

Light:

A Journal of Psychical, Occult, and Mystical Research.

LIGHT ! MORE LIGHT !"—Goethe.

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

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NOTES BY THE WAY.

If we are going to do anything for the world on the higher reaches of intellectual and spiritual life, we must face and grapple with the problem of Theism, which deepens and darkens every day, on the old lines of crude Personality. There is some danger in it, but it has to be done, and we should be at once faithless and cowardly if we shirked the task. 'The immanent God' is a phrase that should be dear to the Spiritualist; and, in point of fact, we notice that just in proportion as the intellectual man becomes spiritual he naturally passes on into the spiritual sphere of Theism, where God is no longer a giant on a 'great white throne,' but the universal spirit, the cause of all life, the sustainer of all energy, the unseen ocean of being whose manifestations or emanations we and all things are.

A brilliant instance arrives in the person of the famous New York clergyman, the Rev. R. Heber Newton, who has lately become a fairly good Spiritualist. 'Mind' for July gives us a Discourse of his on 'The New Thought of the Christ,' the central idea of which is that incarnations of God are ceaseless in time and universal in space. There will be no trouble about 'The Incarnation' if people will only cease to limit it. The following paragraph is sharply to the point:—

The trouble with the old thought is that it will not fit into the conception of the Divine Being as we now know Him, revealed through the Universe, which is His manifestation. The Universe is all of a piece. As Dr. Francis Abbot writes: 'So far as modern investigations go they tend to prove that mind is everywhere; identical in kind, however varied in degree.' There is a fundamental spiritual identity, then, between man and the Universe, in point of essential nature. One and the same mind is present throughout the Universe—one and the same life throughout the Cosmos, in varying degrees. Through all the processes of the infinite order, there is the unfolding of this Life—increasing manifestation of this Mind. The Universe is an organism—the body of an indwelling Soul, or Spirit. It is God bodying himself—God incarnating or infleshing himself. Every form of life is an expression of the Divine Being—of that Holy Ghost, or Spirit, who is the Lord and giver of life. Creation is not a thing made by Him, but a life grown by Him; not a deed projected out of Him, but a thought springing within the Infinite Mind—a flashing forth of the Divine Being into the Cosmos. So that in every tree, in every bird, in every man, in ascending series and gradations, there is this indwelling Spirit, this omnipresent Life, this one Mind and Soul of the Cosmos or Universe.

This same number of 'Mind' contains a short Paper on 'Mental and Spiritual Healing,' by the Rev. Helen Van-Arderson. The conclusion takes us down to a very

deep truth concerning that which is so much talked about and so little known,—the spirit-self:—

This is a realm in the being of man that is impervious to all inharmony in whatever form, which in itself is the supreme calm of the Spirit, and which indeed corresponds to what the scientist, in his mathematical analysis of the solar systems and their movements, calls the 'centre of gravity.' 'It matters not how great may be the number of massive orbs threading their countless interlacing, curved paths in space,' says a recent scientific writer, 'there yet must be in every cosmic system one single point immovable.' So in the system of *man* there is that which is absolute in its perfection, unmoved forever amid the swirling, restless currents that sweep through mind and body. To become conscious of this Centre is to find the harmony which is health. He who can introduce to a patient this pool of Bethesda, whether by audible teaching or silent treatment, is the transmitter of the highest attenuation of the Power that heals.

We are not sorry to find that people in high places are awaking to the bad logic and the bad law of prosecuting second and third-rate palmists and letting the high-flyers go free. The Home Secretary is trying to draw a distinction between the practitioners who practise for fun and those who practise for fraud; or between those who believe in themselves and those who know they are impostors. He will fail. In order to work the thing out on those lines you would need an official thought reader, to discern motives: but that would be too comical for anything. No: we shall have to clean this 'crime' off the national slate, and leave palmists and fortune-tellers to have it out with their clients or their victims.

'The Morning Leader' humorously says:—

We have never been entirely able to understand the zeal which would persecute these gentry. It has a distinctly mediæval air about it. Men did not burn witches because they told lies, or deceived the public, but because they were in league with the Devil, bewitched cattle, and bedevilled children. It was a real fear that called in the civil arm. Nowadays we try to defend our prosecutions on the ground that these 'necromancers' practise 'fraud.' That is a very modern excuse. And what fraud after all can they practise? They give a performance, they supply a demand with a pleasing anachronism. It is perhaps an exotic taste, but to meet it is no more a 'fraud' than a novel or a play or an exhibition of legerdemain is a fraud. All of these are make-believes. They must have power to deceive in a thin and ghostly and temporary way, otherwise they are not good of their kind. No doubt the gallery hisses the villain in a melodrama as if he were 'real.' But no one on that account dreams of accusing the manager of fraud. If the clients of the necromancers choose to play at believing their oracle that surely is their own affair. It is a harmless enough game. There is of course a risk, as somebody suggested, that 'bishops' and others who are *ex-hypothesi* ignorant of this wicked world, may be led astray. That is an argument which points quite as much to the abolition of bishops as to the eradication of necromancers.

This is fairly good fun, but there is a serious side to it. These readers of hands and fortunes can be very much in earnest and very successful; and those who resort to them can be very much in earnest too. It is not all 'playing at believing'; but, for that very reason, it is not a proper subject for legislation.

A truly thoughtful Article in 'The Essex Telegraph' discusses 'The Great Conundrum' as a writer whom it criticises calls the After-Life. 'The Essex Telegraph' reminds us of 'Science Jottings' and Dr. Wilson. The thoughtfulness is the same, the style, the childlike ignorance, the very elementary wanting to know, the gravity and the vacant smile.

The writer of this article also pushes away the details of identity. He does not want them. Like Dr. Wilson, he wants information about the Unseen. He says that if this information had been forthcoming it 'would have made the ears of the whole world tingle.' Fiddlesticks! The whole world would have shrugged its shoulders and said: 'It is all very fine, but how do you know? Prove it!' Well, we are trying to prove it: and the best way to prove it is to prove that there are spirit people, that they can communicate with us, and that they can establish their identity. When all this is done it will be time enough to get from them information as to their mode of being and the details of their present life.

But, as we told Dr. Wilson, so we tell the 'Essex Telegraph,' that, for years, hundreds upon hundreds of trance-addresses *have* been given on the very subjects desired. The writings of Swedenborg contain scores of 'memorable relations' of 'things seen and heard.' Our Library and the pages of 'LIGHT,' and indeed of all our papers, old and new, are rich in 'disclosures' as to spirit-life. What has the world done? It has called us swindlers or dreamers, and rushed on after its ten per cent. Even in its saner and calmer moods, it has said, as 'The Essex Telegraph' says: 'It is in vain that we seek, by spiritualistic or other means, to lift the intervening veil.' People who think like that, and talk like that, never really look, and never truly seek.

'Echoes from Shadow-land,' by Agnes Procter (New York: The Alliance Publishing Company), must be taken as given. Miss Procter tells us, in an Introduction, that the 'poetic messages' were received clairaudiently 'from a source external to the writer, claiming to be the spirit of Adah Isaacs Menken.' We can readily believe it; and in that lies their chief interest. The 'messages' are sheer rhapsodies,—high-flown, tumultuous and sentimental in the highest degree: but, through all, there pulsates thought. When, however, these raptures try to run in harness, as metre and rhyme, the whole thing goes to pieces. It is only strong-looking when it conforms to no rule, and simply pours itself out.

In one of the shrewd papers that find their way to us from the United States we come across the following. It does not seem to quite know its own mind, but there is in it a blend of piety and prudence that makes it very piquant:—

Jest keep the heart a-beatin' warm,
Be kind to every feller;
Look for the rainbows in the storm,
But—carry yer umbreller!
Be brave to battle with the strife,
Be true when people doubt you;
Don't think that money's all in life,
But—carry some about you!
An' when it's time ter shuffle off,
An' you have done yer mission,
Just put yer trust in Providence,
An—call a good physician!

OUR DUTY TO OTHERS.—We ought to be so far indulgent and liberal as to overlook the offences of others when they show signs of true repentance; our duty should then be to relieve them from an uneasy sense of their former misconduct, so that they may lose sight of their disgrace and degradation, which can now only have the effect of discouraging them in their adherence to a more virtuous course of life.—CONFUCIUS.

THE COMPOUND LAW OF LIFE.

By JOHN E. PURDON, M.D.

(Continued from page 352.)

The theorems which I have sketched above are about to play a part in helping us to frame the guiding concepts of the future regarding the nature of spirit and matter, and, therefore, I call special attention to them, with the view of pointing out their typical significance. In our dealings with the universe around us we are outside the material Cosmos, and its time succession corresponds strictly with the actual and real succession of related events, which, succeeding one another as impressions in our mental field, form the substratum of our idea of time. The astronomer can regard the bodies of the planets which he marshals in such exact order as condensed into attracting points when he determines their orbital positions under the attraction of the sun and their respective velocities. But nowhere in Nature are we within matter, inside its very essence, so to say, except in the case of the protoplasm of our own organised bodies. Here the law of life is, that effect is directly proportional to the effort made to effect a designed result, and it is here that we find the strictest analogy to the law of the direct distance, as I proceed to show.

Standing on the surface of the earth, we can suppose the whole pull of the earth, which we oppose by our muscular tension, to be concentrated at the centre, so that if a hole were bored through the centre and a man jumped into it, mechanically speaking, he would oscillate backwards and forwards, passing through to the antipodes at the end of each half period. The law of attraction to the centre will correspond to one varying directly as the distance from that point, as each shell below the level will cease to attract. The time of oscillation will be independent of the point on the earth's radius from which the plunge takes place, if, like the explorer of the earth's mysteries in 'Etidorpha,' he make a leisurely descent to any required stratum; for the perfect inwardness of the law of the direct distance is that it is the law of isochronous vibration, from whatever distance from the centre of force the body starts to oscillate.

