

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

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

The *Universal Review* publishes a very comprehensive article by Mrs. Annie Besant on Hypnotism. The paper is exceptionally clear, careful, and well written. Having told the history of the subject, which she does with much lucidity in small space, she deals with hypnotism as a therapeutic agent. She next notices the exaltation of the normal faculties which is observable under its influence; then the control of the subject by the operator; and lastly, she deviates into the domain of theory, and tries to show us what it all means. Mrs. Besant favours the idea that the sub-conscious self is brought into evidence by means of hypnotism, the conscious self, a mere fragment of the Ego, being in abeyance. The physical organs are only vehicles for this inner self, and we get at the root of the self only when we translate it into terms of consciousness and so place it in evidence. I cannot follow the long and perspicuous argument. It is no little gain that what is so well put should have found an entry into a widely-circulated Review. The work done in this matter cannot fail to throw much needed light on the darkest problems of our being. I have never been able to divest myself of some fear as to the exercise of this power, vast as I know it to be. In good hands I am assured that it can be productive of results of the highest value. It can rescue the weakling from temptation and supplement his tottering power of will by a support that can come from no other source. But in the hands of a bad and designing man I can see no limit to the mischief that may ensue from its use. Be this as it may—and I am aware that many whose opinion I respect do not agree with me—I hail with no after-thought the thorough ventilation of this subject to which Mrs. Besant has given a valuable contribution.

In this connection I desire to call attention to the existence and activity of the London Hypnotic Society, which brings within the observation of Londoners some of the results that have been arrived at by French experimenters especially at Nancy. These have been placed before a limited portion of our public by the Society for Psychical Research. But a wider publicity is demanded and must be given. There is more than one agency that can minister to this end: but Herr Carl Hansen has the gift in such proportion that we naturally look to him for its demonstration. Many years ago the Mesmeric Infirmary had a great work before it. The time was not ripe and it failed. Let us hope that men are wiser now, and that prejudice is weaker. It will not do, however, to be too sure. The air is clearer than it was, but prejudice dies hard, and

nowhere harder than in the profession that hypnotism is preparing to invade as a therapeutic agent. It will be necessary for its exponents to walk warily, to confine themselves to facts that can be put in evidence when required, and to be prepared to meet the objection that a dangerous weapon may be placed in reckless hands if a general use of hypnotism be encouraged.

In a review of Wallace on Darwinism the Bishop of Carlisle strongly argues in favour of the hypothesis that

Whatever may be the actual historical genesis of Nature, we seem to need a quasi-Platonic doctrine of antecedent ideas in the Divine mind as the basis, the underlying condition, of the existence of things as we see them.

He tells an interesting story about Tennyson. When the late Master of Trinity was walking with Tennyson, they crossed a brook near Cambridge, and after passing the bridge

It was perceived that Tennyson lagged behind. He had paused by the side of the brook, brought his eyes as near as he could to the surface of the water, and was examining with intense interest the subaqueous life which the little stream contained. After a time he rejoined his companions, and this was his utterance when he joined them: "What an imagination God has!"

The Bishop maintains that the natural origin of natural things is to be sought in no region lower than that which may, with all reverence, be described as the mind or as the imagination of God. I wonder much what the Bishop means. Does he think that the creative fiat of the Almighty was as operative in forming the material universe as is that of a poet in fabricating his verse? Does he think that things were started and, like Topsy, left to grow? "What an imagination God has"! Yes; there is some power somewhere that has a marvellous imagination, a wonderful sense of beauty, a grand conception of law and order, a unique sense of fitness. That one calls God, and what for no? We know nothing of Him save through His works, and how should we?

