

Light:

A Journal devoted to the Highest Interests of Humanity, both Here and Hereafter.

"LIGHT! MORE LIGHT!"—Goethe.

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CONTENTS.

Notes by the Way, By M.A. (Oxon.)	185	A "Better Way" in Diet.....	191
The Land of the Echoes—Poetry	186	Spirit Teachings, By M.A. (Oxon.)	191
Anticipations of Experience.....	187	A "Wise Woman's" Warnings.....	193
The Bombay Gazette on the Occul- tists.....	189	What our Contemporaries say	193
Free Distribution of Spiritualistic Literature.....	189	Spiritualism in London and the Country.....	194
Miracles and Freewill.....	190	Work for the Coming Week.....	195
		Fulfilment of a Dream	195

NOTES BY THE WAY.

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

The author of "John Inglesant" contributes to the April number of the *Nineteenth Century* a note on Agnosticism and the modern religious tone of thought, which shews that he has not only written a remarkable book, but that he is a profound thinker on these subjects, not afraid to look facts in the face, and imbued with the deep piety of the Platonists. The question (started in January by Mr. Louis Greg) is whether Agnostics should separate themselves from formal communion with the Church of England. Should they, for instance, being what they are, offer themselves as communicants? Mr. Greg thought that they might attend church without repeating creeds, or seeking to communicate with the faithful. Mr. Shorthouse goes farther, and recommends that the Agnostic should seek every means of nurturing that power (to adapt Matthew Arnold's formula) within himself which makes for righteousness. In church he would breathe an atmosphere of spiritual peace and harmony which would stimulate in him the impulses of the spirit, and check those of the flesh. Everything to the pure in heart may be a sacrament. And then he quotes that fine passage of George Eliot's, in which she muses how "our delight in the sunshine on the deep-bladed grass to-day might be no more than the faint perception of wearied souls, if it were not for the sunshine and the grass in the far off years which still live in us, and transform our perception into love." And so Mr. Shorthouse says, "This sunshine upon the grass, then, is a sacrament of remembrance and love."

Whether this somewhat poetical conception does or does not invest with a halo of sentiment an act that is in reality one of hypocrisy, I do not stop to inquire. Certain it is that not Agnostics alone, but Spiritualists also, find themselves increasingly out of temper with the ritual and dogma of an inflexible orthodoxy. The man of science sees more and more clearly that that which to him represents the totality of ascertained truth, is seriously at variance with theology as laid down for the acceptance of the faithful. The Spiritualist has, in a great majority of cases, divested himself of much that his new light shews him to be cumbersome and valueless. He regards neither Bible nor Church as infallible, and acts for himself with a serene confidence that he is spiritually sufficient for any contingency. In some cases he may be: in more, he finds that he is not. In this case he loses the sustaining power of communion with the Church: in that, the Church loses his example and the benefit of his life. And (as is pointed out in another paper on the same subject in the same magazine), the real danger of the future in England is that morality, which has hitherto been taught and enforced on authority, is now divorced for the first time from the prescription of "a Church or a book, both of which are now almost universally admitted to be not infallible," and men are left to be "a law unto themselves." Will Mr. Shorthouse's dream be realised, and will the Church, finding her hold on her purest and noblest sons fast relaxing, make an effort to be free, and to share with them the freedom of which she will then be possessed? "Looking into the future" (he says), "I sometimes think I see a glorious Church, which, without faltering in the announcement of what she conceives to be truth, gives her blessing with a kingly

munificence, asking for nothing in return, and, leaving the result to the decision of the final Assize, bestows her sacraments and benediction, like the Divine gift of sunshine, upon all mankind alike."

I do not know what hope there may be of such a blessed consummation. But I do know, as Mr. Shorthouse says, that "otherwise the outlook both for her and for the Agnostic" (and, I may add in a modified way, the Spiritualist) "is dark." I have little fear but that the Scientist, who has learned that to sin against his body is to invoke a curse upon his own head, will lead a "pure and godly" life, even though his "god" be nothing but the Law of Health. The standard of life and morals set up by many who own allegiance to no church or sect is at least as high as that attained by most persons whose orthodoxy is unimpeachable. The lives of not a few prominent Agnostics have been of rare beauty; and the gospel they have preached with untiring energy has been one that man sorely needs. There is for the Spiritualist who cuts himself loose from open membership in any religious body the danger of lapsing into a hardly modified Materialism. But this danger has been greatly lessened by the increased attention that has been paid of late to the philosophical teachings of those who are properly called Spiritualists and Mystics. And for the benefit of the Churches, if not for their own souls' good, it is very desirable that Spiritualists should seek to leaven the lump of orthodoxy by impressing into it the yeast of their own spiritual truth.

Dr. R. M. Theobald supplies me with the following interesting narrative, and suggestive comments. The extract is from Caroline Fox's *Journals*, vol. ii., p. 4. The date given is February 3rd, 1843: a time, it is important to note, anterior to the birth of Modern Spiritualism.

"Aunt Charles Fox told us of an American Friend (Quaker), who once felt a concern to go somewhere, he knew not where. He ordered his gig, his servant asking him where he was to drive. 'Up and down the road,' said his master. At last they met a funeral. 'Follow the funeral,' said the master. They followed the procession until they came to the churchyard. Whilst the service was being performed the Friend sat in his gig; at its conclusion he walked to the grave, and exclaimed solemnly, 'The person now buried is innocent of the crime laid to her charge!' and then returned to his gig. An elderly gentleman in deep mourning came up to him in great agitation, and said, 'Sir, what you said has surprised me much.' 'I can't help it, I can't help it,' replied the other; 'I only said what I was obliged to say.' 'Well,' said the mourner, 'the person just buried is my wife, who for some years has lain under the suspicion of infidelity to me. No one else knew of it, and on her deathbed she again protested her innocence, and said that if I would not believe her then, a witness to it would be raised up even at her grave-side.'"

Dr. Theobald comments on this narrative thus:—

"One would like to know more of the Friend who was made the instrument of this communication, and whether his susceptibility to spiritual impressions had been educated by giving inspirational addresses at the gatherings of the religious community to which he belonged. It seems probable that the Spirit of the deceased wife selected this man to be the witness of her innocence, because he belonged to a Society which recognises the fact that the spirit of man is open to receive influences from the invisible world, and therefore accepts mediumship as a normal fact in ordinary life. The woman herself, whether mediumistic or not during her life, evidently became so on her death-bed. Perhaps this is the only kind of mediumship about which there is no dispute, except among those who refuse belief to any facts which are not, in the crudest sense, physical. Nearly everyone believes that his dying friends see sights and hear

sounds that are beyond the range of ordinary perception. Evidently it requires but a small and very obvious extension of this natural belief to formulate a conception of a physical condition, not necessarily associated with mortal decay, in which new or unusual modes of perception are possible—a condition by which a healthy person anticipates experiences which in most cases only come during the last hours of life, and obtains these enlarged perceptions without the necessity of going for them to the brink of the grave without the option of return. And those who find no difficulty in believing in the heightened perceptions of dying persons have a foundation in reason and logic and observation for recognising a state in which, by the closing of the usual sensuous avenues of knowledge and experience, new forms of experience may arise, as inconceivable to us as colours are to a blind person."

"Here then are typical and highly suggestive instances, each of which must be correlated to some law of nature, or of super-nature, which may have many other applications:—

"1. The dying person becomes conscious of a power, hitherto unknown, which is capable under proper conditions of using the organisations of other persons for her own private purposes.

"2. The same person, after death, or certainly some intelligence equally removed from the mundane and visible order, finds means of making a communication to a selected individual who alone knows the import of the words uttered.

"3. A respectable gentleman, in his usual health conditions, finds himself irresistibly impelled to act and speak in a way absolutely unintelligible to himself, but so that all the several parts of his action and speech are co-ordinated to effect an important foretold result. For some reason or other he is capable of receiving these mysterious influences, and of being used by an intelligence perfectly distinct from himself.

"Surely in these three pattern cases we have the germ of the whole system of Spiritualism, with its various types of mediumship. If the laws regulating these cases were understood we should have a considerable contribution to a Philosophy of Spiritualism."

I was not aware till I lately read again Epes Sargent's last work that he had given currency to the idea, on which I have more than once dwelt, that communicating Spirits are probably in an abnormal state. He says, ["Scientific Basis of Spiritualism," p. 340] "How do we know that the very attempt to communicate with mortals does not place a Spirit in a state of consciousness discrete from that which is habitual to him in the Spirit-world—a state perhaps inferior to that, and one in which memory is clouded or the power of thought is limited? The argument might be analogically pressed." Such an idea was frequent in our correspondence, and was first suggested (I believe) by an experience of my own which had forcibly impressed me with a belief that the abnormal state of an earthly medium was analogous to the state of the communicating Spirit when materialised or brought down to earthly conditions. I instanced, as corroborative of this, the singular fact that Spirits revisiting earth seem subject to a law which compels them to take on again the bodily conditions under which they had lived immediately before their departure; for instance, the accidents of the final illness, the physical peculiarities, the bodily pains are not infrequently reproduced. A Spirit so conditioned must be, it would seem, in an abnormal state.

Colonel Olcott sends two pamphlets from Bombay. One gives "The Whole Truth about the Theosophical Society, and its Founders." It is the outcome of some fatuous slanders put about by the Rev. Joseph Cook, of Boston. A specimen of these is the statement that Colonel Olcott and Madame Blavatsky had "come to India to study the ancient system of magic and sorcery to return to the United States to teach tricks to mediums already exposed"! Mr. Cook is one of the worst products of that offensive alliance between sensationalism and a pseudo-scientific theology which a craving for novelty on the part of audiences and for notoriety at any price on the part of a few professors of the flatulent style of oratory has produced. He seems, however, to have been thoroughly driven out of the field, smitten hip and thigh from Dan even unto Beersheba—from Bombay to Poona. Poor man! he gave the Society the largest gratuitous advertisement in his power; and it is open to a casuist to contend that he ought to have had a vote of thanks, instead of being "posted as a coward and a slanderer."