Now, I say, that we cannot suppose the psychological constants of our ideal man to remain the same, since his muscular consciousness, in terms of which his force-thoughts of external nature are correlated through the pressure sense, can no longer remain stable but must become dissociated under the changed conditions of time and space which determine the quantitative units for the adjustment of our automatic expenditure of energy to meet and measure the physical facts of our existence. The inherent contradictions that must arise from our being 'inside' and 'outside' 'matter,' when we have not the full subjective clue to the situation, account for much of the difficulty that we experience in endeavouring to picture the other world order in conscious terms. We may now pass from the ideal to the real.

All natural vibrations take place as if under forces varying directly as the distance from a centre. This is true of the hypothetical ether of space on the one side and of the hypothetical molecule of matter on the other, with the real, actual, vibrating fiddle string to practically illustrate the principle, as we pull it to one side, with greater or less force, from its position of equilibrium. The counterpart of this law of isochronous vibration must exist in the psychical and biological make-up of the living animal, so as to save it from mental chaos, and the state in which the one or the other law of time has dominance is that which determines what we call the external and the internal, the material or the ethereal, aspect of existence.

But there is one last theorem to be mentioned, which is, that a law of attraction, compounded of the inverse square and the direct distance conjointly, would also permit us to suppose that all its attracting stuff might be condensed at the centre, and these are the only laws that possess that property, viz., the inverse square, the direct distance, and a law compounded of the two.

In applying the analogies of gravitation to the life processes of our organisms, it is clear that we ought to chiefly

consider the action of our earth. It is only by a figure of speech that the distant suns and planets can affect us. But against the pull of the earth there is a constant struggle for existence going on, and that very struggle is a necessary factor in our external conscious realisation of the life process. A balloon is kept floating in the air, actually pushed up by the pull of gravitation acting through the medium of the air. It is the relative difference of arrangement of forces that produce such contrasted results as the fall of a stone and the rising of a balloon. Every soul that has lived upon this earth has used its material particles as agents of communication with other souls, who were actually using the same themselves, or who had already used them. It is, therefore, a more reasonable supposition that the larger spirit life, to which we are most immediately related, is connected with our earth, than that it is indiscriminately related to all the planets and suns scattered through space, or, on the other hand, that it bears no relation whatever to 'matter.'

If matter is spiritual in its essence it is not unreasonable to suppose that the man of the earth represents an aggregation of life elements of which each individualised life is a specialised exponent. The Earth Spirit as a unitary system appears to grow in knowledge with that of its subsystems. By entering that life we each of us realise our position in an order system whose specific value is at present hid from us, from the fact that our faculties supply us with no more than the crude, massive, undirected aspect of the rest of that life with which we can only inferentially trace our connection, though in perpetual contest with it to maintain our position.

This last theorem completes the symbolism that enables us to look upon living units as force points, if our new concepts will oblige us to do so. And similarly with the ether of space: whatever may be its complexity of constitution, as made up of, perhaps, even living units, we would be justified in confining our attention to that aspect of those existents which act upon us as we feel or perceive their influence subjectively, *i.e.*, as subject to the law of vibrations, the law of the direct distance, in contrast to and for the time replacing, that grosser and more external law of the pressure sense, the law of the inverse square, the law of fixed and formed matter in space of three dimensions, whose permanence and continuity are equated to and determined by the muscular consciousness.

But surely these laws, which are one and the same under different aspects to a particle of matter without and within the surface of a material sphere, are also one and the same under the different conditions of life manifestation! The potential energy of the universe from one point of view is derived from the separation of gravitating elements in all directions to the depths of infinite space, while the extreme opposite view would find it with coiled spring-like structure of an ethereal medium; the solemn truth being that the total energy of the universe never was in either extreme condition, which only stands for a concept of the reason in contrast to its vital counterpart.

The life of man is the epitome of the life of God, his Father in heaven, and the law of the inverse square, which early twenty years ago I declared to be the law of the one mind in nature, I now declare to have its supplement and transformed other in the law of the direct distance, the law of isochronous vibrations, whose period only depends upon the absolute force to the centre and not upon the distance from it.

The law of the conscious order of the universe is that of the historical order of certain changes which, integrated into the unity of a man, constitute a veritable creature, since the dynamical side of existence is not given in consciousness, and often plays strange tricks with it.

Each man is conscious of his own nervous affections, and the universe he sees without him is no doubt an exact copy of co-ordinated reality, but still only a copy in terms of himself. *Natura sana in corpore sano*, is, therefore, a physiological aphorism of the order of the unthinkable reality that underlies appearances. But as this underlying reality can never in itself become reduced to a state of confusion (to suppose so would be absurd), all confusion, subjective and objective, must result from the want of distinction

between different modes of considering natural objects, and, therefore, the greatest safeguard against such an evil is the recognition of the fact that such a cause of confusion actually exists in the two aspects of the same reality.

When, therefore, such an anomaly as the transfer of a living person from one part of space to another occurs, we must acknowledge that it is *our* certificate of his presence that has dissociated itself from certain space relations to the other mind-stuff content of our consciousness, in correspondence with the change occurring in *his* subjectivity, in his rendering of the unknown reality operating on him (be that the basis of passive matter or of active spirit, as the case may be), and not that any violation of the order of nature has occurred. The true theory of cognition certainly and absolutely declares this view to be correct. And so we see that when a man dominates what appears to us as his body, to such an extent as to establish a breach of continuity in the common claim of the race to the use of that body, as a means of holding spiritual intercourse with him, we can best account for that breach by the simple assumption that the ethereal aspect of the law of life has been in operation to the exclusion of the material as above expounded, the law of appearances being dominated by the dynamic law of spiritual reality. He, or a spiritual being in co-operation with him, has dominated that of which he possesses the original and of which we are only furnished with copies, namely, his living body, and, through the operation of the principle of reversibility, has permitted it to be included within the sphere of the larger life of which he partakes and made entirely subject to its vibratory law.

The thoughts put forward in this paper are not wild guesswork but have been growing on me for many years, suggested in the first place by the necessity of accounting for strange matters of fact that had come under my own observation, and, after due study and consideration, by the general theory of energy, which I saw must be the basis of any true metaphysical, as well as physical, theory for the reconciliation of apparent contradictions occurring within my field of consciousness. Science suggested principles and formulæ which held together naturally and only required enlargement to cover the extended subject matter offered by Spiritualism as a new department of natural philosophy. The data offered by mediums and the explanations given to account for them came under quite different categories, the former being invaluable while the latter were entirely worthless, since they never touched the only thing that could be of any use to those not subjectively conversant with the facts of mediumism, namely, the formal relations and quantitative values of the new experience.

The idea of regarding the soul as a life function which contained within itself the entire history of its own changes, actual and possible, was suggested by the general theory of dynamics. We already know that the body is a system of living units held together in a higher co-operative unity, which has the power of replacing by assimilation the material which it uses to establish continuity in time between its separate spiritual acts, by raising it to a higher level and so incorporating it into the spiritual organism; just as from the mere vital and physiological point of view it establishes the spatial continuity of the separate vital elements of the body. As this matter becomes vitalised, it is in a state to receive the stamp of the spiritual unity which contains the life history, and to be differentiated into the forces of the organism. Complexity should be no bar to the theoretical application of a principle which we know to be wide enough to cover all changes. This fact of raising to the spiritual plane in the particular case of digestion and assimilation of food matter, with its contained potential energy, is an indication of the more general case of raising the whole body to the spiritual plane by impressing upon it the index of spiritual homogeneity, an effect to be derived from the exaltation of the individual himself, or *ab extra*, from the transforming influence of a spiritual being. The pure mathematical theory of transformations is a safe and sure analogical guide for the establishment of this concept.

I trust it will be understood that when I say that protoplasm bears the index of the spirit I do not aim at materialising spirit, but that I regard protoplasm as the only

form in which spirit can present itself to us on the material plane, *i.e.*, that it is the only form under which we conscious beings can grasp the actual presence of spirit, and that it is this life stuff in one of its protean forms that is the basis of spiritual manifestations. It is our side of the great divide, but it contains the properties of beings on the other side, and that I have attempted to grasp in the conception of the compound law of life symbolised in the double law of attraction, inverse and direct.

The sooner we open our eyes to the fact that matter is a spiritual language, whereby all who make use of it are brought to the same level of inter-communication, the sooner will the mystery and contradiction not only of Spiritualism but also of the whole region of metaphysic, disappear. A limited number of ultimates are differentiated from the indefinite possibilities of combination of symbols of feeling, and these, by being common to all living beings, constitute the letters of the alphabet in which the life history of the universe, as well as of the individual, is written. This projects all spiritual beings who use the language of matter upon the same plane of existence, but the language of matter being a purely mathematical one is liable to transformation into other terms, the essential meaning being retained, though not the letter. This is no more than saying that the rigid conditions of communal projection being removed, the individualised spirit is free to express himself with an independent will, and on occasion to impress that will upon another as an independently acting cause. It would be impossible in such a paper as this to enter into any mathematical details, but I may state that I am in possession of a coherent formal system of great power and simplicity which is really the science of suggestion of Sir W. R. Hamilton, from whom I received the first indications of the method. More of this later.

The theory of energy applied to any system of mutually influencing parts, is not bound down to the treatment of forces of any special function of the distance from the centre. So long as the forces are directed to fixed centres at finite distances, and are functions of the distances, or when the forces are due to the mutual attractions or repulsions, and are functions of the distances between the attracting and repelling particles, there will be a force function from which the several forces can be got by differentiation.

