Bridge-road.—YULE.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—The address on Sunday last was given by the president, Mr. Kinsman, who urged upon inquirers the necessity for earnestness in conducting their investigations, and said that the persons forming an investigating circle would attract thereto spirits of a like nature, showing that the higher the motives of the sitters the more helpful would be the results. Miss Gambrill then gave very clear and useful clairvoyance to several members of the audience and made an extremely favourable impression. The chairman, Mr. H. A. Gatter, assured Miss Gambrill that the Hackney Society would very much like to see her more frequently in the future. This society is now affiliated with the Spiritualists' National Federation. On Sunday next, several speakers and soloists will participate in the proceedings. On Thursday, at 8 p.m., the members' meeting will be held at 226, Dalston-lane.—OSCAR HUDSON, Secretary.