Gabrielle Bompard presents to us a problem. She is a hypnotic subject, and she is a murderess confessed. Doctors agree that she is to be held responsible for her acts. That is as may be. But it is necessary to remark that a person need not be in an entranced state in order to be deprived of volition. A suggestion made at a given time will be operative in the case of a good subject months afterwards. There are also excitable and nervous subjects who need no external excitation to put them into an abnormal state. The *Standard* (March 13th) gives such a case, and I think it worth while to preserve it:—

In support of the theory that, under certain circumstances, a person apparently in possession of all his mental faculties may not be responsible for his acts, it is interesting to note a case recently observed by M. A. Proust, Inspector General of the Sanitary Service, and which is a veritable example of double existence. M. Emile X— is thirty years of age, a son of a gentleman who may be called eccentric and addicted to drink. His mother is a neuropathic subject. His only brother is unintelligent. Emile received a good education; and, though rather

dull as a boy, was successful at the competitive examinations of public schools. He studied medicine for several months, and then, abandoning it for law, obtained his degree of barrister. He is affected with serious hysteria, which manifests itself in him by unconsciousness, disturbance of sensibility, and temporary paralysis of the limbs. If only he looks fixedly at anything, or hears a sudden violent noise, or experiences any strong and sudden emotion, he falls into a hypnotic sleep. One day at a *café*, looking at a mirror, he fell into this condition. His astonished companions took him to the Charité Hospital, where he was restored to consciousness.

On another occasion, when pleading in a law court, and looking fixedly at the presiding judge, he stopped short and could not resume his pleading till one of his fellow-barristers, who knew his infirmity, woke him from his trance. Sometimes he suddenly loses his memory, entirely forgetting his previous existence. In this new life which thus begins for him, and which has on some occasions lasted several days, he is perfectly conscious of the acts he has accomplished during this second existence. He is, so to say, quite a distinct person from his previous self. He walks about, travels by railway, stays at hotels, eats, sleeps, pays visits, buys, gambles, &c. When restored to his first condition he is entirely ignorant of what took place during the days just passed, when he was in his second condition. After a violent dispute with his father-in-law, of which he has a perfectly clear recollection, and which took place on September 23rd, 1888, he is unconscious of what he did till the middle of October, when he found himself at Villars, in the Haute Marne. He then learned that he had been to the parish priest of Villars, who found his conversation rather odd; that he had visited an uncle of his who lived in the neighbourhood, and that there he had broken many things, torn up books and manuscripts, contracted a debt of 500 francs, and had been charged with swindling before the Correctional Court of Vassy, and been condemned by default. As another example of his double existence, I may mention that on May 17th, 1889, he left a restaurant in the Latin Quarter of Paris, where he had breakfasted, and two days later found himself at Troyes. He had no idea of what he had done in the interval. On returning home he perceived he had lost his great coat and a purse containing 226 francs. Being put into a mesmeric sleep, he was able to indicate where he had left his property.

Lippincott continues the "Dead Man's Diary," and tells us the reminiscences of the inhabitant of the world of spirit for forty-eight hours. I suppose it is a parable, after the manner of old Lady Mary and her kind. But it is very graphic and very true. When he woke in spirit-life it was to see his judgment, the deeds and thoughts of life evolved before his gaze. No disguise, no decent palliation such as the world admits for its favoured ones, but the naked truth; and that not as man but as God sees it. The ghost of the dead self rising up in judgment—it is an awful Nemesis, that making a dead man to "possess the sins of his youth." The powerful, sometimes too powerful narrative concludes:—

I remember that when the realisation of what I was, and what I had done, was first borne in upon me, I fell to the ground and writhed in convulsive agony. The tortures of a material hell—of a thousand material hells—I would have endured with joyfulness could such tortures have drowned for one moment the thought-agony that tore me. Mere physical suffering in which, though it were powerless to expiate, I could at least participate by enduring, I would have welcomed with delirious gladness, but of such relief or diversion of thought there was none. To annihilation, had such then been within my reach, I would have fought my way through a thousand devils. But in hell there is no escape.

I remember that I rose up in my despair, and stretching vain hands to the impotent heavens, shrieked out as only one can shriek who is torn by hell torture and despair. I fell to the ground and writhed and foamed in convulsive and bloody agony. But not thus could I rid myself of the sights of hell, nor could mere physical pain wipe out from my brain the picture of the ruin I had wrought. And then—but no, I am sick, I am ill, I am fainting, I cannot, I cannot write more.

As a day well spent procures a happy sleep, so a life well employed procures a happy death.

A DAYLIGHT SEANCE.