Now the value of my central conception of regarding the soul as a characteristic function, from which the life details can be recovered in some unknown spiritual process, analogous to differentiation, turns on the fact that a point to point relationship can be shown to exist between all the elements of the organism from which its efficient forces are symbolically derivable. To meet this requirement, I will say that all possible permutations of a linear arrangement can be shown as roots of unity, and that each can be shown as a distribution of points in space, each projective reading of the same being the definite product of two given factors. This is perfectly general and is only limited by our powers of counting and arranging. A linear system of time points in a counted succession has thus a relational existence in a tri-dimensional form, the analogue of space. But a counted succession is the basis of a system of ordered difference, with reference to a standard regulative order, and hence is the foundation of memory and mental structure. The permutations of any standard order may therefore be regarded as roots of Ego. They are related to each other in groups and sub-groups having functional relations which are identical with regard to systems which they generate, and so, in their connected changes, from one set of positions in space to another, may be said to behave like pure mathematical machines.

Since sixteen things give over twenty billions of permutations it is easy to see how even a few elements may be used to symbolise all the changes of the universe, much less those of an individual life.

The symbolic machinery which serves to point out the nature of the connection of me, an individual spirit, with the whole of nature, physical and spiritual, must include all the relations that can possibly exist, familiar or unfamiliar, with other finite beings. The Law of Life includes them all.

The orderly reduction of all natural experience under one common principle is the best guarantee of the reality, sanity, and permanent individuality of each separate thinker.

I am now in a position to give my answer to the question with which I started: What is the difference between a living and a dead body?

A dead body, as composed of elements undergoing chemical change, implies a sensorial relationship existing between me and the general Cosmos, whereby a series of variable impressions are made upon me, the individualised spirit, by the partial expression of the nature spirit that lies before me. My spirit and the general spirit are in undisturbed relation and both subject to the law of externality. The reality that lies behind my sensorial experience is distributing the elements of our language for future readjustment, that may or may not concern me. The principle of reversibility being absent, the body no longer acts as a conservative system of forces, and so is not the instrument of a specialised unitary aggregation of spiritual elements, which, through its inherent vital power of replacing waste, can behave as a thinking machine and establish communications with similar unitary systems, and so build up the social organism, the highest manifested spiritual unity with which we are acquainted, and which, as the Church of God, may be said to manifest His presence on the earth.

Matter, being the language through which the finite spirit learns its lessons from the Infinite One, has done its work when it has helped to establish habits and mould character; then its loss need be no longer felt. We are born into the world to become subject to the law of externality; death is the irreversible process that supersedes the law of appearances.

One word in explanation of my position as a Spiritualist, before I conclude, will be in place. I have absolute conviction of the existence of at least one dear friend after his death, through the mediumship of Miss Katie Cook. My wife's father, whom Miss Cook met once before his death for a short time, gave my wife and myself such unmistakable proofs of his identity that I know he was as much alive as we were at the time of our conversation, through the aid of raps. The whole affair was so absolutely real that it was like talking to him by means of raps from the next room. I had the choice of believing that he was a living man, or that I myself was the agent of unlimited power and knowledge, and that I was weaving a lying romance for my own delusion. As he was the best and most holy man in his life and conduct that I ever knew, he had nothing to do with the manifestation but to speak the truth for the guidance of his daughter and myself. My wife asked him: 'Have you seen Jesus Christ?'—and the wonderful answer was: 'No; but I live in that hope.' As the last words of the dying man in my wife's hearing were: 'My Lord and Master Jesus Christ!' the marvellous pertinence of the answer to her question put a stamp of truth and reality upon it that fully confirmed the value of all his other sayings. The man had an individuality that could not be mistaken, and, therefore, I know that he was living at that time, and that it was not the dream rehash of some former conversation that was served up to our expectant attention and accepted by our heated imagination. His elder daughter had previously made several appearances according to a promise made before her death. These are some of the reasons why I regard Spiritualism as calling for a more extended interpretation of the word *life*. The change of relative conditions involves us, that remain subject to the forms of matter and consciousness, as well as those who do not think any longer so completely confined to the same modes.

THE LAWS OF LIFE.—It is easy to dwell in the thought that you have more power over yourself than any man can have over you, for the laws of life are stronger than any perversion of them. The laws of life provide for and maintain every man's freedom to choose what he will, and when he asserts that right all the forces of life co-operate with him. If we believe more in the power of life to work in its true order than in its perverted condition, we are protected and safe.—'Suggestive Therapeutics.'

THE BETTER WAY.

A great change for the better would take place in the thoughts and feelings of most of us if we could always credit other people with sincerity, and think of them patiently and kindly, even when they oppose us, remembering that we differ from them equally as much as they differ from us. The 'Light of Truth' recently put the matter very pointedly thus :—

'If we could once become imbued with the truth that collective bodies of men and women who differ from us are really trying to conform to the best light they have, we would be saved much trouble. The Spiritualist assumes, at any rate, to be upon a higher plane of thought than his orthodox or materialistic fellows. The logic of the situation then is, that he should seek to show them the better way and not impute to them motives of wrong-doing. We ought to remember that beings higher than ourselves bend to our weaknesses in thought. This being so, we ought to treat our less fortunate fellow-beings with like consideration.

'Men in the aggregate think as they feel. It is folly to look for perfection and wicked to judge unkindly. We must improve men's feelings before we can change their thought channels. The sympathies rather than the intellect must be aroused, and we cannot move men's souls by an analysis of the differential calculus. We cannot nourish the heart with stones. We cannot reach the soul with a dissertation on transcendental metaphysics. These appeal to the cold peaks of intellectualism that stand out from the quivering, reaching, growing masses of humanity like the barren, lonely mountains of Terra del Fuego.

'Sympathy and kindness are needed now more than ever, and a united co-operative movement among the few who can sympathise with and not condemn the misfortunes and weaknesses of their fellows. If we cannot correct evil, we ought not at least to parade it to the detriment of the good. If we are to be Spiritualists we must do the things which are of the spirit ; we must be possessed of the ideas of the spirit.'

How difficult it is to refrain from thinking and saying unkind, hasty, and ungenerous things about others ! It is a common experience to catch one's self expressing condemnatory opinions, and to regret their utterance, but it is impossible to recall them. There was much wisdom in the advice given by a father to his son : 'Think twice before you speak once. If you cannot say anything good of another, say nothing at all.'

The following lines by J. S. Pattinson are sadly too true :—

'We do, and then we repent,
We say, and at once regret,
But the deed is done,
And the word has gone,
And in vain do we pray, forget.

A tone, and the heart turns sick,
A touch, and the hand grows cold,
For a hope has fled,
Or a wish is dead,
Or a love is left untold.

A breath, a glance, or a sigh,
And the soul shrinks back in pain,
And the golden gleam
Of the spirit's dream,
Is never the same again.'

It is pathetic and distressing that such things should be. We look to the life after death to remedy these mistakes, to reunite sundered friends, to clear away misapprehensions and bring hearts together in love once more. But why wait until then ? Why let love grow cold, and precious hours, in which reconciliation might take place, pass in bitter estrangement ? Cannot forbearance, forgiveness, and love break down barriers in *this* world ? Must one die before he can grow soft and yielding ? Let the dead past bury its dead. There is not one of us but has erred and has need of forgiveness. Do not let us grow hard and isolated. 'Shut no one out of your heart' is good advice which embodies a duty devolving upon us all if we would act wisely and righteously. 'Forgive as you hope to be forgiven' is as necessary now as it was two thousand years ago.

'The kindest and the happiest pair
Will have occasion to forbear,
And something every day they live
To pity and perhaps forgive.'

That is true, not only between man and wife, but between friends and comrades. We can none of us afford to have estrangements, to make foes, or to close our hearts against the claims of those who, though temporarily estranged, still yearn to 'make it up' and would meet us half-way. We cannot nurse the recollection of slight or injury without doing ourselves hurt and lowering our spiritual tone. *This* world is the place, and *now* is the time, in which to be reconciled. 'Leave thy gift upon the altar, first be reconciled to thy brother' and then, unitedly, you can praise God with glad hearts. Forget the small wrong but remember the many happy services of fellowship, and, as wayfarers to the same goal, strike hands again and proceed as loving comrades acting out the principles of love.

IS A SPIRITUALIST CHURCH NEEDED ?

Your correspondent 'Verax' seems to be losing heart. He is just realising what an amount of apathy exists amongst those calling themselves Spiritualists. If he has had any experience in societary work he will have realised how many there are who are prepared to 'let those work who will work' and roundly abuse them for their pains.

Perhaps those to whom our friend appeals are equally apathetic. I hope such may not be the case.

But to the question—'Is a Spiritual Church needed ?' I say emphatically, Yes ! such a church as 'Verax' indicates is the cry of the hour. Many a one, like myself, is longing and yearning for that peace and spiritual upbuilding which a meeting devoid of all strife and contention would be calculated to supply.

It is perhaps bold in me to state that in my opinion the methods used by our spiritual societies generally to propagate Spiritualism, do not tend to make of us Spiritualists but rather *Spiritists*, and we go forth from our meetings not spiritualised, but rather feeling that a good set-to with an opponent would please us better than anything else. I am not inclined to say anything against those who stand up for what they believe to be the right, but there is a something which is seen in the life of a true Spiritualist which does not find any place in a continual battle of words with those who are yet strangers to spiritual philosophy. It is not the noisy Spiritist who makes the deeper impression ; but the silent worker is the one whose power is felt. And it is this latter class to whom the work of propagandist societies becomes wearying and unsatisfying.