The other pamphlet is an address on "The Spirit of the

Zoroastrian Religion," delivered by invitation before a large meeting of Parsis, at Bombay, by Colonel Olcott. He castigates them rather freely for their apathy and indifference to the esoteric truths of their religion, and for the content they shew with its mere husks. After all Parsis are in this respect very much like other people. All forms of religion become gradually destitute of their pristine fire, and then comes the revivifying spirit; and men cry out that Religion is dying. Whereas they mean Theology; and false Theology besides.

M. A. (Oxon.)

THE LAND OF THE ECHOES.

In the world which lies 'twixt Heaven and Hell,
A land there is where the Echoes dwell—
Shadows of substance,—shapes of thought—
That yet are real, and yet are nought—
Fantastic forms in a realm of show,
Where fixed by some law which we may not know,
As living beings,—these Echoes dwell
In that shadowy world 'twixt Heaven and Hell.

Each Echo is as a thing that lives,
With a life of Echo; a life it gives
To a fainter echo of living things—
A further life, from itself that springs.
As the farther away from its source it flies,
The body quickens,—the spirit dies;
Till of even its Echo-life bereft,
An inert body alone is left.

There,—echoes of faith the preachers preach;
Echoes of knowledge the teachers teach;
There lawgivers sit with a vacant eye,
Interpreting echoes of equity;
And with echoes of duty sorely tried
The people rest and are satisfied.
There echoes of love the poets sing,
Echoes of wisdom ministering.

Save when, as it were by a start or fit,
The birds divine on their shoulders sit
And waken the Echoes to stir and strife,
With a burning word from the land of life;
And they set every shadowy soul aglow
With a fire from Heaven it might not know
Unless it had gathered by force and wrong
From the heart of the poet its fruit of song.

So pass and repass 'twixt the earth and skies
The Echoes that fall, and the Echoes that rise;
But those that have fallen have learnt a truth
Which they never knew in their echo-youth;
That nothing there is but in it survives
Some faint remains of its higher lives,
And that Atropos owns not so keen a knife
As may sever Life from the source of Life.

A. A. W.

MR. WALTER HOWELL, of Manchester, trance-speaker, contemplates a visit to America, for lecturing purposes.

MR. THOMAS BLYTON, hon. secretary to the B.N.A.S., is, we are sorry to state, suffering from a severe attack of nervous prostration. He has gone to Ramsgate for a few days' change of scene, and rest.

E. W. WALLIS, who has been with us during the month of March, leaves us to fulfill an engagement at Cleveland, O., and will return to England about the 20th of April. He has given a course of lectures during the month that were sound, practical, and full of thought; and we are sorry he could not stay with us longer. He has made many warm friends in Philadelphia, and his audiences have been larger than any he has spoken to since he came to America.—*Banner of Light*.

OLD TRUTHS AND NEW NAMES.—Science begins to recognise animal magnetism under the names of neuricity, neuric force, neuric agent, radiating nervous force; which, passing off from the hand, it calls digital influx; from the eyes, ocular influx; from breathing, pneumonic influence. It is being experimented with by Paris hospital physicians; Mesmer's name is, however, no more mentioned than if he had never lived. The experimenting physicians seem to suppose that their "radiating nervous influence" affects only individuals of nervous temperament in sickness; they have to learn that this is a mistake.—*Journal du Magnetisme*.

The head of the aged prelate, Bishop Fisher, a friend of Sir Thomas More, and who was beheaded shortly before More, and ultimately buried beside him in St. Peter's-in-the-Tower, was placed on London Bridge. Dodd in his "Church History" says that after an exposure of fourteen days on London Bridge, the head was taken down and thrown into the Thames, in consequence of a report that rays of light were observed to shine around it. Hall merely says "that the face was observed to become fresher and more comely day by day, and that such was the concourse of people who assembled to look at it, that almost neither cart nor horse could pass."

ANTICIPATIONS OF EXPERIENCE.

Mr. Podmore's paper on "Miracles and Prophecy," published in "LIGHT" of April 1st, calls for some reply from those who maintain the intuitive character of the phenomenon which he considers to be wrongly designated Prevision. No doubt there is much that is too indiscriminately so-called. Anticipations not inferable by our ordinary reasoning powers and their data range from vague impressions to the most distinct pictures of scenes and events which are realised in future experience. It is only in regard to the latter, those presentations to an inner sense which apparently differ from objective experience only by removal from their total context therein, that I would defend the term Prevision against Mr. Podmore's criticism, and in opposition to the alternative hypothesis he puts forward. Some of the difficulty besetting the latter he himself perceives, and states with his usual intelligence and candour. I think I am not too presumptuous in believing that the following additional considerations will clear it altogether out of our way, and leave us free to consider whether the philosophical objections urged by Mr. Podmore have any valid application to true Prevision.

Mr. Podmore supposes "certain higher reasoning faculties, working apart from and above the ordinary consciousness," which *infer* the future in strict analogy to similar operations of our lower intelligence, and that this higher reason translates its results into visions "before it presents them for the comprehension of the understanding which we know." We are further to suppose that there is "no limit to . . . the range of the facts observed," and that this higher reason "may survey in one extensive glance the whole of the past." Given the totality of present conditions, it, of course, follows, according to the law of strict phenomenal determination, that the whole series of future experience can be completely and exactly represented. It only remains that the imagination should construct it, or some of it, in accordance with this clue, to present it to our lower consciousness as an "intuition." But let us appreciate the concession required of us, and then see in what this "magnified counterpart of our known rational faculty" differs, if at all, from the noumenal consciousness which is exempt from the form of time.

Every intuition, *as far as it extends*, must be in exact accordance with the "there" and "thus" of phenomenal experience; that is to say, every perception is set in an empirical framework, or surrounding, which forms its context. *Taken out* of this context by the understanding, an event (the object in time) may be conceived to have its own regressive series of conditions adequate to its exact determination, without regard to any collateral series. It may be so conceived in abstraction, for in reality the understanding could not thus work the category of Causality without reference to the category of Reciprocal Determination. But apart from that, in the intuition the context is actually *given*. All the contextual data, involving regressive collateral series of the utmost complexity and multiplicity, must therefore be separately present to the understanding, which should translate logical anticipation into the concrete representation, or intuition. Mr. Podmore's hypothesis, therefore, supposes at the base of our ordinary consciousness an understanding literally omniscient. But, says Mr. Podmore, the process supposed is at least analogous to known operations, and in accordance with experience, whereas "prevision," strictly speaking, is in opposition* to it. Is it so? How has this transcendental understanding obtained its data—the knowledge of the totality of antecedent conditions, each of which is a "phenomenon"? "No limit to the range of the facts observed!" How observed? The only understanding we know anything about gets its data in objective experience—ultimately from intuition. Will Mr. Podmore say that the intuitive faculty also is raised to a higher power (though not in regard to time), and can survey the whole existing collocation of conditions? Mark the consequence. If the exalted understanding can translate a single logical result into a single intuition for our lower intuitive faculty, so surely it can translate its total logical result into a total intuition for the higher intuitive faculty. So that the whole of experience—the whole "future"—stands together

already in its determinate, objective order, and that in intuition. But that is just the conception of a noumenal intuition: namely, that the determinate connection which we envisage as necessary succession is given without the form of time. And so we unavoidably get round to it, Mr. Podmore's higher reasoning faculty being then quite unnecessary and superfluous. But, moreover, this faculty, by its supposed power of constructing an intuition for us from its own logical conclusions, is itself no other than a faculty of intuition. To talk of an intuition being constructed for us, and then put into our consciousness by some act of a different faculty, is contrary to the whole Kantian doctrine of *Æsthetic*. We construct our intuitions by a primitive act of synthesis, and nothing can be in fact more "contrary to experience," or a more surprising suggestion from a student of Kant, than that the understanding (however raised), which is entirely formal, should give "content" to intuition. Mr. Podmore's "higher reason" must stand condemned by every true follower of Kant as a "constitutive" instead of a merely "regulative" faculty.

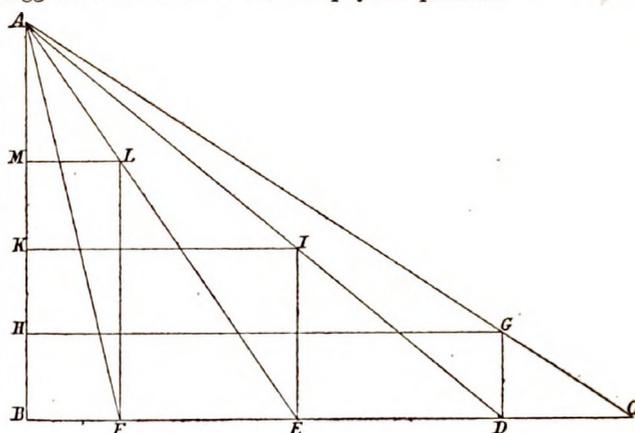
On the other hand, I confidently contend that intuition of "the future," though it cannot claim Kant's authority, is not opposed to the principles of his philosophy. I hope to make this thoroughly apparent. What the unity of objective experience, which is also the order of nature, requires is that every given phenomenon shall have its determined connection in time with antecedent phenomena, that the order shall not be 'transposed "*beliebig*," or at random. In accordance with the principle that the objective order among phenomena is the expression of a subjective rule, experience in time is regulated (indeed, *as experience*, is constituted), by connecting successive phenomena through the category of causality. I cannot represent the succession of phenomena in experience, except as determining and determined, a series in which the antecedent (condition) is necessarily antecedent, and the subsequent (conditioned) necessarily subsequent. To reverse this order is inconsistent with the possibility of experience. The reason of this is not, as commonly supposed, because the order is something independent of me, who only *perceive* it—a misconception which inevitably leads to Hume and scepticism. Connection in time is a synthesis of the Ego, and "the laws of nature are," as Mr. Podmore well expresses it, "but projections of the form of our own understanding." Let us be careful, then, not to assert a "miracle," but let us be no less careful not to call *that* a miracle which is merely unusual, or for any other reason than that it contradicts the laws of our own understanding. Now the condition above stated does not require that the whole phenomenal series of determinations should so stand in connection in a single empirical consciousness. For that to be so, the individual consciousness must be itself the subjective counterpart of the universal objective order. And that not merely by virtue of its formal constitution (in which sense it is so indeed), but in actual experience. I cannot walk in the street, or look out of a window, without encountering the "miracle" which Mr. Podmore deprecates in such eloquent language. Every passing cab is a phenomenon which in my consciousness is cut off from all its antecedent conditions. And since I can, nay, must, view phenomena without their total context, my prevision of them would no more violate the order of nature than do the necessary limitations of my actual experience. If my prevision *displaced* the order of the phenomenal series in objective experience, then indeed it would be fatal to "science." But then it would not be *pre*-vision. All that the rule exacts is that every phenomenon shall belong to a possible total experience (as Kant repeatedly expresses it). But as the wholes successive order of phenomena in time is not given in any single empirical intuition, my individual cognition of any one of them belongs to a subjective, and not to an objective series, to *my* total experience, and not to the world order, save *so far* as that is present in my perception. My understanding is loyal to its own laws in not putting "the cart before the horse" in its fragmentary perceptions; but the fragments cannot be wholes. Yet the subjective order must be no less conformable to the law of determination than is the objective. We have to find the "condition" of prevision, just as we must acknowledge the condition of the objective experience which verifies it. But we are to seek that condition in the subjective series, not in the objective.