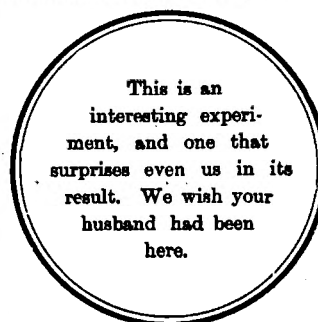
A correspondent of *Psychic Notes* records the following in the issue of January 16th, 1882:—

I should be very glad if you would spare me a little space in your paper, to give an account of a wonderful slate writing séance at which I and two other ladies were present a short time ago.

My friends and I sat with Mr. Eglinton round a plain square table, in an unshaded room, at three o'clock, on Wednesday, January 4th. A small school slate, with the ordinary wooden frame, was carefully washed and a little piece of pencil placed upon it. We then all joined hands over the table, Mr. Eglinton laying his left hand upon mine, while with the other he placed the slate, with the bit of pencil on its upper surface, beneath the table. With his fingers below and his thumb above (full in our sight) he gripped the slate firmly against the under side of the table. Five questions were asked and short pertinent replies given. After each answer the slate was washed and replaced in the same manner beneath the table.

Two slates were now carefully washed and a piece of pencil was laid between them. I was asked to grasp them at the corners of the wooden frame and press them tightly together with one hand, Mr. Eglinton holding the slates in the same way at the opposite cross corner. Thus held we stretched out our arms as far as we could, holding the slate in the full light away from the table, my right hand and Mr. Eglinton's left still touching the hand of our respective neighbours. At once within the slates the sound of rapid writing was heard and in a very short time the usual three small raps were given as a signal for us to look at the result. On the slate were twenty-two lines containing 142 words signed by the name of a near relative of mine who left this world some years ago. Before I glanced at the signature the strong resemblance of the small, close writing to that of my friend amazed me, and when I came to read the written lines my astonishment increased. I found in them a verbatim quotation from a letter written by me and posted to New Zealand the week before, and also a remark relating to my private affairs which seemed to me to point conclusively to the identity of the writer whose signature was appended. I had spoken to no one of what I had said in the letter sent many days before, and I am not conscious that it was in my thoughts as I held the slates. Below the letter to me, in a large and quite different hand-writing, was a message to my husband who was not present.

Mr. Eglinton now wished to try an experiment. He took a sodawater tumbler, reversed it on the slate over a crumb of pencil, and then pressed the glass up against the under-surface of the table. That is to say, he put the slate under the table, with the reversed glass upon it and forced the glass hard against the wood by pressing up the slate which he held in his hand, the wrist and arm still clearly seen by us. Writing was heard and the three raps were given for us to look at the slate. Within the circle described by the rim of the glass we found the following words written in a small hand quite different from the hand-writing of the letter addressed to me.



To those who have been present at one of these séances the foregoing account will, I think, be intelligible, but as so many have no opportunity of seeing these things, I should like to add a few explanatory words which I will cut as short as possible.

The slates were small school slates, and the pieces of pencil like the lead ordinarily enclosed in drawing or writing pencils, broken into bits of a quarter of an inch or so for convenient use.

When the slate was placed under the table, or when the two slates were pressed together with the bit of pencil between, the sound of writing was distinctly heard by all sitting at the table, and when the communication was finished three little raps were given on the slate, as a signal that we might read what had been written.

In my own case, and in others of which I have heard, the wonder is, not only that writing should be produced under such conditions at all, but the quantity that is written in so short a space of time. The theory that the slates were prepared before will not bear examination, as it was quite optional whether the medium's slate was used, and when used it was washed so repeatedly as to satisfy the most sceptical.

I would ask those who have never seen slate writing to remember that all took place in full light, that the whole attention of the sitters was concentrated on the slate and the hands that held it and that sitters and medium remained at the table with joined hands, in the centre of a large room, seated in the same position from the beginning to the end of the séance.

All who have seen this wonderful phenomenon must agree with me that no visible agency wrote the messages, and that no theory of clever conjuring can account for them.

To those who have not seen, I can only say for myself and my friends that our eyes, ears, and minds were open and alert, and that we are convinced the communications were not written by the medium nor the sitters, but by some intelligent power not visibly present.

R. H. CHEETHAM.

SIMS REEVES'S EXPERIENCE.