I think all will allow that the average Spiritualist society is not noted for any form of reverence in its meetings ; hence those who are at all spiritually minded do not feel any pleasure in taking part therein. Many, I know, absent themselves for this one solitary reason. Nor can we wonder that such should be the case when we come to think of the conditions under which the work is carried on.

The best of the rooms employed are almost always out of the society's hands when they leave on a Sunday night until the following Sunday. In the meantime they are used for all sorts of purposes, in some cases the reverse of spiritual. If for this reason only, there is a strong argument for the provision of a spiritual church which would be devoted entirely to spiritual work.

There is so much in what 'Verax' has said which commends itself to me that I should like to ask *all* who are interested in the matter to read it carefully through again and again, and then to make a move towards the attainment of the object sought. And may I suggest that all interested in the new movement should write on a postcard some such words as these : 'I am in sympathy with the proposal to establish a spiritual church on the lines of your letter to 'LIGHT' of June 30th, 1900,' with signature and address, and send it to 'Verax,' care of the Editor of 'LIGHT,' who I feel sure would have pleasure in thus helping forward so good a work.

J. CLARKE.

115, Robin Hood's-chase,
Nottingham.

THE man who never makes mistakes and enemies never makes anything.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, AUGUST 4th, 1900.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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OUR POOR RELATIONS.

An exceedingly clever Paper in 'The Humane Review,' by J. Howard Moore, presents a brilliant, pathetic, and witty plea for 'The Psychical Kinship of Man and the other Animals.' These poor relations of ours, to whom we have always egotistically given the name of 'The lower animals,' are here championed in a way that ought to make every one of them love him,—and would, if they were all readers of this wholesome Review. We are not at all sure that we go all the way with this very attractive writer, but we are quite sure that we are glad to see every word he has written. It will all bear thinking about, and it will compel thought, and this is precisely what we need. There are no closed questions: but everywhere we want the open door and thought.

Anyway, the arrogant conceit of the human animal does want taking down, if only to curb him in his masterful rapacity; and Mr. Moore does the business very remorselessly, and yet very winsomely. We propose to follow his lead, to give a summary of his argument and, where we can, to use his inimitable phrasing.

Account for it as we may, man has certainly obeyed at least one divine command,—to go in and subdue the earth, and have dominion over the fowl of the air and the fish of the sea, over the cattle, and over whatsoever moveth upon the face of the earth (Genesis i). One almost suspects him of composing that command. He has, at any rate, lived up to it. According to his own theory of life, he 'has had great difficulty, many times in the history of the world, in escaping the divine.' But, according to remorseless science, he has only recently 'and after great labour and uncertainty, abandoned his tail and his all-fours.' And yet he has never ceased to swagger, and to claim the rights of ownership over the poor relations who gave him birth.

Even the Book of Genesis admits that 'the lower animals' were made first. They are the oldest families, any way. But science assures us that to them we, of the lordly race, owe everything. They housed and suckled, educated and nurtured us; and, to tell the truth, we have forgotten much that would now be enormously useful to us: and not all our requirements since we set up as the lords of creation have been improvements. 'The human soul is the blossom, not the beginning of psychic evolution.' There were beautiful soul-developments before man crunched his way through the jungle. 'Mother-love compassionate infancy' long before a human babe looked up

into a savage mother's face. 'The frogs and the birds had been singing love-songs a thousand generations and more, before the first anxious amoroso kneeled in dulcet descant to a heribbioned Venus. There was wonder in the woods and in the wild heart of the fastnesses before there were wailings in synagogues and genuflections about altar piles': and mate pleased mate with gaudy personal colours and nest-decorations long before the savage painted his body and adorned his den with scalps. Really, 'the lower creatures' belong to the best and oldest families after all!

All this humiliating knowledge came with Darwin; and now we know that 'man is not a fallen god, but a promoted reptile.' The oppressed animals around him are 'not conveniences but cousins.' 'Instead of stretching away to the stars, man's pedigree slinks down into the sea.' 'Frightful antithesis! Instead of elysian gardens and romance and the pomp and circumstance of heaven,—the slime.' And so man has been found out. We have traced him home. We know his poor old father and mother, and have seen the shed from which he crept, to be the owner of thrones and churches, Bibles and gin-palaces, sacraments and Maxim guns.

We said just now that man has forgotten much that he learnt in his old home, and, to this day, we can see the difference. Mr. Moore is fond of pointing that out, and not to man's advantage. 'Man is not,' he says, 'the surpassingly pre-eminent individual he so actively represents himself to be. In many particulars he is excelled, and excelled seriously, by those whom he calls lower. The locomotion of the bird—aerial locomotion—is far superior in ease and expedition to the shuffling locomotion of man. The horse has a sense which guides it through darkness in which human eyes are blind; and a cat will take the kink out of tangled directions in a manner that dumb-founds science.' Indeed, in some respects, Mr. Moore maintains that man is the lowest in the animal kingdom. Certainly he is the only animal that gets drunk, but it is hardly fair to count that; other animals not having the chance. He is the only animal who kills for the mere sake of killing, says Mr. Moore. 'The indiscriminate massacre of defenceless victims by armed and organised packs, just for pastime, is beyond characterisation. The human species is the only species of animals that plunges to such depths of atrocity.' Also, it is only in the human species that we find millionaires. 'Let us be honest,' cries Mr. Moore; 'honour to whom honour is due!'

For us, however, the chief interest in this brilliant Paper centres in the propositions that there is 'psychical kinship' between man and other animals; and that the 'non-human peoples' have souls. To prove that, says Mr. Moore, it is only necessary to associate with them. They are 'not the metallic and soulless lot of fixtures they are vulgarly supposed to be. They are just as real living beings, with just as precious nerves, and just as genuine feelings, rights, heart-aches, capabilities and waywardnesses, as we ourselves. They are our kith and kindred.' 'The line of demarcation between reason and instinct is a mezzotint.' 'Sir Isaac Newton took to philosophy and Ole Bull to music, not less inevitably than the duck to water or the hound to hunting.'

All this may be admitted, and yet it may not necessarily follow that the writer of the Book of Ecclesiastes was correct when he said: 'That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again.'

'The ancient gulf, scooped by human conceit between man and the other animals, has been effectually and for

ever sewed up,' says Mr. Moore. 'Evolution teaches, if it teaches anything, the psychological kinship of the sentient world. Man is simply one of a series.' Quite true; but as to a persistence of conscious personal life beyond what we call 'death,' it is and must remain an open question whether the personality of the human is not necessary in order to attain it. We do not know; but, if we are destined to meet our poor relations on the other side, we shall be glad indeed to see them there.

SOME RECENT EPISODES.

BY 'AN OLD CORRESPONDENT.'

II.

Early in June last a near relative of ours was suddenly stricken with spinal derangement, loss of memory, and other symptoms of serious cerebral trouble, including disordered vision. Before we had time to ask our earthly medical attendant to visit the patient, the clairvoyante was controlled by the ex-Lancashire doctor so often before mentioned by me in these columns, who penned me a message (in his usual caligraphy) extending to three pages of notepaper, in which he explained (1) that the disordered vision was due entirely to liver trouble (with which the patient had never before been afflicted), and he then suggested remedies for this. (2) With regard to the cerebral and spinal trouble, which was most serious, he informed me these were the results of an attack of cerebral congestion with which my relative had been afflicted three years ago, and which had, to a modified extent, returned. Instant change of air and scene was ordered and obtained. In addition he ordered rubbing of the spinal cord with a mixture of cod liver oil and some drops of tincture of myrrh, and as the appetite was very uncertain, and the patient losing flesh rapidly, the control requested me to write to a certain address in the city for a new and valuable supply of 'condensed food,' a product which, he informed me, was easily assimilated and most valuable in restoring waste. Although the City Directory is always accessible to me, and though I had never heard of this specific before, the address of the firm was not even looked up because I had perfect confidence in the accuracy of the message; and I at once wrote the firm named to the address given, and in reply was informed that the specific could be had at the price of 5s. per bottle. Since that time the patient has taken the specific daily, and with much benefit to digestion and general health, and will continue to do so. Later on, as the invalid suffered from insomnia the spirit doctor again controlled the medium and told me to write to another city firm of chemists for a specific for this particularly distressing malady, which I did, and duly received it, and again the patient derived most excellent results from its use; being now (July 21st) able to have sound natural sleep without any hypnotic medicine. Again, for a third time, the clairvoyante was controlled by the spirit doctor, who informed me that the disordered vision had created a great strain on the eyes, and ordered me at once to obtain a certain kind of blue spectacles which I could purchase at either of three shops named by him. The directions were again complied with, the spectacles got, and at the date of writing the eyes are nearly in as good condition as ever. These three written messages are all in the same caligraphy, which for twelve years past has never varied; are full of medical terminology; and clearly denote that they have been penned by a physician.