Unless we would abandon altogether the idealistic standpoint—so far as that is represented by Kant and his great successors in German philosophy—we must be careful not to mistake relative

* I wish Mr. Podmore would not use "opposition" in the thoroughly inaccurate sense of "non-accordance." I have been at some trouble to expose the misleading character, in regard to judgment of evidence, of this abuse of language. What is really meant by experience, when we speak of contradictions to it, is *negative induction from the absence of experience*. See my Essay on "The Value of Testimony in Matters Extraordinary," printed in *App. A.* of the translation of "Transcendental Physics."

position *in* experience for an absolute position *of* experience. To take an imaginary illustration from space—Suppose the solar system to be complete in itself without relation to any larger whole. We have here an objective order, the internal relations of which we must by no means disturb. But we might move the whole together as many millions of miles in space away as we please to imagine, and such a movement is not only no break in the unity of the whole, but it would have actually no meaning whatever for us, since there are, *ex hypothesi*, no external relations by which this change of position in absolute space could be apprehended. Such an absolute space is for us nothing. So it is with time. If I was in a continual state of prevision, if I saw everything that happened a day or a year in advance of other people, the whole objective series would consist in my previsions just as completely and in as orderly a manner as it could do in the consciousness which followed. So far as unity of experience and laws of nature are concerned my total cognition would be just as valid, would just as truly represent the order of nature, as yours. Only on the underlying assumption of an “absolute” time, conditioning the occurrence of phenomena otherwise than *inter se*, can we set up one consciousness against another, or that of ten million against one. But then I am here supposing a total phenomenal unfoldment in the one consciousness in all its integrity, just as in that of the ten million. In that case the intuitions of the former would be “prevision” only in relation to those of the latter. There would be no anticipation of any real objective order, which is, in fact, only the integration of phenomena in possible conscious experience. Nor would a consciousness so intuiting in advance of others be at all more “noumenal” on that account. There would be no such “intrusion of the real in this phenomenal world of ours,” as Mr. Podmore apprehends. And what is this terrible “noumenon”? The identity of the Ego in the whole series of its experience is unthinkable, except as a function of unity. It is this function which makes consciousness possible at all as “now” and “here.” But such a principle of synthesis cannot have its operation bounded by moments. The noumenon stands for the unity of the total determination which the phenomenal consciousness represents as successive. Now given the total determination of the whole empirical series, and remembering that that series belongs, not to an actual individual experience, but to possible experience (which simply means the law of its determination through the forms of our understanding), we can see how phenomenal determination may differ in regard to time in one consciousness and another, and in different states of the same consciousness. We cannot, indeed, in our present ignorance of psychology, show what the conditions are under which such experiences occur. Yet it is just this very ignorance which makes it rash and unphilosophical to say that there can be no such condition. Mr. Podmore says truly that in the phenomenal world there is no unconditioned. His argument, as I understand it, is that such an intuition as is implied in true prevision (not merely inferential) would be an intrusion of the unconditioned in our experience, because the event in question is made to antecede its own conditions. I have endeavoured to show that at the root of this apparent difficulty lies the fallacy of “absolute position,” or an “absolute time.” Get the consciousness, even momentarily, on to another plane, and it may encounter its own experience at a different point. What is meant by a plane of consciousness may be explained by the following similitude. Suppose a right-angled triangle of which the base, from the acute to the right angle, represents a sequence of experience in our ordinary time consciousness. Let the apex be the noumenal Ego, or synthetic unity of all the empirical determinations. As we advance along the base (the stream of time), let the side of the triangle behind us close in after us. Between the two sides we may draw any number of lines parallel to the base. We may call each of these lines a plane of consciousness, which would still be phenomenal, because all below the apex is so. Drop a perpendicular from the point of junction of any one of these lines with the side which closes in as we advance along the base, and it will fall in advance of our position on the base. The point whence it falls represents on the upper plane the same condition in the series which we shall get to in our progress along the base when we arrive at the perpendicular. And if our consciousness can be raised up the side of the triangle to the plane whence we dropped our perpendicular, it will there envisage the very same phenomenon which it will “afterwards” encounter on the base. It lies in the future of psychology to discover the condition of such occasional

elevations, but the hypothesis is at least conceivable, and suggests the solution of the metaphysical problem.



Let the base BC of the triangle ABC represent a section of the time series in the normal consciousness. And let the apex A stand for the unity of the section—the transcendental apperception, which gathers up and is equivalent to the series. D, E, F angles at the base of the triangles ABD, ABE, ABF , are points of progress in the series from C to B . The lines GH, IK, LM , parallel to the base BC , are, like it, planes of phenomenal consciousness. The explanation of one will suffice for all. From the point G , in the base or plane GH , falls a perpendicular to D , which is a point in the future of a consciousness at C . The only use of this perpendicular is to show that consciousness at G is at the point represented by D on the base CB . Now the problem is, how, or in what sense, is the consciousness at G “contemporaneous” with the consciousness at C ? On the common supposition of an absolute time—a merely empirical supposition derived from our confinement to the base CB —the problem is insoluble, or rather any proposition asserting simultaneity is self-contradictory. But granting that time is merely our mode of consciousness of phenomena as successive, all we have to consider is the succession of phenomena *in relation to consciousness*. It is, therefore, only by conceiving the transfer of consciousness from one plane to the other (or the interaction of the two planes), as itself a phenomenon, that we can think any relation of time between the two. For it would be absurd and meaningless to say “when the one consciousness is at C the other is at G ,” if the “when” could only refer to different points in the same successive series. The two planes might both exist, but would be out of all temporal relation to one another. But given the interaction between them, that interaction mediates the temporal relation, and is itself the phenomenal condition under which the consciousness which was just now at C finds itself suddenly at G . For this phenomenal condition, represented in the diagram by the side of the triangle from C to G , is the equivalent of the series of conditions from C to D . The line CG is also the hypothenuse in the right-angled triangle GDC , and possibly further reflection might discover an analogous application of the 47th Prop. of the First Book of Euclid to this psychological problem. The mystic significance attached to the hypothenuse by the Pythagoreans should not be forgotten. C. C. M.

Beauty receives its halo from the radiant soul within. A cultured mind gives charm to the face, and a gentle, disciplined and benignant heart shines winningly through features which are not of classic mould. Beauty of person, then is something which may be cultivated. Hence the aspiration to be beautiful is not a vain one; were it so, kind nature would not have implanted it in our hearts. Women with cultured minds and hearts excel in beauty those who remain ignorant and perverse. From the day when a course of intellectual and spiritual training begins, you may detect an improvement in personal attraction.—*Dr. Winchell.*

A CASE OF OBSESSION.—Another family has been put into the Roche-Gaudon Lunatic Asylum. The father and mother, each about sixty-four, two sons and two daughters, their ages ranging from thirty to eighteen, living at Andonville, were all struck with the same affection. They declared that the evil one was among them, that he got hold of them, and even got into their clothing. They ran about asking for the priest to be sent for to drive off the devil. One of the daughters, saying she was damned, threw herself into a half-frozen pond, and her sister and brothers followed her. Becoming dangerous to themselves, and beginning to shew violence to the neighbours, the authorities have thought it best to put them under restraint.—*Journal du Magnetisme.*

PUNDIT AND DISCIPLES.

Under this heading we find the following in the *Bombay Gazette*. It is evidently written in a satirical spirit, and will doubtless call forth a speedy reply from Madame Blavatsky or Colonel Olcott, or both. When the reply reaches us, our readers shall be duly informed:—

There are, it appears, people who have taken theosophy seriously. One of these is no less a personage than the learned Pundit Dayanund Suruswati Swami, the founder of the Arya-Somaj. He is now a wiser man, and he has sent us a quantity of documents, with the promise of more, to show (1) that he once believed in the Theosophical Society, and (2) that he believes in it no longer. Well, what then? We shall not be surprised if the author of that interesting book, "The Occult World," sends us a couple of columns of facts and documents to establish a similar waxing and waning of faith in his case. But the world at large will not hold its breath—nor perhaps even its laughter—when the confession is made. But Pundit Dayanund Suruswati seems to feel that he has a right to consider himself sold by the American theosophists. He produces a letter written from "No. 71, Broadway, New York," on the 18th February, 1878, in which he is thus addressed:—

"Venerated Teacher,—A number of American and other students who earnestly seek after spiritual knowledge place themselves at your feet, and pray you to enlighten them..... The boldness of their conduct naturally drew upon them public attention and reprobation of all influential organs and persons whose worldly interests or private prejudices were linked with the established order."

So polite a communication was evidently deemed worthy of a courteous reply, the nature of which was shewn by a letter setting forth that at a meeting of the Council of the Theosophical Society—

"It was unanimously resolved that the society accept the proposal of the Arya-Somaj to unite with itself, and that the title of this society be changed to 'The Theosophical Society of the Arya-Somaj of India.' Resolved that the Theosophical Society, for itself and branches in America, Europe, and elsewhere, hereby recognise Swami Dayanund Suruswati Pundit, Founder of the Arya-Somaj, as its lawful Director and Chief."