The *Banner of Light* gives us this :—

Mr. Sims Reeves, in his *Life and Recollections*, written by himself, relates how he became acquainted with a young man named Wellington Manning, a clerk in a merchant's office, and the possessor of so fine a voice that he recommended him to cultivate it for the stage, and predicted for him a brilliant future. But Manning had a strong presentiment that he should die young, and mentioned that his father, grandfather, and indeed all the elder sons in the family had died at the same hour, on the same day of the month, nearly at 7 p.m., on the 1st of March. Mr. Reeves procured for him an engagement at Drury Lane, where he was to appear as Belcore in "L'Elisire d'Amore." The two men parted at the stage door of the theatre, after the final rehearsal of the opera, and thus the narrative proceeds :—

Two hours later I drove across Westminster Bridge on my way to Drury Lane. My carriage was bowling at a good pace down Parliament-street, when the friend who was with me, touching my arm, said, "There goes Wellington Manning!" I looked in the same direction indicated and there before us, closely wrapped up and walking quickly, I saw that young friend. As I was lowering the window to ask Manning if he would accept a lift to the theatre, the Abbey clock struck seven. I just looked at my watch to time it, and opened the carriage door. But nowhere could we see Manning. This was the more strange as at that particular place there was no entrance or narrow way into which he could disappear. Turning to the coachman, I said: "Did you see Mr. Manning?" "Yes, sir, but he went all of a second, directly I saw him, and I don't know where he got to." The pitiless wind caused me to close the door abruptly, forgetting all but the intense cold, which would not be forgotten.

Some little thing or another is always wanted on a first night, and having made two or three calls to repair these omissions, we arrived at the stage entrance of old Drury. "Send for the understudy, Lucraft, at once," the manager was saying as I entered and passed through the narrow hall. He met me and said: "Poor Manning has just died suddenly." "What!" I cried, horror stricken, "Manning dead?" "Yes, he died at home half an hour ago." "Exactly at seven o'clock, sir," said the messenger who had brought the sad news. "I heard the clock in St. John's Wood Barracks strike just as he expired."

And I suddenly recollected that this was the first day of March!

If Mr. Sims Reeves had been the only one to see the apparition, it might have been set down as an ocular illusion or as a mental hallucination. It was observed not only by the two occupants of the carriage, but by the coachman on the box.

If men will have no care for the future they will soon have sorrow for the past.—*Asiatic Aphorism.*

SPIRITUALISM teaches there is no forgiveness of sin—that every act carries with it its own penalty; that the longer we submit to the rule of our lower nature the further off will be the enjoyment of the higher; that the rough road which all must travel on the way towards a higher condition may be made longer or shorter by our own efforts, and that the sooner we choose the right the more quickly will we enjoy right's reward; that rewards and punishments are not the arbitrary acts of a capricious ruler, but the necessary result of antecedent causes, which causes are, in a measure, under our own control. Spiritualism confirms what Jesus taught—that Heaven is within us; that to find it we must develop the good in our own nature. Although Spiritualism is not, strictly speaking, a religion, there is no religious sect which teaches a higher morality in this life or gives greater hope of happiness in the life to come.—*Carrier Dove.*

THE OBJECT OF HISTORY.

(SPIRIT COMMUNICATION THROUGH W. N. ROSE.)

TRANSLATED BY "1ST M. B. (LOND.)"

The object of History is to teach mankind how great events are arranged in due order, for the attainment of a definite purpose. That great purpose is the progress of mankind.

The preparation for those great events frequently requires a long series of years, during which a number of smaller occurrences are evolved, each of which has to bring about the special design intended for it; while, taken as a whole, they continually draw the main object nearer and nearer. How now are the results gained? For certain, the constant endeavour to reach a certain goal, lasting for ages, cannot possibly be the result of accidental circumstances. If one calls in accident to explain it, then, by the ordinary calculation of chances, as many events as happen in one direction must be counteracted by as many in the opposite, so that all action is brought to naught by reaction, and progress is impossible.

The law of progress is the great eternal truth, by which the purpose and object of creation becomes cognisable to us, as the clear revelation of the wisdom and love of God. All things must be guided by it; high spirits must keep it in view as well as mighty spirits. Those who are specially charged with the conduct of great events are unable to free themselves from it, and they must also bear in mind that it is men who must carry out those events. Hence affairs are by no means accomplished by blind fate; on the contrary, they who are competent to cause certain desired matters to come into existence, and to conduct important business, have a definite aim in view, and exert their influence on human actions so as to gain those effects, by means of which the desired condition may evolve.