During the course of the illness the clairvoyante informed me that Dr. A. M., who had been our medical attendant for sixteen years, and who passed on twelve years ago, had come to her and said, as he knew the patient so well when in earth-life, he was going to give me his views on the subject, and accordingly he did so in a letter of two closely-written pages. The internal evidence of identity was overwhelming; but more than that, the earthly script, and particularly the signature, were reproduced. This has happened as regards this particular communicator at least six times, and this last communication leaves not the faintest shadow

of doubt in my mind as to Dr. M.'s spirit identity and personality. I may also mention that Dr. M. partially materialised to me at a séance I had with Mrs. Titford in the house of a medical friend about five years ago, and on that occasion Mrs. Titford's little control 'Harry' (who had, of course, never known of his existence on earth) duly announced Dr. M. as being about to try and come. Although he failed to appear completely, enough of the face, and particularly the bushy beard and moustache, were shown to make me convinced the effort was genuine, and nearly successful. Again, at a séance I had with Mrs. Titford three years ago, on my return from a walking tour in the Peak of Derbyshire, Dr. M. was then stated by 'Harry' to be present, and gave me this message: 'Don't try and walk so far, as you will be the worse of it.' This was very convincing, for, about a week previously, in walking from Buxton to Dovedale by the village of Hartington and through Beresford Dale, my son and self had got on the wrong side of the River Dove, and were compelled to walk many miles without a path of any kind before we could extricate ourselves, with the result that we had, from sheer fatigue, to hire a conveyance to take us home, and both of us suffered greatly from fatigue for some days thereafter.

The episodes now given are sent solely with a view of demonstrating how messages automatically written so clearly demonstrate spirit return, and often give wise and efficacious counsel from the other side. As I said at the outset, the earthly script is rarely reproduced in messages, and therefore its recurrence, in the case of Dr. M., makes his communications of great value to me as giving such abundant evidence of identity; while as for the counsel and advice of the ex-Lancashire doctor, so often vouchsafed to us on previous occasions, we can only say it is a source of much comfort and gratification to us all to be so sedulously watched over and guarded by such a benevolent and lofty spiritual guide and adviser.

The two specifics referred to in the preceding article we herewith sent to the Editor of 'LIGHT' for the information of anyone interested in the subject.

(To be concluded.)

MR. F. W. H. MYERS' SPIRITUALISM.

The influence of the conviction, which Mr. Myers has realised, of the continued conscious existence of the 'departed' can, it seems to us, be easily detected in the following passages of his recent address to the Society for Psychical Research, which are all good Spiritualism and as such are welcome:—

'Not, then, with tears and lamentations should we think of the blessed dead. Rather we should rejoice with them in their enfranchisement, and know that they are still minded to keep us as sharers in their joy. It is they, not we, who are working now; they are more ready to hear than we to pray; they guide us as with a cloudy pillar but it is kindling into steadfast fire.

'Nay, it may be that our response, our devotion, is a needful element in their ascending joy; and God may have provided some better thing for us, that they without us should not be made perfect; *ut non sine nobis consummarentur.*

'To most of my hearers I doubt not that this forecast of a coming co-operation between incarnate and discarnate spirits will have seemed speculative and premature. My defence is that I believe that upon our own attitude towards these nascent communications their progress and development depend, so that we cannot too soon direct serious attention to the high responsibilities opening on our view. . . . One point is clear; and on that it is already urgently necessary to insist. We must maintain, in old theological language, that *the intellectual virtues have now become necessary to salvation.* Curiosity, candour, care—these are the intellectual virtues; disinterested curiosity, unselfish candour, unremitting care. These virtues have grown up outside the ecclesiastical pale; science, not religion, has fostered them—nay, religion has held them scarcely consistent with that pious spirit which hopes to learn by humility and obedience the secrets of an unseen world. Here surely our new ideals suggest not opposition but fusion. To us as truly as to monk or anchorite the spiritual world is an intimate, an interpenetrating, reality. But its very reality suggests the need of analysis, the risk of misinterpretation; the very fact that we have outgrown our sacerdotal swaddling-clothes bids us learn to walk warily among pitfalls which call for all the precautions which systematic reason can devise.'

FLAMMARION AND LIGHTNING.

THE VIBRATORY HYPOTHESIS.

DISINTEGRATION OF DEAD BODIES.

I did not expect to say anything about the controversy concerning the statement on pp. 48-49 of Flammarion's book, 'The Unknown,' as the distinguished author is quite capable of taking care of himself, and, doubtless, lays no stress on the discussion. But as Mr. Desmond G. FitzGerald, in your issue for June 23rd, again returns to his attack, will you give brief space to the following, as I am also an electrician, as well as the writer referred to:—

Such cases as Flammarion cites are not at all uncommon. He cites three instances; one of a man struck by lightning in an open field, no harm being done except that his shoes were torn off and flung twenty yards away, and that every one of the nails was pulled from the soles; another, of a young lady who was stripped of her clothing, leaving her naked on the ground, with her clothes hanging on a tree; and the third of a labourer at breakfast, who, after being struck by lightning, remained dead in the same position, and, when touched, crumbled to ashes, his clothes not being burned. This last is what Mr. FitzGerald compares, in the matter of incredibility, with the 'explosion' of 16lb. of gunpowder in a china shop without damage to its frail contents.

He gives the time consumed at less than one-millionth of a second, in which some 'eight gallons of water were evaporated,' and some other things also occurred. There is no occasion for imagining that any gallons of water were 'evaporated.' The action of a powerful current of electricity is to disassociate the chemical elements of water, but not to evaporate it into steam or vapour. The very internal tension of water would prevent such evaporation in the short space of time mentioned by Mr. FitzGerald.

But Flammarion does not say that the man was killed by a flash of lightning, such as Mr. FitzGerald refers to as occupying less than a millionth of a second. M. Flammarion merely says the man was killed by lightning; Mr. FitzGerald supplies the time occupied, which leads me to suppose that he knows nothing about what is called ball-lightning or globular lightning. If he chokes on M. Flammarion's statement he must certainly be able to explain this most surprising phenomenon in which a ball of electricity, four inches, a foot, or larger, in diameter, slowly rolls along, fiery, emitting sparks, bumps its way down a staircase, rolls across floors or along the road, turns aside to avoid obstacles, climbs trees slowly, and then, when touched, explodes with a force incalculably greater than an ordinary flash of lightning. Before he attempts to discredit alleged facts on the score of their absurdity, let him first determine what are the limits within which electricity operates, and its *modus operandi*.

Such cases as M. Flammarion mentions are not at all solitary. In Le Labourer's 'History of Charles VI.,' it is stated that a young man was killed by lightning which penetrated through a small window in the apartment of the Dauphin, and that the electric fluid appeared to have consumed the whole inside of the body, leaving nothing but the skin, which was, however, as black as coal.

Dr. Mitié mentions a woman killed by lightning in 1773, in which the body suddenly became a gelatinous mass, 'the bones having been fluidified by some incredible chemical action and to such an extent that there seemed to be none in her limbs.'

Another case is mentioned by Honorius, in which, in 1718, a number of sheep were killed by lightning, and the bones were exploded within the bodies, so that when attempted to be used as 'butcher's meat' they were uneatable on account of the fragments of bone scattered all through the flesh. In 1838 a similar case occurred, in Nimeguen, some bullocks being killed by lightning; the bones were found exploded into a thousand pieces, 'as if the marrow had acted as a fulminating powder.'

There is nothing at all incredible in the statement of M. Flammarion, and a little study of the above cases will

show the *rationale*. If the lightning passes through the marrow as a conductor, it may explode the bones; if it passes through bones, marrow and surrounding tissues, it may gelatinise them; if it passes through the whole interior it may instantaneously decompose them, leaving the mineral constituents behind, and the gases suddenly blown out through the clothing or the skin, without leaving time enough to ignite or consume these outer textures. The ozone which marks the passage of an electric current is always the result of electrolytic change, and not of heat; the heat of a flash of lightning is a mere concomitant of the blow and friction.

As for the instantaneous passage of large quantities of gases through the skin or clothing, that is perfectly simple. The skin is a mere network, so that we physicians now, by electric cataphoresis, with a slight current, drive medicines in through the unabraded cuticle with the greatest rapidity, and without any apparent resistance. All that is necessary is that the particles be fine enough to go through the network of the skin; and Mr. FitzGerald is altogether mistaken in supposing that the gases of decomposition are at all analogous in their operation to the steam into which he imagines the eight gallons of water to have been converted before it could escape. Before the body thought of getting up steam the whole composite structure had been resolved into its ultimate chemical elements, and the gases had passed out with the same ease with which they would have passed through a vacuum.

A man may be an expert practical electrician without understanding anything at all about actual electricity, just as a man may be a capital photographer without knowing anything at all about the cause, or physical basis, or phenomena, of light. Flammarion, however, knows enough to know both.

In conclusion, permit me to speak in protest against the wave of the 'vibration' theory which seems surging through the columns of 'LIGHT.' I had hoped to write you a short paper on this subject, but I want to take occasion now to comfort those who may have become bewildered by the onrush of this new fad of material 'vibrations.' It is pure assumption and hypothesis, and has no actual basis of fact. Until the attraction of gravitation has become resolvable into vibrations, we know that the great dominating force of the universe, instantaneous at all distances, perpetual in time, and operating among the most distant multiple stars, is not due to vibrations, and cannot be. The 'ether' on which your writers fall back so freely and comfortably affords not one scintilla of evidence in favour of vibrations as applicable, or necessary, to thought-transference, but, when carefully examined, quite the reverse. It is a mere fad, and will have its vogue, but it is as rank and gratuitous materialism as Huxley or John Stuart Mill ever advocated and broke down upon.

As regards gravitation, this is concededly fundamental with phenomena. We know of the luminiferous ether, and that, to give it its proper rapidity of response, as calculated by Sir John Herschel, it must have a density corresponding to a pressure of 18 billions of pounds to the square inch. Under this tension it will transmit undulations with a speed of 186,000 miles per second, just as with the atmosphere, at its ordinary temperature and pressure, it will transmit undulations 1,152 feet per second.

Light has this velocity of 186,000 miles per second, and is a phenomenon of the ether. Heat has the same velocity, and Clerk Maxwell proved that electricity had this rate also. Hence all these are functions of the ether.