And thereupon the learned Pundit taught Colonel Olcott and Madame Blavatsky, a thing or two in theology:—

"We perceive, Oh! venerable Sir, in your definition of the nature and attributes of God of the All Good that we humble students at the West have not misinterpreted the teachings of our Aryan ancestors. The Supreme One whom you teach your disciples to contemplate and lift their aspirations to, is the very same Eternal Divine Essence whom we have been pointing these Christians to as the proper object of their adoration, instead of their own cruel, remorseless, and vacillating," &c., &c.

But at Meerut, last year, the Pundit was afflicted to hear a statement from his disciples that they did not believe in this divinity of their Aryan ancestors a bit more than in any other. This was bad, but he was still more afflicted to find that they subsequently became Buddhists, and that finally they threw Buddha over for the dual divinities of Zoroaster:—

"Those who are for the whole truth have only to open their eyes and read Colonel Olcott's first lecture in January, 1879, where he is for the 'Vedas.' According to the latest report of the society, we find that both are confirmed Buddhists (converts to Buddhism), having given up 'Vedantism.' Then the Colonel next goes on to 'Zoroastrianism,' for he tells us that 'there is no other religion that has profounder truths, deeper spiritual truths, concealed under its familiar mask than Zoroastrianism.'"

It is quite too much, and the "venerated teacher" turns fiercely upon his quondam disciples:—

"The Pundit of the Somaj informs the public that neither Colonel Olcott nor Madame Blavatsky knows anything of Yog Vidya (occult science) as practised by the Yogis of old; that they may know a little of mesmerism, as well as of the natural and physical sciences (taught in the Bombay institutions), especially the science of electricity; and that they may know the art of clever conjuring (by having subterranean or hidden electric wires, or other hidden apparatus). But for them to say that they perform their phenomena without apparatus, without any secret pre-arrangement, and solely through the forces existing in nature (electricity), and by what they call 'their will-power,' is to tell a lie."

This last assertion, it must be admitted, goes to the furthest permissible limit of polemical candour. But the assurance that the theosophists know nothing of occult science is depressing. What will Mr. Sinnett say? Was not his valuable work on the *Occult World* founded wholly on the occult information he obtained from them?

Tombs are the clothes of the dead; a grave is but a plain suit, and a rich monument is one embroidered.

FREE DISTRIBUTION OF SPIRITUALISTIC LITERATURE.

To the Editor of "LIGHT."

SIR,—It has struck me that an opportunity is afforded, which is too frequently neglected for want of means, of circulating Spiritual literature at the very nick of time. I refer to public meetings where such matters have been discussed and a transitory interest created in the Spiritualists' position; and I might also add the opportunity afforded by public clubs and reading-rooms among men who are then at leisure and will gladly welcome advanced teaching.

I recently attended a meeting where a discussion on Spiritualism was conducted with considerable interest, but where it was evident that crass ignorance prevailed among the majority, of the actual facts which are occurring daily at their very doors. Old Jewish mythology was ransacked, not to shew that pork or the eating of hares was forbidden (as it was), but that the presence of Spiritual power was demoniacal and forbidden also. The very men who ought to welcome the new light looked upon it as a total eclipse, where neither the sun of righteousness nor the bright morning star could by any possibility be discerned. Nor can we much wonder at it when the only Spiritual exposition now open to the public is found in trashy subterfuges of the truth and so-called expositions of clumsy, though often honest, mediumship.

If Spiritualists prize the truths they have found so dear amidst the preponderating materialism of the present day, surely some few can be found who are willing to aid in bringing "Light" to men; and I beg with all deference to suggest that a small fund at least—a large one would be better—should be formed for the purpose of a free distribution of your valuable paper where it would be likely to be permanently effective. Perhaps a small committee might meet periodically to decide where it could most wisely be sent, and such a committee should include all donors of a respectable sum who would be willing to attend. It might meet monthly or quarterly, and if funds were forthcoming the good done would be incalculable. Allow me to ventilate the question through your columns if your modesty does not forbid. I will cheerfully contribute two guineas to start, and hope others of more means will give tenfold.—Yours truly,

MORELL THEOBALD.

62, Granville-park, Blackheath.

[Our esteemed correspondent has mooted a point in which, very naturally, we feel deeply interested, but to which we could not ourselves, with any semblance of delicacy, invite the attention of our readers. It is certainly true that an immeasurable amount of good might be effected if we had the means of freely circulating copies of the journal as suitable opportunities occurred. At present we cannot afford to do so. The increased cost of production, consequent upon the recent enlargement of "LIGHT," has put this very desirable work quite out of our power. And yet a week never passes without bringing with it pressing applications for free gifts of "LIGHT," for distribution at lectures and public meetings, or for presentation to members of various societies, and to private persons of position and influence. We are confident that a very large sum might be expended in this way with advantage, and we earnestly hope that our friends will cordially support Mr. Theobald's admirable suggestion. We should like to see a really handsome sum placed at the disposal of the proposed committee.—EDITOR "LIGHT."]

BUDDHIST APHORISMS.—All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. If a man speak or act with an evil thought, pain follows him as the wheel follows the foot of the ox that draws the cart. Hatred does not cease by hatred at any time; hatred ceases by love. Let a man overcome anger by love; let him overcome evil by good; let him overcome the covetous by liberality, the false by truth! Let us live happily, not hating those who hate us! Among men who hate let us dwell free from hatred! As the bee collects nectar and departs without injuring the flower, or its colour, or its scent, so let a sage dwell in his place.

UNCONSCIOUS CEREBRATION.—Dr. Carpenter holds a theory that dreams involving revelations of secrets, predictions, and solutions of intellectual problems, are due to "unconscious cerebration." But such a theory does not cover all classes of dreams. Latent thought of past experiences or of matters relating to oneself might thus be brought into activity; but would it account for how Cazote could predict the horrors of the French Revolution? Dr. Moore says truly, "The brain itself does not think; what is called 'unconscious cerebration' is really work carried on by the soul during sleep and remembered when awake."—MITRA.

OFFICE OF "LIGHT,"

4, NEW BRIDGE STREET,
LUDGATE CIRCUS, E.C.

TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding, and enclose stamps for the return Postage.

SUBSCRIPTION RATES.

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NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also of F. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Our Correspondents will greatly oblige us if they will take care, in every case, to write on ONLY ONE SIDE of the paper.

MIRACLES AND FREEWILL.

I have read with interest Mrs. Penny's letter in the current number of "LIGHT," as I have previous communications from her in the same paper, and I trust, though we may be found to differ, we may do so with mutual respect. For I do not think that we are in accord—as yet—on that shibboleth of philosophy, the question of Freewill. Mrs. Penny asks whether the tendency to explain miracles as being the effects of obscure laws of nature is not part of the same general system of thought which would place the actions of man and of God under the constraint of law. I would answer that it most certainly is so; and I hold—in common, no doubt, with many others—that the explanation is as sufficient in the one case as in the other.

Mrs. Penny thinks it a thing to be deprecated that the actions of a noble character should be capable of being foreseen by men of meaner disposition. But is it not just this which constitutes the difference between the evil nature and the good? The conduct of a good man can always be reckoned on beforehand by those who have enough of the moral light in them to know the good when they see it. It is the conduct of the selfish, the profligate, and the unholly, which alone is incalculable. Any man can say "I will;" it is the good man who says "I must." Aristotle would have shewn this by an illustration taken from geometry. To him virtue was the mean between opposing vices; and there can be but one mathematical mean. In the section of a cone, he would have said, there are many ellipses and many hyperboles (literally, "defects" and "excesses"); there can be but one parabola, the curve whose lines move unalterable through infinity. And just as the course which the line must take to make the perfect curve can be exactly calculated by one who has sufficient mathematical knowledge, so can the actions of the good be foreseen by the good, and often by the worse. If in any given set of circumstances there is but one right course of action, that which is deduced from the eternal laws of Right, then on either side of this there are infinite possible deviations from perfection, according as the man's imperfect will is made to swerve by passion or base inclination. And whilst the path of the just is intelligible to a child, the varying effects of these meaner impulses require an infinite knowledge to reckon with them. It is impossible to predict the course of an evil life. For in the sense in which many people understand that word, there is no *liberty* in the world—or out of it—save the liberty to do wrong. I remember reading, many years ago, in a passage to which I have now lost the reference, some words of Mr. Ruskin on this very matter. He shows that throughout the world the good are always bound; that there is no freedom but that of caprice and anarchy; and that liberty is everywhere synonymous with decay and death. "The sun," he says, in some such words as these, "has no liberty, a dead leaf as much. Your body has no liberty; its liberty shall come—with its corruption." In truth, freedom, in the sense of lawless volition, there is none. The question of vital moment is whether our will shall be bound, as the freeman is bound, by the unchangeable laws of Righteousness, or whether it shall be enslaved by the momentary impulses of affection and concupiscence.

And what is true of the will of man is true of God. "This one thing only not God Himself can do—to make undone aught that has been done." That is, not even God can depart from His own laws. He cannot act from caprice: He can do no "new thing." And if Mrs. Penny should think it an unworthy conception of God to suppose that His ways are calculable by us, and the more calculable the nearer we approach to perfection, I will not reason with her of myself, but I will appeal to the poets, who are our best teachers of theology. And I find that in two of his finest poems, Mr. Browning has expressly treated of this question, of the comprehension of God's ways by man, and has intrusted to two advocates the support of the thesis that God's ways are past finding out. The first is Caliban on the Island, arguing that his God, Setebos, to those who should try to forecast his action,

"Would teach the reasoning couple what 'must' means;
Doth as he likes, or wherefore Lord."

And the other is Johannes Agricola, the contemporary and fellow-worker with Luther, who thus, in a passage which I will quote at length, conceives of God's dealing with the damned:—

"Whose life on earth aspired to be
One altar smoke, so pure! to win
If not love like God's love to me,
At least to keep his anger in,
And all their striving turned to sin:
Priest, doctor, hermit, monk grown white
With prayer, the broken-hearted nun,
The martyr, the wan acolyte,
The incense-swinging child,—undone
Before God fashioned star or sun!
God, whom I praise: how could I praise,
If such as I might understand,
Make out and reckon on His ways,
And bargain for His love, and stand,
Paying a price, at His right hand?"

But I do not think that the difference between Mrs. Penny and myself is so wide as might appear. Mrs. Penny refuses to reduce the operations of will, human or Divine, to the level of dead nature. And so do I, and those with whom I think. But the phenomena of nature and the actions of will differ, if they differ at all, not because the one class of facts is under the control of law and the other is exempt from that control, but because the things of nature—if we are to speak of such an abstraction as "nature" at all—are subject to a law which is imposed upon them from without, but the human will yields obedience only to a law of its own making. A Man is not the creature of a despotic lawgiver, or the sport of a mechanical destiny, but the member of a free State, bound by the laws of his own making, but not subject to them. Inasmuch as the laws are those of his own nature, he is free: but inasmuch as he cannot act save under law, he is bound. And of God we may say that He is the Sovereign of such a state—a King indeed, but a constitutional one.

And if Mrs. Penny refuses to see in a miracle merely a link in the blind sequence of phenomena, I find myself again in accordance with her. We both see in a miracle a new manifestation of will in the Being, or Beings, whose thoughts created and maintain the universe. (I have adopted, with slight alterations, her own words.) The difference, such as it is, lies only in our application of the word. If we retain the word at all, I should extend it, not to a few special actions, but to all the workings of will everywhere—that is, to all things that are. My writing of these words now, the rain which will fall to-morrow, are as miraculous as the raising of Lazarus from the dead, or the birth of the world from chaos.

London.
16th April, 1882.

FRANK PODMORE.

MISS WOOD AT LEICESTER.—We have a letter from the secretary of the Banner of Hope Circle, Leicester, reporting a satisfactory sance with Miss Wood, of Newcastle.

MR. TOWNS.—Mrs. Slater, Lancaster-road, sends us an account of two excellent sances with Mr. Towns, at which satisfactory tests were given. None of the incidents reported are unusual, and we only allude to Mrs. Slater's communication as a further confirmation, if any were needed, of the value of Mr. Towns' clairvoyant mediumship.

A young man by the name of Price, near Alma, Col., who is almost blind, and who is wholly uneducated, and not at all sprightly in other respects, is said to be able to solve almost any problem in mathematics that is given him. He uses no figures, but makes his calculations on his fingers.—*Religio-Philosophical Journal.*

A "BETTER WAY" IN DIET.

The readers of "LIGHT" must have been interested by the report of "Quorum Pars" in the sixty-seventh number, under this heading. He characterises Dr. Wyld's dietetic experiment as successful; perhaps he meant to have said agreeable. Vegetarian banquets of various kinds have been frequent within my recollection, and I could furnish narratives relating to them, at which a closer approach to simplicity has been made than this reported by "Q.P."

The disciples of Alcot and Graham had not a few sympathisers here half a century ago; chief amongst them was the spiritual J. P. Greaves. They had a home, "The Concordium," at Ham Common, not far from Richmond Park, London, and there they made a dietetic and social experiment.

Being with them in spirit I took an opportunity one beautiful summer morning—it must be nearly forty years ago—to visit them. I knew some of them personally, and I think our Darlington friend David Richmond was one of the resident brethren at the time.

The "Concordium" was in a large old villa residence, with a good flower garden in front, and behind there were a beautiful lawn and gymnasium, many old trees, a flower garden, and then a spacious fruit and vegetable garden. It had been a school, called Alcot House, kept by Mr. Wright, a disciple of J. P. Greaves. I am not going to dwell upon anything in this Home of Philosophy except its "Better Way in Diet."

My visit coincided with the banqueting hour and I was at once invited to take my seat near the "Pater," for that was the title of the head of the family. At the opposite end there were two ladies, to whom I made my obeisance. There were about twenty at the table, all the furniture of which was, I observed, beautifully clean. What dishes were at the other end of it I could not see, but at the "Pater's" they were as follows:—

1. Plates of finely prepared porridge of coarse oatmeal, cold.
2. Plates of bread, made from wheat ground in a hand-mill, unfermented.
3. Decanters of sparkling fresh water.
4. Dishes of fine new potatoes, well cooked, cold.
5. Dishes of fresh green peas, unshelled, unboiled.
6. Dishes of fine turnip radishes, unboiled.

. No salt, no sugar, no milk.

Instead of gustatory delicacies the banquet was rendered piquant by one of the brethren reading from some book of his own selection; in doing this he stood a little aside. During his reading one brother and then another asked for a pause, while he expressed his thought upon the subject. Debate was not permitted, fearing perhaps that it would not be wholesome. During the banquet, door and windows were open, admitting fragrant airs from the garden.

The banquet concluded, the brethren adjourned, some to duties, some in the direction of the garden. Thinking to follow these I turned to make my bow to the ladies at the other end of the table, when one of them signed to me to approach.

I found that I was thus "called up" by the bright and amiable wife of my friend Buchanan, the lecturer on Social Science, whose son has attained rank as a poet; she called me to make me known to Mrs. C., a lecturer in the same field, but now "matron" in the "Concordium." It seems that philosophers need woman's supervision. She bade me leave the brethren to go to the fruit trees, and—as a visitor—to join her friend and visitor Mrs. B., for a little talk in her quiet little parlour upstairs. Of course. A pleasant little parlour it was—overlooking lawn and gardens bathed in the afternoon sunlight. While talking she placed "tea things" on the table, on Mrs. Buchanan's account, she said. I prayed to be included. The "matron," indeed, took some herself. I think the solidest philosopher in the garden would not, after his banquet, have declined such a cup of tea, flanked with the whitest sugar and cream, and the whitest bread and butter. Our talk and tea over, I was graciously bidden adieu, and went to join the "garden party."

I there had a conversation with Alexander Campbell, and with William Galpin, both well-known in those days in the field of Social Reform. Alexander took me to where he ground the wheat; he was family miller, and I fraternally lent a hand in his work. He told me that although Oldham was "Pater," W. G., a man of strong will, was Pater over him. By-and-bye, meeting W. G. in one of the paths, I ventured to ask him if he regarded their present diet as the ultimate to which dietetic reform should

lead them. He promptly said, "No, we have to work up to true naturalness and pure simplicity." He went on to tell me what he considered that to be. I am inclined to think that what he said would be unappreciated, so I withhold it. But I may say that the "Concordium" was only a kind of half-way house to a far stricter ideal. Enough for me now to stop at the banquet there,

QUORUM PARS FUI.

SPIRIT TEACHINGS.

SECOND SERIES.

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of printing what has been valuable to the person for whom they were originally given, in so far as this can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests.

M.A. (OXON.)

No. XX.

[At this time many friends desired to have in a volume the Teachings that had been printed from time to time. I thought that they had done their work, and, being on record, might be left as they were. Moreover, they had not been selected with any view to continuous publication, but almost at random out of a great mass—some twenty-four volumes, some of large size—and of the mass the most striking were left out on account of the private nature of their contents. I print what was then said because some of my friends will be interested in learning the view taken, from a Spiritual point of view, of their request. I may say that since this was written the corrections necessary have been made, and a mass of matter is ready for publication when required.]

I know that it is proposed to reprint the Teachings, and you said something the other night. Will you repeat it for me?

We said only that we were not disposed to lay down any rule, save that we desire you to use discretion. Those which you have printed are but fragments, and imperfect. When we first began to communicate with you in this way we found your mind in a strange state. To you Orthodox Truth, as conceived of in your mind, was Truth Absolute. We had to make it Relative. The task, as you now see, was not easy. Had we rudely shocked your belief in things religious you would have turned away. Yet we were forced to break down error. How was it to be done? You see now the cautious and sparing hand with which the seeds of truth were sown. You see now that many answers to your queries contained only so much truth as you could understand and receive. Hence some statements made in answer to your queries contain only partial truth. None, mark you, are false: but many are only partly true. You must consider whether it is wise to put these forward. Again, your phase of mind was peculiar to yourself. We do not think that many would be in similar case. Consequently the arguments we addressed would not be applicable to others. We know indeed that many have found in our words new views of truth, and have assimilated them. But it has been because their minds had previously been drawn to similar opinions. And they would be but few comparatively. The mass of men would not understand nor appreciate them. Yet again, the end for which they have been put forward to others has been answered. They have demonstrated to such as can receive it the independent action of Spirit on your mind. An active mind ready to weigh and prove all that is said is seen in communion with an intelligence external to itself: and the fact of Spirit communion receives another proof. This is done, and it is the important point. Once more, the question is premature. You must first complete the series before you decide. From this you will gather our opinion that no publication should take place; assuredly not for the present. But we do not meddle with your world in these matters. You must decide as you see fit. Only if your position should be adverse to our opinions, we claim the right of revising and correcting what we have said. It will be well at any rate that this should be done; and you may well arrange the printed Teachings in a book, so that we may be able to comment on them when we deem it necessary. This done, you can settle finally.

Yes, I will interleave them in a book. It will be good for me

to go over them. But I am not of opinion that there need be any publication at all. The Teachings are on record, and people who want them will find them. They will be none the worse for having been sought out at some trouble. And folks exaggerate the audience to which they would appeal. Nor do I think that many would understand or enter into what you say. And if it be not heresy, I can quite conceive their doing some minds great harm. In my view they are esoteric, and should be left to the modified publicity they have already had.

If your reasons be good and your reasoning sound, worldly considerations supplement and strengthen our purely spiritual standpoint. We do not know: but we believe that you will do well to put off the proposal. You say well that they were given esoterically. They have served that end. They have also been published esoterically and they have served that end, viz.: to give demonstrative evidence of the reality of Spirit communion. Let them alone for the present. Prepare them as you have said: and we will go over them with you, drawing out hidden meanings, and supplementing the half-truths which then sufficed for you.

I suppose half-truth or relative truth, as opposed to absolute, pervades them all?

It must needs be. No man may attain to the absolute. What we have put before you is but the most elementary view. You have progressed far since we began to instruct you thus; but you are still trifling with the very fringe of knowledge. All man's wisdom is but relative; for progress necessitates relative truth; the Absolute would swallow up the Finite.

You used to say that after the spheres of contemplation, the Spirit was lost to your gaze. Was that a half-truth?