Now it requires $8\frac{1}{4}$ minutes for the light to pass between the sun and the earth, so that a wave of light from the sun would strike the earth in rear of its aim by the space passed over in the earth's orbit during $8\frac{1}{4}$ minutes.

With light this does not matter much, but if gravity acted in this way our whole solar system would long ago 'have disappeared from history.'

If gravity were transmitted by an ether, having a transmission rate eight times that of our luminiferous ether, there would be a 'gravity' aberration sufficient to show, in a single year, the acceleration of the earth's orbital velocity. We know, however, that the day is not one-hundredth of a second shorter than it was 2,000 years ago; so that the

attractive force must have a velocity at least fifty million times that of light, according to Arago.

It is obvious that, if gravity travelled through the same ether even twice as fast as light and electricity, it could not be a function of the *same* ether, so that we must predicate a different ether for gravity, having at least five million times the density of our luminiferous ether; and the difficulty is that no predicable ether will satisfy the condition, among others, that one gravitable body does not screen another, when interposed between two others.

Until carefully examined this vibratory hypothesis of 'life and mind' seems wonderfully catchy to those who look at nature about six inches beneath the surface, but there is no more possibility of contact between mind and '*natter in vibration*,' than there was between mind and matter in the old brutal hypothesis that 'the brain secretes thought as the liver secretes bile,' now long exploded. If these vibrationists were to study the profounder depths of biology, even as now presented, they would see that the problem is not one of transmission, but of generation, and that 'vibration,' material,—or ethereal vibration, which is the same thing,—does not touch the essence of the matter at all. And as for transmission, we will not require an ether for that until we have demonstrated that gravitation requires an ether, or, at all events, that it can be interpreted by an ether. So far, it cannot. Biologists and psychologists now want to lay their whole stress on facts, facts, facts; the remainder will take care of itself.

And now one word more of a subject on which several letters have been sent you. The question was asked, Why does a recently dead body not pass into decomposition as rapidly as a similar mass of other organic matter under the same conditions? The answer relates to the matter of the biological basis of living bodies. The body as a whole is a machine, and has what Professor Baldwin calls its *character*, a definite individuality. But this is built up of other lesser machines, grouped together and composed of living entities; and each of these, again, of smaller machines, down to the individual cells, with their wonderful complexity and organisation. When the body dies, these smaller machines continue to run out their stock in hand, and even take raw material and build it in, until, finding no head and no management, they, too, finally succumb. Everybody knows how a 'snake's tail continues to wriggle till sun-down,' and how skinned eels squirm in the pan. It is as though a great iron-mine, with its outside plant and underground workings, were suddenly swept by an explosion or tornado, destroying everything alive at the surface. The miners beneath would still go on blasting and digging until, the supplies breaking up, and the air growing foul from destruction of the ventilators, they too, drift by drift and man by man, would drop off into starvation or suffocation and death. While this process goes on decomposition, mere chemical decomposition, does not begin, and this state may last for hours, for days, or for weeks. I. W. HEYSINGER, M.A., M.D.

Philadelphia, Pa., U.S., July 4th, 1900.

A 'TEST' INCIDENT.

Among the public test mediums in America, such as John Slater, who visited England several years ago, Miss Maggie Gaule has been very successful in giving satisfactory evidences of spirit presence to large numbers of people. The following testimony to her powers as a medium appeared in a recent issue of the 'Light of Truth':—

'I had heard of Maggie Gaule, a Baltimore seeress,' writes Henry Ridgely Evans, of the Bureau of Education and author of 'Hours with the Ghosts,' 'so I decided to take a trip over there, prepared to subject her to a rigid test. Three years before, a relative of mine had died of cancer of the throat. He was a retired army officer who had reddish hair and beard. He was tall and of military bearing. Miss Gaule sat in an armchair, and presently said:—

"You wish messages from the dead. One moment—let me think."

'After passing her hand over her forehead, and remaining for a while in deep thought, she said:

"I see standing behind you a tall, large man, with reddish hair and beard. He is in the uniform of an officer—I don't know whether of the army or of the navy. He points to his throat, and says he died of throat trouble. He looks at you, saying, 'Mary—how is Mary?'"

"He was a great friend of my mother, whose name is Mary. He was in the habit of asking me 'How is Mary?' whenever I saw him. I had almost forgotten this particular habit."

CONVERSION OF A SCEPTIC.

By WALTER W. WALL, FELLOW OF THE INSTITUTE OF JOURNALISTS.

Thinking that my strange and, to me, at least, really wonderful experiences would be interesting to many of your readers, especially to those who, like myself, are investigating the phenomena of Spiritualism, I hope you will find space for the following observations.

Like a great number of people who are conscious of their supreme intelligence and who disdainfully look down upon those poor, misguided individuals who are attracted by phenomena savouring of superstition, I had heard that there were extraordinary persons in this enlightened country of ours who called themselves Spiritualists. All that I really knew about these people was that their ignorance and foolishness went to such lengths that they actually believed in ghosts; and being convinced that they were victims of hysteria and hallucination and unstrung nerves, I never thought it worth while to trouble my head about them, for such lunatics could never seriously impede the intellectual progress of the race and the age. But in the space of eight months I have so far climbed down from haughty tolerance as to regard the movement called Spiritualism with the profoundest admiration and to look upon the earnest believers in it, the sincere ones and not the hypocrites, as the pioneers of the truest religion the world has yet known, and, what is more, of a religion that is destined, in my humble opinion, eventually to conquer mankind. My inquiries into it during the past eight months have astounded me, and to-day I am thankful that the purest chance led me to its investigation, for I firmly believe that instead of leading us back into the gross darkness of superstition, it is the path that leads the straightest and the surest to truth itself. I may also say that I had heard that Sir William Crookes, one of the foremost scientists of the day—a scientist, mind you, not a poetical dreamer—was a believer in this Spiritualism, and I could not for the life of me understand it, and I could only conclude that, in spite of his eminent attainments, his will was not strong enough to prevail over hallucinations. Only the other week I was talking to one of the leading scientists of the day—a professor in one of our leading colleges and an intimate acquaintance of Sir William Crookes—and I ventured to introduce the subject of Spiritualism, and to ask him if he thought there was anything in it. 'Yes, I certainly believe there is something in it,' he replied, 'or else a scientist like Sir William Crookes would not believe in it. Personally, I have not investigated it, and though I have been to one or two mediums I found they were frauds. But I feel sure there are mediums who are not frauds. Nevertheless, I cannot convince myself that it is spirits who are responsible for the phenomena. It must be some other cause, which science has not yet discovered, and it only shows that, in spite of the wonderful progress it has made, science is still merely on the threshold of knowledge.'

This, I say, was the confession of a professor eminent for his attainments in science—and thus prejudiced in its favour, of course—and yet he had to admit that the phenomena revealed by Spiritualists opened such a vista of knowledge that science is as yet utterly impotent to discover the secrets of it. This, even without going a step further, is good enough for me in showing what I have lost through my lofty disdain of Spiritualism. If such a man, such a materialist, such an unbeliever in spirits, will pay so high a tribute to Spiritualism as to admit that it is in advance of science, surely it is something that superior persons—even those who are quite self-satisfied with their profound erudition—cannot afford contemptuously to neglect, but is something worth, at least, investigation; for it may be that one of these superior minds may succeed in coming to the help of science by showing that these so-called mysteries have their source in something exceedingly simple. Simple it may, after all, be, yet the greatest minds have never disdained simple things, for within them have been concealed the rarest treasures of truth.

To return to myself. Two young lady friends came to my house one day on a visit, and as they themselves had

been investigating Spiritualism for some time they sat down at a table to get the usual table phenomena. Of course, I had heard of table turning, and other superstitious nonsense, and had never believed in it, but regarded it as merely one of the tricks of the trade, as it were. I was reading at the time, and certainly was above paying the least attention to these misguided young people, but I had no objection to their amusing themselves in an innocent manner if they felt so disposed. Presently, however, the table moved and they began to ask questions, whilst I was smiling in a superior way to myself at their simplicity. Spirits, indeed! They were moving the table themselves, and at last I told them so, and said I would be obliged if they would take their box of tricks into another room, so as not to disturb my reading. But they assured me, so earnestly and so indignantly, that it was not trickery that I actually stooped down from my lofty position to test their word. No, their feet were certainly not touching the table, and being convinced of that I got a chair, sat down beside them, and put my own hands on the table. Still the table moved in answer to questions, and I was firmly convinced that it was not moved by either of us three, for I could feel the vibration most distinctly, and, moreover, I made them hold their hands on the table as lightly as possible. Yes, it moved, but, of course, it was animal magnetism! Then I, too, asked questions, and the table replied to them *intelligently and truthfully*. What! has animal magnetism intelligence? If so, then something intangible, invisible, and *without brain* possesses intelligence and understands human speech! Truly this is a mysterious, wonderful thing, I thought, something baffling my superior comprehension, and it is certainly a phenomenon worthy of my serious investigation. If it was animal magnetism, why did not the table move *continuously* whilst our hands were upon it? And why did it move only when a question was put to it? And how is it those replies were so marvellously truthful? And above all how could a table, or animal magnetism, spell my grandfather's name, and rock precisely the number of years he had passed away? Yes, I was astounded, and I made up my mind there and then to do my utmost to get at the bottom of it.

Accordingly, my wife and myself sat every Sunday evening, but sat in vain, and then I came to the conclusion that it was trickery, after all, and I began to think a little less of my intelligence for being so easily duped. Eventually, however, our patience was rewarded, for not only did the table move and answer questions, but my wife wrote a message from my grandfather, and I was absolutely convinced that the thoughts expressed were not her own. Since then my wife has developed into a good writing medium, and receives messages weekly from the spirit friends of those who attend our development circle.