You have not exactly reproduced our saying. We told you in a parable, of the progress of the Spirit from the stage of being through seven states, during which it was working out its own salvation, and labouring either to purge away the contracted impurities of earth, or to gather such added store of knowledge as would fit it for the life of contemplation. When it had passed into that state, it would necessarily be beyond the lower sphere of work through which it had passed on its way to the higher life. In the Spheres of Contemplation, as we called them, the Inner Heaven of Contemplative Wisdom, the home of the Infinite and the Absolute, is perfect peace. Why should the beatified cross its threshold to come back to the unrestful atmosphere of the Purgatorial Spheres: unless indeed it be to bring some of their own blessed peace with them, and to smooth the troubled waters which are tossed and lashed into storms by the winds of human passion, and the gusts of earthly folly not yet purged away? Some there are who have so returned at great spiritual epochs, and have animated and inspired men by their vast and tranquil wisdom. But it is rare. The Spirit that has entered the heaven of contemplation is wrapped in the near view of the Absolute, and has left for ever the domain of the Relative and the Finite. It is at peace.

What is its final lot? Absorption into Deity?

Nay, we may not say to you what concerns the deep mysteries of that Inner Sanctuary. Ages upon ages must roll away before you can penetrate it. Sufficient for you now to know that a spark of Deity dwells within your soul, and that infinite possibilities are within your grasp; aye, even, as your sacred books have put it, that you should be as God, knowing good and evil; that you are indeed a microcosm, and that man is, in a higher sense than he knows, created in the image of his God. If in the end he becomes indeed God, if his soul, its dross purged away and its limitless store of wisdom gathered up, becomes a part of that vast and all-pervading essence which man knows not of, but whose outcome he calls God, what is that to you? If there be Divinity within you, see that it be not choked by the sensual and the devilish. If it be nurtured it will grow and wax strong, until it be fit for the penetralia of the Infinite and Invisible.

It is sad to think that it was the devil whose words you quote, "Ye shall be as gods" It sounds like a visionary's castle in the air.

Why? Because the aspiration is too high?

No. But because, if the final cause of life is absorption into the source of life, it seems that we toil in vain, and live a hard and useless life to no purpose. Few would volunteer for such a life, if they were asked.

Ah, but you are not consulted. As well inquire of the purblind and blear-eyed as to the glories of astronomy. Life! what know you of it? Its very meaning is narrowed down in your mind to that miserable shred of existence which is all you know as yet. What know you of the future glories of being which even in the surrounding spheres makes being a blessing? What can you

picture of the existence of the higher realms when the emancipated Spirit lives in union and communion with the God-like and the Sublime? How can you hope to picture that still grander life of contemplation, the very conditions of which are the reverse of all that you now experience: where the Spirit is no longer trammelled by Form, where the avenues of true knowledge are indefinitely enlarged, and where self and all that cramps and binds is for ever lost; and when that which you now call individuality, personal identity, or some such synonym of self-hood, is gone for ever? Life! you know not what you say. And if when the countless ages which no finite mind can grasp are at last exhausted—if the fount of lower knowledge has been emptied of its contents, and the Spirit has done with things of sense, and has been perfected through labour and suffering, and has been made fit to enter on its heritage of glory, and to dwell with the God of Light in the heaven of the perfected; if that loss of self-hood to you seem now annihilation, loss of individual existence, or absorption into the Eternal Sun of Truth, what is that to you? Lower your eyes lest you be blinded. Trust us, the knowledge gained by the journey of life throughout its vast extent will amply compensate for the toil of having existed.

I did not mean that. I have no personal fear of annihilation at all; and I can see a little further into the problem than you give me credit for.

Verily: therefore is it unworthy of you to write foolishly of such solemn subjects. For good or for evil you live. See then that you live aright. You may not get rid of your birthright, though you may disown and degrade it. You are wiser than you would fain have us think. But you would do well to gather up more carefully the crumbs, and to ponder more on truth and less on human fancy.

I say again—What is truth?

And we reiterate—You are learning: very slowly. God grant it be surely.

Amen. But I don't see it.

We have told you that you are blind. You do see more than you now know: and your view shall be widened. Cease. The Great God bless you!

+ IMPERATOR.

THE "EVERITT" TESTIMONIAL.—We have the pleasure of acknowledging the receipt of the following contributions:—

	£	s.	d.
F. H.	2	2	0
F. W. H. Myers	1	1	0
Earl Bird	1	1	0
W. P. Adshhead	1	1	0
E. Dawson Rogers	1	1	0
Morell Theobald	1	1	0
John Lamont	1	1	0
Frederick Griffin	1	1	0
G. R. Tapp	1	1	0
Mr. H.	1	1	0
Mrs. H.	1	1	0
G. Damiani	1	1	0
S. C. Hall	1	0	0
W. Vernon	0	10	6
J. P. Turner	0	10	0
Mrs. A.	0	10	0
J. J. Morse	0	5	0
D. G. Fitzgerald	0	5	0

£16 13 6

The other day a solemn conclave met in Paris to do honour to a name which, although a borrowed one, has in the space of less than twenty years made the circuit of the globe, and founded a school of religious philosophy in which its adepts seem to find the meeting point of Mysticism and Methodism. Allan Kardec, whose imposing tomb at Père-Lachaise cannot fail to have attracted the attention of the most careless visitor to that city of the dead, was the son of a French lawyer, and was born at Lyons in the early years of the century. His real name was Hippolyte Léon Denizard Rivail, and with it for more than fifty years he was content to live a life of obscurity. Some few years, however, after the establishment of the Second Empire, Spiritualistic manifestations were imported into France from across the Atlantic. It fascinated Rivail's mind, long given up to the study of the mediæval Mystics. In 1858 he had gathered around him so many fellow-believers that a "Société des Etudes Spirites" was constituted, and a few months later their organ, the *Revue Spirite*, appeared. Both the Association and the organ still survive, and claim to be making important progress, not only in France, but in every Continental country.—*Daily News*.

A "WISE WOMAN'S" WARNINGS.

Under the title of "From Death into Life," the Rev. W. Haslam, late Incumbent of Curzon Chapel, Mayfair, has published a record of his experience and labours during a ministry of twenty years as an Evangelical clergyman. There are many stories of abnormal occurrences in the book, from which we select the following:—

Next door to Frank (a recently converted stone-breaker), lived a tall, gaunt, gipsy-kind of woman, whom they called the "wise woman." She had a marvellous gift of healing and other knowledge, which made people quite afraid of her. This woman took a great interest in me and my work, and often came to church, besides attending the meetings at Frank's house.

One day, during these services, she paid a visit to the Parsonage, and said, "My dear, have you a lemon in the house?"

I went to inquire, and found that we had not.

"Well, then," she said, "get one, and some honey and vinegar, and mix them all together. You will want it. Mind you do, now," she said, drawing herself up to her full height; "mind you do, you will want it!" Then she put the bowl of her pipe into the kitchen fire, and having ignited the tobacco, went away smoking.

The servants were much frightened by her manner and her warning, and begged of me to get the lemon, saying, "It was about you, master; it was about you that she came."

I did not know where to get a lemon within three miles; but it so happened that a man came to the door with a net full for sale that same afternoon. We bought two, just to pacify the servants, and then let them make the mixture, thinking nothing more about it.

In the course of the afternoon a very heavy thunderstorm fell upon us, deluging the roads and lanes; and before it ceased I had to go to the meeting. I took the precaution to put on thick shoes, and then set off and walked through the rain. When I arrived at the cottage, I thought my feet felt wet; but they were not cold, so that I soon forgot all about them, and went on with the meeting, which lasted till ten o'clock; then I returned home. On taking off my shoes, I was surprised to see how wet and muddy my socks were. I had been standing with wet feet all the evening. To guard against any ill effects, I put my feet in hot water before going to bed. However, at three o'clock in the morning I awoke, nearly choked with a severe fit of bronchitis; the thick, hard phlegm in my throat almost suffocated me; I had to struggle for breath and life. After an hour or so of the most acute suffering, my dear wife remembered the lemon mixture, and called the servant to get up and bring it. It was just in time. I was black in the face with suffocation; but this compound relieved, and, in fact, restored me. I was greatly exhausted with the effort and struggle for life, and after two hours I fell asleep. I was able to rise in the morning, and breathe freely, though my chest was very sore.

After breakfast the "wise woman" appeared, standing outside the window of the drawing-room, where I was lying on the sofa.

"Ah, my dear," she said, "you were nearly gone at three o'clock this morning. I had a hard wrestle for you, sure enough. If you had not had that lemon, you know, you would have been a dead man by this time!"

That mysterious creature, with her healing art, together with the prayer of faith and the marvellous foresight she had, was quite the terror of the people. One day she came, and bade me go to a man who was very worldly and careless, and tell him that he would die before Sunday.

I said, "You go, if you have received the message."

She looked sternly at me, and said, "You go! that's the message—you go!"

I went. The man laughed at me, and said, "That old hag ought to be hanged." I urged him to give his heart to God, and prayed with him, but to no effect. He was thrown from his cart, and killed the following Saturday, coming home from market.

Her sayings and doings would fill a book; but who would believe the things?

She was not always a bird of evil omen, for sometimes she brought me good news as well as bad. One day she said, "There is a clergyman coming to see you, who used to be a great friend of yours, but since your conversion he has been afraid of you. He is coming; you must allow him to preach; he will be converted before long!" Sure enough, my old friend, W. B—, came as she predicted. He preached, and in due time was converted, and his wife also.

"LIGHT" for March 18th is out of print, and several copies are urgently needed to complete sets. If subscribers, who have copies of this number to spare, will at once forward them to us, we shall be greatly obliged and will remit payment.

MR. ENMORE JONES wishes us to state that in a notice which was given in "LIGHT," of the Society recently established under the name of the Spirit Evidence Institute of Great Britain, the word National was erroneously incorporated in the title.

OUR CONTEMPORARIES.

"The Medium and Daybreak."

A sermon by the Rev. C. Ware, of Plymouth, on "John and his Spirit-guide," occupies the leading position in the last issue of the *Medium*. Mr. Ware deals in an able manner with the incident in the Apostle's life when he "fell down to worship before the feet of the angel which shewed me these things," and in analysing the angel's rebuke, Mr. Ware remarks, under the division, "John's Mistake," that—

"John was going to worship the Spirit-friend who was his guide and teacher, but this was through ignorance and inexperience. The myriads of disembodied Spirits who throng around us are precisely the same persons that they were on earth, and they are worthy of as much respect, esteem, deference or love as they were then—no more, no less. They are THE SAME PEOPLE that they were, and they do not,—I mean if they are honest, truthful, humble Spirits—they do not require more deference, or confidence, or love than they were worthy of when in the body."

"What think ye of Christ?" is a trance communication given through Mr. J. C. Wright, and evinces the usual vigorous thought of that medium's trance utterances:—

"Obscurely sent forth, without any respectable recommendations, He never even sought respectable patronage; He worked upon the poor and the lowly. His name spread far and wide; fame and honour came to Him without seeking. His greatness had no vanity. His humility kept Him in his true place. Humility becomes more lovable when we taste it. It is sweeter to the soul than honey, and more precious than fine gold. A true disciple of immortality will seek Christ's spirit, for in that spirit is found those virtues which lie latent in every soul ready to be developed."

It must be exceedingly gratifying to Mr. Wright's many friends to find that the *Medium* has recently afforded a channel for the preservation of many of the utterances of the abovespeaker, whom the editor describes as one of those who "truly represent the rising life of the spiritual work."

It is pleasant to notice that the editor is discarding his prejudices against professional speakers, and is now giving a hearty support to the most recent addition to their very limited number. A cordial co-operation with all our workers is exactly the way to promote that spiritual unity of purpose which our contemporary is so constantly expressing a desire to see realised.

"The Herald of Progress."

The editorial comments upon the recent Newcastle "convention" thus conclude:—

"It is the beginning of a mighty coalition—it will assume a sway over the wayward and erratic tendencies of individuals and societies, and prepare the way for the London Congress of 1883, systematise the glorious mission which our Heavenly Father has given us, heralded by his angel messengers, and emphasised by the convictions that move our souls to spread to all people the light and the truth which we have received."

Tolerably tall talk this, for the results of a meeting that was neither representative nor numerous! Here is another extract:—

"At the final session of Congress, it having been moved and seconded that the proposed plan for the formation of the Spirit Evidence Institute of Great Britain be adopted, some discussion arose as to the desirability of withdrawing the seven principles agreed to at the previous meeting, but it was felt that the plan would be inoperative unless we had a clear statement of the principles that were to guide. On the motion being put by the President, it was carried, there only being three dissentients to 'our principles' that were to guide our future as Spiritualists."

"The Banner of Light."

APPARITIONS AT HOTELS.

Writing upon the above subject, Mr. J. W. Caldwell, a well-known mesmerist, of Boston, narrates the following startling details:—

"I have a friend of undoubted veracity who was induced by a gentleman with whom I am acquainted to engage with him a building in Philadelphia, in which they opened a first-class hotel. The building had formerly been used as a medical college, and the old dissecting-room had been changed into two nice sleeping-rooms, connected by a door, with a window over that door. My friend assured me that he had put a number of gentlemen into the larger room at various times when the smaller one was unoccupied, and on coming down in the morning they had complained bitterly of being disturbed by the occupants of that vacant room and at least half a dozen men had declared that they saw the faces of men and women peering at them through the window over the door.

"He paid but little attention to the stories, and tried to make each one believe that it was only his imagination, but he could never get anyone to occupy that room the second time. . . . One day a lady came and engaged board for a week. She seemed to be a very wealthy and intelligent lady, and as they were rather short of rooms they gave the lady that objectionable apartment, and she retired early, apparently very much fatigued with her long ride from a distant city. About half-past ten she came down to the office apparently frightened about half to death, laid a ten dollar bill on the desk, and said to my friend,

in a tremulous voice, that she wished he would send her baggage and the change for that bill to — Hotel as soon as possible, and with a look of inexpressible horror she disappeared through the outer door quicker than he had ever seen any human being leave that house before.

"While I was in the city of Steubenville, Ohio, last winter, the chambermaid seemed very much affected one day, and I asked her the cause. She said that she dared not tell me, unless I would promise not to tell to the injury of the hotel. She said that a man had been accidentally killed in the back room of the L part, and his ghost often appeared to the help; and she was sure she had seen him within the last half hour. She said that I might ask the head servant, and perhaps she would tell me more. . . . I soon gained the confidence of the one referred to, and she declared that she had seen the ghost on several occasions. She assured me that all the servants who were employed there when the ghost first made his appearance had left the hotel, each with a solemn promise not to say a word about it; and new servants from distant places had been engaged, and nearly every one had seen the ghost. One, that she was sure had never known of even the rumour, came there, and within an hour after commencing her duties had fainted dead away; and on coming to, packed up and left the city. The lady herself said that she had got so used to it that it had ceased to frighten her. She said that the ghost had never approached her while looking at it, but had often pulled at the sleeve of her dress as hard as any person could, and on turning quickly she could see the form fading into a mist and entirely disappear. I believe that under proper conditions Spirits can re-clothe the spirit-form with tangible matter."

"The Religio-Philosophical Journal."

In the course of a leading article upon recent alleged exposures in America, the editor of the *Journal* delivers himself in the following plain and sensible manner. His sentiments are similar to those that find an echo among thoughtful Spiritualists on this side of the Atlantic:—

"That what is called spirit-form materialization is possible and has at rare intervals occurred, we have good reason to believe. That the alleged materializations shewn by Hull, 'Crimdle,' and nearly all the rest of the mediums who make a speciality of form-materialization, are either fraudulent or not what they are alleged to be, we have equally good reason to believe. Our experience with Henry Slade when we sat beside him in a well lighted room with our family, holding his hands and seeing the cloud-like vapor gradually gather at a distance of five feet, and then assume the well-known features and dress of a friend, and this repeated on several occasions with different observers who recognised different forms, is of itself conclusive evidence, obtained under conditions against which no scientific objection can be raised. Spirit materializations, so-called, can be produced without a cabinet, as has been repeatedly shewn by F. E. Monck, Henry Slade and others. No apartment cabinet can be made, whether it be of wood or metal, or the two combined, that cannot be tampered with if left in the hands of the operator or medium. We believe all physical phenomena can occur in the light, and that if Spiritualists and investigators will have patience and be satisfied with something less than a Barnum's show, honest mediums will gladly co-operate with them in experimenting more thoroughly in this direction. Those who follow the vocation of mediums, by the manifestations produced in their presence, come to have great personal influence over the minds of the people who accept the phenomena as of Spirit origin. This influence is either good or bad in a very marked degree. Therefore, while we admit, that for strictly scientific experiments, it matters not what the moral character of the medium for physical phenomena may be, we believe no medium should have the countenance or support of Spiritualists, however powerful his or her mediumship may be, who has not a good moral character."

"A MYSTERIOUS CORD OF SYMPATHY."—A writer in a recent number of *England* narrated the following incident in connection with the death of Mr. C. E. Barnes, the artist:—"In connection with the awfully sudden death of my friend, I can vouch for the truth of the following extraordinary coincidence:—At six o'clock last Sunday morning, the exact time of his decease, an intimate friend of the late artist, who was unaware of the fact that Barnes was ill, suddenly alarmed an entire household by sitting up in bed while fast asleep and shouting loudly twice as if in intense agony. Three members of his family ran to his bedside to inquire if he were ill, when, slowly awaking and rubbing his eyes, he said he was perfectly well, but supposed it was the storm which had effected him. At breakfast he was playfully rallied upon the occurrence, and more than once expressed his hope that nothing was amiss with his old friend Barnes. At dinner time a messenger arrived with the dreadful news. I have set this down for the benefit of thinkers. I know the facts to be as I have stated them. Was there a mysterious cord of sympathy suddenly snapped when the artist breathed his last, and his friend was at that very moment so mysteriously convulsed? Who knows?"

SPIRITUALISM IN LONDON & THE PROVINCES

GOSWELL HALL.

Mr. F. H. Wilson occupied the platform on Sunday morning last and delivered a lecture on "The Development of Ideas," which was full of interest to all present, judging from the spirited discussion which followed. As a matter of fact this was one of Mr. Wilson's best efforts. Every one seemed highly delighted. In the evening our veteran friend, A.T.T.P., occupied the platform and as is usual lectured most acceptably. His subject was "Missionaries and their Efforts, Successes and Failures." He gave a long account of his experiences in India and other places, shewing the influence which the missionaries had over the natives by their more civilised mode of life. Their failures were largely attributed to their being so often representatives of various sects, each in the most dogmatic manner holding his particular creed forward as the only road to Heaven. Previous to the lecture A. T. T. P. desired to make a statement publicly, as an answer to very numerous letters inquiring why the Historical Controls had ceased to appear. He explained that being invited to contribute to the *Herald of Progress* he consented to do so on the condition that one of his "Controls" should be inserted every week, and that they must not be edited, but appear as they left his hands. This condition was accepted, but eventually he received a very courteous letter, requesting that in future he should only send one per fortnight, as their weekly appearance was injuring the paper and jeopardising its existence. As he did not wish to be a party to such disastrous results he declined to supply any more. He hoped this statement would be taken notice of in fairness to himself, as no explanation of the non-appearance of the "Controls" was vouchsafed in the columns of the *Herald of Progress*. It is to be hoped that large audiences will greet Mr. J. C. Wright on Sunday next, both morning and evening. The committee are doing their best to make the meetings a great success.—RES FACTA.

QUEBEC HALL.

The usual meeting took place on Sunday evening, when the subject of Mr. MacDonnell's discourse was "The Resurrection" which he maintained to be a fact well sustained by facts known to Spiritualists. The free discussion which followed included a thorough representation of various views, and some hard blows were thrown in, which the lecturer dexterously parried. No fewer than eight persons spoke in reply, one of whom was a lady who supported the views advanced in the address.

CARDIFF.

Our usual meeting was held on Sunday last when a reading was given by Captain Mark from "Free Thoughts upon Religion," by A. J. Davis. The secretary laid a subscription list before the members the object of which was to obtain assistance towards the expenses of Miss Samuels, the well known blind medium, at the Normal College, where she is completing her education. A circle was formed at the close of the regular meeting and the mediums delivered addresses from Spirits in attendance, the Controls being described by the clairvoyants in the circle.—HON. SEC.

FALMOUTH.