Will sceptics assure me that she *guesses* correctly the names of those whom she has never known? If so, she is the most marvellous woman I know on earth and her right place should certainly be in a glass case, to be exhibited like other prodigies. At any rate, I defy science, or any metaphysical sceptic, to give me a satisfactory solution, and in the meantime I shall remain firmly convinced that there is some other intelligent cause at work, not herself.

But my own experiences have even been more wonderful than that. In order to get a test, if possible, I invited a medium to my house, a working man with clairvoyant gifts, who is content to work for Spiritualism in a humble and zealous way. I had not spoken to him two minutes before I became impressed with his deep earnestness and also with his ignorance of grammar and his anything but cultured acquaintance with the English language. However, in a very few minutes, whilst at tea, he began to tell me things about myself that astonished me. He assured me that I was a healing medium, that I had great clairvoyant and psychometric gifts and others, and, above all, that I was to write a book on Spiritualism that would convert thousands. I told him that a most miraculous change must come over me to induce me to write a book on such a subject; that it seemed utterly impossible; and that I would certainly never write or say a word in its favour except from absolute conviction, an intellectual development that seemed to me, at that time, somewhat remote. But he

assured me that I was destined to do it, and in a short time, too; that I would not be able to help myself; and he was so sure about it that I could only feel highly amused at him. My principal guide, he told me, was a great poet and dramatist, and this staggered me all the more because he was quite ignorant of my tastes and intellectual leanings, and of the fact that I was the author, under a pseudonym, of poetical and dramatic works. After tea a circle, or séance, was held, and then he began to tell me my secret thoughts, and of my characteristic actions and gestures when alone, and of which no one could have any knowledge unless they were closely intimate with me. This, to me, was truly wonderful, for it could not be explained by any means known to science nor by thought reading, for I was conscious only of my curiosity at the time, and what he told me was far distant from my mind. Then suddenly this working man recited, with perfect intonation and with captivating eloquence, a long selection of blank verse, and what was my astonishment, my utter amazement, to recognise, clothed in magnificent language, my own secret thoughts and aspirations, brought up, as it were, from the depths of my heart, and which I had never confessed to a human soul, not even to my wife. Although I had read extensively in English poetry I failed to recognise the author of this quotation; and no wonder, for on my saying so, the medium's wife told me, with a smile, that her husband had no knowledge of what he had been saying, that he had been 'under control,' and that it was a spirit who had been speaking through him, and not himself. To me that was a wonder of wonders, something miraculous, not only that someone should know as well as I myself what I had been thinking and hoping for years past, but that a plain working man who, not many minutes before, had had a difficulty in expressing the most common thoughts, should give forth my own thoughts in sublime language in blank verse—above all, with expressive eloquence and gesture, and without a moment's interruption to the facile flow of words. How is this miracle to be accounted for? Perhaps some of those mighty intellects who have such a lofty contempt for Spiritualism, could give me a satisfactory explanation of it. If so, they would earn my lasting gratitude, but, owing doubtless to my dense and deplorable ignorance, I cannot feel hopeful that they could help me in the least. To me, with my limited experience and poverty of intellect, it is confirmatory of what my professor friend said—that we are still on the threshold of knowledge and that science is impotent to grasp the causes of many phenomena which impress themselves upon our consciousness.

In order to get a further test I went, not many weeks afterwards, to Miss MacCreadie, and though she was too fatigued to give me a séance I had a long and interesting talk with her, in the course of which she repeated, without any leading up to it on my part, nearly everything that the former medium had told me months previously. Yes, I am to write a book, and, moreover, she pictured me as going about the country lecturing—a vision which another psychometrist had a day or two afterwards—though, at present, I can hardly believe in the probability of this. Miss MacCreadie also described to me two spirit friends whom I immediately recognised.

Thus I have discovered—and the discovery has been pleasing to me—that the popular conception of Spiritualism is altogether erroneous. Table turning is merely the rudiments, and Spiritualists do not attach—and rightly—any serious importance to it, though they regard it as a phenomenon which, at first, can give the contemptuous sceptic something to think about. Instead of finding my convictions confirmed that those who are attached to Spiritualism are victims to hysteria and hallucination, that they are foolish and ignorant, behold! I have discovered that the real fools are those victims of obstinacy and narrow-mindedness who go about the world suffering from painful delusions of their own importance, and of the acuteness of their intellects, from the ranks of whom I have become a scared, though not a treacherous, deserter.

What is more, I have found out that the spiritual teachings of this despised religion—for I may call it a religion—are the loftiest, the most satisfactory, and the most comforting humanity can learn, and that as far as

these teachings are concerned the wisest men who have ever lived—with the honourable exception of the wisecracks of this enlightened age—have been the most earnest preachers of them. They are in fact the pure teachings of Jesus, the teachings of the Sermon on the Mount. This much I have learnt in eight months—with many other wonders which will do for another time—and I feel all the better for it. I know I have a vast deal to learn yet, for which a lifetime will hardly suffice, but I am determined to exert the best of my faculties to learn it. I who, a short time ago, looked upon them with as deep a contempt as anybody, have enrolled myself as an humble student amongst the progressive and enlightened band of Spiritualists. For some weeks now I have been holding a developing circle at my home, and in a place where I thought no Spiritualists existed, and lo and behold! it is attended by another Fellow of the Institute of Journalists, a late newspaper proprietor, a long-headed and broad-minded Scotchman, but one who has discovered the path leading to truth, and is gratefully and joyously trudging in that direction. We are told by the spirits that we shall do a good work in our neighbourhood, and I pray God that that may be our mission.

DOES THE 'SUB-CONSCIOUS SELF' LIE?

Mr. W. J. Colville delivered an interesting discourse in Melbourne, on Sunday, April 29th, a full report of which appeared in the 'Banner of Light.' In the course of his lecture Mr. Colville quoted the words of Dr. Osgood Mason, a well-known New York physician, in reference to the theory that spirit messages originate in the sub-conscious mind of the medium. Dr. Mason says:—

'If these messages purporting to come from spirit existences really are only the product of the sub-conscious mind, then all the sub-conscious minds that have reported themselves have agreed to lie, for they almost uniformly declare that they are spirits formerly inhabiting human bodies. Such a stupendous lie is hardly supposable.'

Then in summing up the probabilities of the case as it presents itself to his understanding, the learned Doctor concludes:—

'On the whole, while the most unfavourable verdict which could to-day be rendered by an intelligent jury having all the known facts and evidence before it would be the Scotch one of "not proven," many an intelligent jury in the same circumstances would render a verdict establishing the main claim of Spiritualism, viz., that the spirit survives the death of the body and is able to communicate with persons still in this life. During the last twenty years, I think, among intelligent people Spiritualism has scored better than its opponents.'

Referring to the above, Mr. Colville said:—

'The preceding are the cautious, well-digested utterances of a distinguished physician seventy years of age, who during the past thirty years has spent a great deal of time and study upon the psychic problem, and who without relaxing his hold upon the ordinary methods of his profession has won for himself a distinguished position as advocate and demonstrator of that great triumph of the new psychology, suggestive therapeutics.'

NEW PUBLICATIONS RECEIVED.

- 'The Lamp,' for July. 18, North-street, Toronto, Canada. Price 10 cents.
- 'The Humanitarian,' for August. London: Duckworth & Co., 3, Henrietta-street, Covent Garden, W.C. Price 6d.
- 'The Astrological Magazine.' Edited by B. Suryanarain Row, B.A. Madras, India.
- 'Modern Astrology,' for August. London: 7, Imperial-arcade, Ludgate-circus, E.C. Price 1s.
- 'The Indian Freemason,' for July. Published at Excelsior Press, 14, Old Court House-lane, Calcutta. 12 annas per copy.
- 'What is Right?' for August. London: A. W. Hall, 28, Hutton-street, Whitefriars, E.C. Price 1½d.
- 'Freedom.' Edited by Helen Wilmans. Sea Breeze, Florida, U.S.A. Price 5 cents. Or Geo. Osbond, Scientor House, Devonport.

TO CORRESPONDENTS.

Several communications are unavoidably held over for another issue.

THE ROSICRUCIAN SOCIETY.

At the last quarterly meeting of the Rosicrucian Society, a Masonic body presided over by Dr. Wynn Westcott as Supreme Magus, a very lively and interesting discussion was evoked by a paper read by Frater Arthur Lovell, entitled, 'Masonry, as the Supreme Science and Art.'

The paper began with the consideration of science and art in their general and particular aspects. The field of knowledge was so vast that the mind had to map out a certain sphere of investigation, and confine its efforts for the time being to this sphere. Thus, astronomy, chemistry, physics, &c., had each its separate domain. If Masonry had any claim to be termed a science, it must have a certain sphere of investigation apart from the other sciences. This sphere of investigation is the knowledge of man as a thinking being, viewed by himself as the individual, and in relation to other individuals. As an art, Freemasonry is concerned with the growth of man from a condition of weakness, pain, ill-health, and unsuccessful endeavour, into a state of self-mastery within, and the control of his environment—in brief, the transmutation of man from the animal to the god. Frater Lovell then showed the relation of Freemasonry to the systems of antiquity, notably, the Egyptian priesthood, Yoga philosophy, the Pythagorean system, the Platonic science of dialectics, &c.

A lively discussion ensued, in which Fratres Dr. Lemon, Dr. Brindley James, Palmer Thomas, W. James, and others took part. The general sense of the meeting was that the time was ripe for the Rosicrucian Society to take a more active and prominent part in leavening the craft with the knowledge of Masonic Science.