In consequence of the success of the visit of Mr. J. J. Morse to Falmouth in November last, the friends arranged that he should pay them another visit during the present month. Accordingly three lectures were delivered by Mr. Morse's "Controls" in the Town Hall of this place, on Sunday and Monday last, the 16th and 17th inst. The subjects of the lectures on Sunday afternoon and evening were "The Future Life; Fact or Fancy?" and "Are the Dead for ever silent?" The subject on Monday evening was selected by the audience, and was comprehensive enough, as the following will shew, "Who is, or what is, God, and what are we to understand by 'Heaven,' 'Hell,' and 'the Devil' as represented in the orthodox teachings? are there such places, are there such beings, if so where?" Several questions were asked and answered, after which a very satisfactory series of lectures was closed in the usual manner. A supper with the friends was held after the meeting on Monday night, and a very cordial vote of thanks to Mr. Morse for his gratuitous services was unanimously passed.

NEWCASTLE-ON-TYNE.

On Sunday evening last Mr. G. Brason delivered an address on "Music, its Spiritualising and Elevating Influence." The remarks of the speaker were fairly interesting, but his audience, unfortunately, was but a meagre one. The president occupied the chair. Next Sunday morning I observe that our old friend Mr. T. P. Barkas will lecture at Weirs Court. I hope he will have a good company. The usual quarterly meeting of the N.S.E.S. was held at the Society's rooms on Monday evening, April 17th, Mr. Jno. Mould in the chair. The attendance of members was somewhat scant, twenty-two only being present. The report disclosed the fact that there was still a considerable deficit in the exchequer, in spite of the recent efforts which have been made by some of our energetic ladies, and which it was

thought would extinguish the debt. Such, however, is not the case. Among the various members who sharply criticised the state into which affairs had drifted were members of the Executive. The chief grievance was that the Society had been pledged to take 200 copies per week of the *Herald of Progress*, about eighty per week of which were unsold. One of them went into figures and shewed that the loss under this head averaged seven shillings and twopence per week. It will be remembered that Mr. Kersey made a strong protest against this transaction at the last quarterly meeting, but through it having been kept out of the report, he was voted out of order by the chairman. But his fears have proved well founded. Another cause for complaint was the inferiority of the platform speaking. The recently formulated creed was also loudly complained of, and it was stated that some members had left the Society in consequence. I know for a fact, that Mr. W. C. Robson has left. He has said that he will be connected with no body of men or organisation that attempts to force a creed upon him. Another declared that the *Herald* was being kept afloat at the expense of the Society's platform. Comparisons were drawn between the days gone by when the rooms were crowded, and the present condition of affairs. Discussion ensued, and various theories were propounded to account for the state of matters. But what struck me most forcibly was that all this opposition emanated from a fresh quarter. The old friends who last year fought for the members' rights, were to a man conspicuous by their absence. The attacking party consisted mainly of Messrs. Urwin, Pickup, Kay, Seed, Smith, Wilson, Cameron, &c., &c., whilst the defence were chiefly composed of Messrs. Mould, Hare, Haydock, and Gibson. It was stated that séances were being held with a medium, but up to the present no reliable manifestation had been obtained. Plans for the future were discussed, and it was resolved that a happy evening should be held on or about Whit-Monday.

GATESHEAD.—On Sunday evening last, Mr. W. C. Robson very kindly occupied the platform of the G. S. I. S. with an address upon "The Realm of Thought;" the subject was handled with remarkable ability, and was much appreciated by an excellent audience. Mr. H. Burton occupied the chair.—NORTHUMBRIA.

To the Editor of "LIGHT."

SIR,—Your correspondent has omitted to mention the number of persons present at the recent "convention" who took upon themselves the duty of hampering Spiritualism with certain creeds as stated in your issue of the 8th inst. At the Thursday evening's meeting twenty-two persons were present, all of whom, excepting the writer, assented to the resolutions. On the Friday afternoon there were only fifteen persons present, three of whom objected to the propositions and others were neutral. Besides, no notice whatever was given that there was any intention of submitting any such resolutions to split up and disintegrate the movement.—I am, sir, yours sincerely,
W. C. ROBSON.

8, Brandling-place, Newcastle-on-Tyne,
April 12th, 1882.

NORTH SHIELDS.

The North Shields Spiritual Investigation Society held their usual weekly meeting on Sunday, April 16th, in their rooms, Bolton's-yard, Tyne-street. After praise and prayer a passage of Scripture was read by the chairman, and Mr. T. M. Burnside, of North Shields, gave an address, replete with striking thoughts, to a large and appreciative audience. At the subsequent meeting Messrs. Pickering and Carby, of Felling, exercised their healing powers on three of the members. Mr. Pickering, who has had a long experience as a healing medium, mentioned several instances wherein his powers had been exercised with beneficial effects. The number of our members is increasing every week; we now number fifty members. If our congregations continue to increase as they are doing at present, we shall have to look out for larger premises for our Sunday night meetings. Our large room holds between eighty and a hundred persons. Earnest workers for God and Humanity are invited to come and help us to propagate our glorious truths, that ignorance and crime may be dispelled, and Christianity be shewn in its true light. Service as usual every Sunday evening, at 6.30 prompt. Mahony's hymn books will be used, and can be had at the rooms.—H. APPLEBY, jun., President: T. N. MILLER, Secretary, 22, Saville-street, North Shields.

We are credibly informed that both Mr. J. A. Rowe and Mr. H. A. Kersey have declined the appointment conferred on them as Vice-Presidents of the new Society in North Shields. We hear that the Society is progressing favourably, and that there has been a considerable increase of members. We wish our friends every success and a long and useful life.

To the Editor of "LIGHT."

SIR,—I observe in this week's issue of "LIGHT" that the North Shields Spiritual Investigation Society have been good enough to elect me one of their vice-presidents. Will you permit me to thank them for their kindness, and to say that, whilst recognising the absolute necessity for organisation, I am personally averse to holding any sort of office? In any other way I will do my best to help the good cause, and I wish the young Society prosperity.—I am, sir, yours obediently,
11, Spring-terrace, North Shields,
April 16th, 1882.

J. A. ROWE.

A DREAM FULFILLED.

A careless, worldly man in my parish dreamt one night that he was in the market hall of a certain town. He was surprised to see, in a wall, a doorway, which he had never noticed before—so much so, that he went forward to examine it, and found that it really was a door, and that it opened to his touch. He went inside, and there he saw an impressive and strange scene. There were a number of men and women walking about, who appeared to be very woeful, and in great agony of pain. They were too distressed to speak, but he recognised most of them as persons who had been dead for some time. They looked mournfully at him, as if sorry that he had come there, but did not speak. He was much alarmed, and made his way back to the door to escape, but was stopped by a stern, sullen-looking porter, who said, in a sepulchral voice, "You cannot pass." He said, "I came in this way, and I want to go out." "You cannot," said the solemn voice. "Look, the door only opens one way; you may come in by it, but you cannot go out." It was so, and his heart sank within him as he looked within that mysterious portal. At last the porter relented, and as a special favour let him go forth for eight days. He was so glad at his release that he awoke. When he told me the dream I warned him, and begged him to give his heart to God. "You may die," I said, "before the eighth day." He laughed at the idea, and said he was "not going to be frightened by a dream." "When I am converted," he continued, "I hope I shall be able to say that I was drawn by love, and not driven by fear." "But what," I said, "if you have been neglecting and slighting God's love for a long time, and He is now moving you with fear to return to Him?" Nothing would do; he turned a deaf ear to every entreaty. When the eighth day arrived, being market day, he went to the hall as usual, and looked at the wall of which he had dreamed with particular interest, but seeing no door there, he exclaimed, "It's all right; now I will go and have a good dinner over it, with a bottle of wine!" Whether he stopped at one bottle or not I cannot tell; but late on Saturday night, as he was going home, he was thrown from his horse and killed. This was at the end of the eighth day. Whether these dreams and visions were the cause or effect of the people's sensitive state, I do not know; but certainly they were very impressive, and even the cold and hardened amongst them were ready to hear about the mysteries of the unseen world. I attributed this to the spiritual atmosphere in which they were then living.—"Death into Life," by the Rev. W. Haslam.

TO CORRESPONDENTS.

S. T.—We believe that the Society for Psychical Research will shortly issue a manifesto, which will in all probability appear in our pages. Meanwhile, address the Secretary, Mr. E. T. Bennett, Richmond Hill, London.

WORK OF THE COMING WEEK.

LONDON.

Sunday, April 23.—Goswell Hall. Mr. J. C. Wright, Trance Addresses, 11 a.m. and 7 p.m.
" " Quebec Hall. Mr. J. J. Morse, Trance Address, 7 p.m.
" " West London Society. 11 a.m., 7 p.m., Meetings.
" " Christian Spiritualists' Mission. Séance for Spiritualists only, 7 p.m.
Friday, April 28.—B.N.A.S. Members' Free Séance, 8 p.m.

For details of above meetings see advertisements on our second page. Societies advertising in "LIGHT" will have attention called to their advertisements, as above, without extra charge.

PROFESSOR WILLIAM DENTON, the well-known lecturer upon Geology and Spiritualism in America, is now engaged in a lecturing tour in Australia. A recent number of the Dunedin *Echo* thus comments upon Mr. Denton's work:—The large attendance at Mr. Denton's lectures is a proof of the estimation in which his lectures are held by the public. The more lectures that are attended, there seems to be the greater anxiety to hear the others. During this week he delivered two most interesting lectures—the first on the advent of man and on the animals that were alive at that time; the second mainly on the glacial epoch. Both were attentively listened to, and many passages were received with enthusiasm.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: April 23rd and 30th; LEICESTER: May 7th; NOTTINGHAM: May 14th; KEIGHLEY: May 21st. For terms and dates, direct Mr. Morse, at 53, Sigdon-road, Dalston, London, E.—[Advt.]

MRS. HARDINGE BRITEN has promised to lecture as follows:—Sundays of April, Manchester.—Apply; The Limes Humphrey-street, Cheetham Hill, Manchester.—[Advt.]

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

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

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

Professor F. Zollner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. Robert Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?—

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the *Spiritualistic* order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism and also 'the individuality of the spirit' in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER, AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have *not in the smallest degree* found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place *under the circumstances and conditions then obtaining* by any reference to prestidigitation is *absolutely* impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to *my* view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

ADVICE TO INQUIRERS.

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one, to see how to conduct sésances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful sésance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held *over* but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means: if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.