In his reply, Frater Lovell pointed out that no Masonic body was so fitted by its constitution and ritual to educate the individual Mason in the grand truths of the Supreme Science as the Rosicrucian Society. The work carried on by the Quatuor Coronati Lodge, admirable though it was, was, strictly speaking, not the pursuit and study of Masonic science, but historical research. But the Rosicrucian Society, on the contrary, was directly concerned with Masonry as the grand Science and Art. Frater Lovell hoped that the society would make earnest and systematic efforts to propagate the study of the science in the Masonic world.

PHOTOGRAPH OF A GHOST.

Mr. C. W. Hanson says, writing to the editor of the 'Chicago Saturday Blade':—

'I send you a photograph of a ghost seen several times about two miles from this town, and which has been drawing quite a lot of people away from their homes during the twilight hour for the past two weeks. Many testify to having seen the strange visitor, which generally appears between seven and eight o'clock in the evening.

'The apparition, or ghost, or whatever one may call it, looks taller than a six-foot man and it is always clad in a sort of greyish garb. It carries a carbine or shot gun and always appears on the same spot, close to a great rock, or boulder, by the roadside at the top of a hill. With the assistance of John Snyder, I, on Saturday evening, succeeded in getting a rather poor snapshot picture of his ghost-ship, and a copy of the same is herewith enclosed. You will notice a peculiar vaporish halo completely encircling the figure of the ghost, and, what is more amazing, you will please observe that the figure is perfectly transparent, the rocks being plainly visible through the lower extremities of the mystical personage.

'The picture I send you is not as good as it might be, as it was getting dark when we took it and both Snyder and myself were in "somewhat of a hurry," I assure you. It being my first picture of a genuine ghost I confess I was more than a little nervous. No one here can explain the mystifying circumstances. A man disappeared here a few years ago and foul play was at the time suspected. A hat known to have been worn by the man on the day he disappeared was found beneath the big rock where the ghost now appears.'

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Cremation.

SIR,—In one of the issues of 'LIGHT,' a few weeks since, 'a spirit' who was questioned on the subject is reported as objecting to cremation (giving the reason) till twelve days after the death of the body. Why is this not generally mentioned by Spiritualists in advocating cremation?

Canterbury.

I. B.

Journalistic Classics.

SIR,—It was said of the poet that he touched nothing which he did not adorn. Of the young scions of a certain London paper it may be asserted that they never touch a classical word or phrase without betraying their colossal ignorance, even of rudimentary grammar. A little while ago they spoke of the double 'apparati' in the new flying machine—no doubt on the same grammatical principle as the old lady who alluded to the London 'omnibi.' On the evening of July 23rd, the lads were joking about the Zuleika business, when they delivered themselves thus: 'Nor did this Cassandra of the nineteenth century indulge in an exhibition of cheiromancy, pyromancy, or any of the thousand and one "ancy's" in the astrological blue-book.' Do try to make the dear boys understand that they are not 'ancy's' but 'mancy's.' A dictionary would be more useful to them than an 'astrological blue-book!' M. D.

Palmistry and Astrology are not Spiritualism.

SIR,—I think every Spiritualist should feel indebted to Mr. D. G. FitzGerald for pointing out the fact that whatever palmistry or astrology may be, whether a science or mere charlatanry, whether true or false, they are not Spiritualism. Spiritualists must feel that they have enough to do in identifying themselves with an unpopular cause like Spiritualism without its being weighted with all the fads and hobbies and eccentricities that individuals may choose to adopt.

I had occasion some years back to read a paper before the Glasgow Association of Spiritualists, entitled 'Spiritualism: What it is, and what it is not.' In that paper I pointed out, as Mr. FitzGerald has done, that Spiritualism should not be confounded with all the fads of fortune-telling, whether under the name of palmistry or astrology. I held then as I still hold that the great work of Spiritualism is to prove that man is a spirit now and here; that he continues to exist as a conscious intelligent being after what we call death; and that under certain circumstances he is able to demonstrate to those still in the mortal form this continued existence.

Spiritualists, like other people, may have different opinions on such subjects as palmistry and astrology, as they have on many other subjects, such as Socialism or Individualism, the merits of vaccination, and the many religious questions that agitate the minds of all thinking men and women. On all these questions I hold pronounced opinions, differing in many instances from many of my Spiritualist friends, but none of them would ever think of doubting what I have ever been proud of, that I am a Spiritualist. I think it is time for all those who desire a rational Spiritualism, a Spiritualism based upon well-proven facts, to protest against every attempt to identify with our cause opinions and practices in no way related to that which we have all so much at heart.

DAVID ANDERSON.

The Mediumship of Mrs. Manks.

SIR,—May I venture to give a brief statement of my opinion why a medium can enter more freely into the psychic life of some persons than that of others?

I too had a private séance with Mrs. Manks, and to tell the truth I confess it was highly satisfactory and 'bristling with tests.'

We all know, but always forget, that a successful séance, even of two people only, entirely depends on the psychic qualities of both of the sitters.

We require authentic reports of at least a dozen people of the most different lines of character to properly judge the qualities of a medium.

My statement made above, that I had a most successful séance with Mrs. Manks, is of value to those who are of an equal psychic quality. Anyone above this quality has reason to expect an even better séance. Anyone of a lesser psychic power can only expect a poor séance. Of course, I mean provided the medium is in both cases in working order.

Inquirers into Spiritualism have to learn patience first and then perseverance.

According to the law of association we find invariably a large proportion of undeveloped Influences with new inquirers. These influences have to be enlightened and

'Inquirer' will soon find that they raise themselves or go away.

One cannot expect a séance of a better quality than the average between the psychic quality of the medium and that of the sitter.

CHAS. DEUTSCHMANN.

34, South Hill Park, Hampstead.

SIR,—I am sorry that 'Inquirer' should have 'got absolutely nothing but rubbish' from Mrs. Manks. I went to her last Friday morning, and she helped me greatly. 'Inquirer' 'got rubbish'—I got pearls. I did not go for 'evidence'; I went for 'spiritual help,' and I got it. But I got evidence also, though much that was given me was too sacred and too personal for publication.

'HELPED ONE.'

SIR,—As the writer of the account of a séance with Mrs. Manks which appeared in your issue of the 21st ult., may I be permitted briefly to refer to the letter of 'Inquirer' in the current number of 'LIGHT'?

I would remark, first of all, that it was decidedly thoughtless of my critic to twit me with an anonymity to which he himself finds it necessary to resort. However, I will pay him the compliment of presuming that his reasons for veiling his identity are, like my own, based on other than merely personal considerations.

I cannot see that the value of my statements would have been greatly heightened by a 'definite account of what some of the tests and proofs were.' 'Inquirer' would still have had to rely on my *ipse dixit*. He might, of course, retort that a citation of the cases would enable him to form his own opinion of their value as evidences, to which I could only reply by again referring to the very private and personal nature of the matters alluded to, suggesting, by the way, that the fact that such private matters should have been revealed to the medium—a stranger to myself and to the country—is in itself a significant thing.

May I be pardoned for observing that it is curious that 'Inquirer' should be apparently ignorant of the elementary fact in psychical research that mediumship varies with times and with persons? Amongst the most remarkable séances of which I have heard or read of late years are some which were obtained in connection with mediums from whom (to borrow a phrase from 'Inquirer') I personally 'got absolutely nothing but rubbish.'

Whilst thanking you for the references in your editorial note to 'Inquirer's' letter, I would like to say that my second letter, from which you quote, was not written with a view to publication, otherwise it might have been a little more studied and judicial in its terms. It is merely a naive comment on remarkable facts; and truly it is no light thing to be brought face to face with those who prove that, unseen and unknown, they are familiar with one's whole life history. It is startling even to one who, like myself, has given some fifteen years of thought and study to the subject.

UT PROSIM.

SOCIETY WORK.

73, BECKLOW-ROAD, SHEPHERD'S BUSH.—'Spirit Influences, Good and Bad,' formed the subject of a discourse by Mr. Watson, on Sunday last, and was much appreciated for its instructive, uplifting, and spiritual teaching. Mr. J. C. Thompson, of Manor Park, next week.—P.

THE FLEUR DE LYS PSYCHOLOGICAL SOCIETY, 260, MARKET-STREET, HACKNEY.—On Friday evening, at 8 o'clock, the president of the above society will be in attendance to meet those members of Hackney Spiritualist societies and others who wish to take part in the future Friday evening meetings and circle.—(Mrs.) F. VERMULEN McDONNELL.

36, VICARAGE-ROAD, CAMBERWELL, S.E.—The second anniversary of this society was held on Sunday last, when Mr. G. Cole occupied the platform, and gave a very eloquent address on 'Spiritualism as a Religion.' Mrs. Holgate also gave a beautiful address on 'Redeem the Time.' Mrs. Renney and Mrs. Driscoll very ably rendered a duet. Mr. W. C. Coats presided.—E. RENNEY, Secretary.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mr. Alfred Peters was again successful when on Sunday evening last he gave twenty-four clairvoyant descriptions at these rooms. In three instances surnames were given (two of these were foreign names), and so clearly were the spirit people described, and so *natural* were the messages given that recognition was in nineteen instances speedy and complete, and before the meeting dispersed another spirit-person of the remaining five was remembered. Mr. Peters made some useful and inspiring remarks prior to giving these descriptions, and added much to the general interest by relating one or two personal experiences which were recalled by his description at this meeting of a person still in the flesh but who, to him, appeared as a spirit. Next Sunday, at 7 p.m., Mr. J. J. Morse, trance address; meeting to conclude not later than 8.30 p.m.—L. H.