For these purposes naturally a very large number of spirits are employed, who receive their commands from very mighty spirits, and who again exert their influence on the many millions of spirit-guides, whom they induce to exert the whole of their powers on the souls of men, in order that these may act in such a way that the desired results may be acquired.

If from this one were to argue that events great as well as small are the performances of spirits, and not of men, and therefore the responsibility for them cannot be laid on man, he would err greatly. Man is perfectly free with regard to the spirit-world in everything, even in respect of his spirit-guide. This is so true that it is rare for a man to perceive aught of the influence of that being. Nevertheless, he is the adviser who employs every means that seem to him possible and reasonable to urge his charge to good and intelligent action; such is not only his duty, but he is responsible for it. In spite of this, however, there is a deal that is foolish and bad on earth; which is plain evidence of absence of compulsion on the part of the guarding spirit.

In this stubbornness of man and in his immoral tendencies, by which he continually resists the purposes of the ruling spirits, lies, for them who conduct the great events of earth, the great difficulty of bringing about the desired result by human action. This is why that result can only be attained at last after the lapse of a longer or shorter time; and a series of occurrences are rendered necessary in order to restore what has become corrupt, to bring into action what has been delayed, and to induce men to quit an evil course they may have been pursuing, so that they may follow a better.

In this way is progress ever being hindered and much time lost. The follies, passions, and vices of men are continually causing history to deviate from its intended course; so that fresh forces have continually to be introduced, first to arrest the evil, then to counteract it, and finally to replace it by better endeavours.

It is, therefore, immorality that holds back the progress of mankind; in those spots where this is the grossest, civilisation has the hardest battle to fight, whereas, in those where wisdom and virtue are most zealously practised will human culture, and with it happiness, make the best strides forward. This, then, is the great and permanent object of the history of the world, viz., the promotion of the development of wisdom and virtue. It is an elevating thought for a man that he cannot better advance his own happiness than by co-operating with his whole might towards universal civilisation. This is of a surety a hard task, one, too, that is for this earth attainable only to a certain height.

BUDDHISM AMONG THE STUDENTS AT VIENNA.

Hoping the following may be of interest to your readers, I translate it from *Le Petit Journal* of March 5th. It appeared under the title of

"LE BUDDHISME A VIENNE."

The University authorities of Vienna have made a discovery as unexpected as extraordinary; nothing less, in fact, than the proof of a Buddhist movement among the young men of the schools. Not less extraordinary than the fact itself is the reason which has decided a number of young men to rally round the standard of Buddha. The motive, it appears, is both profound and serious, and furnishes a new and curious chapter of anti-Semitic history in Austria. It is anti-Semitism to which the origin of the movement is to be traced.

Here are the declarations made by these neophytes of the cherished religion of China, Japan, and the Indies. They argue that "Christianity is of an origin too Semitic, and had its birth in a Jewish tribe."

"Buddhism, on the contrary, was born in the Indies, among tribes essentially Aryan. Buddhism is then the pure religion of the Aryans. If, therefore, we aspire to true Aryanism, we must become adepts in Buddhism."

And they have not faltered. They have become Buddhists. A young man, Udo Halsmayer, whose name, however, savours of Semitic origin, and who is said to be the son of a great provision merchant, instructs his companions in the precepts of ascetic morals, and propagates the theory of the four sublime virtues.

Being endowed with the sacred fire, he does not stop at theory, but has commenced the hard and painful practices of the fakirs himself, by which, through the annihilation of the body and the destruction of sensual feeling, he hopes at length to attain Nirvana.

He has already succeeded in remaining immovable for half an hour amidst his disciples. They may tickle the soles of his feet without his countenance betraying the least sign of suffering; and he has also attired himself in the sackcloth robe of the fakir.

Lastly, as Buddha forbids the shedding of blood, his Viennese prophet has renounced beefsteaks and lives entirely on vegetables and bread.

The University authorities have regarded the matter seriously, and instituted an inquiry as soon as the above facts became known. At its conclusion there is a decided possibility that Buddha will number one more martyr, and young Udo Halsmayer be dismissed from the University.

Boulogne-sur-Mer.

ELIZA BOUCHER.

There seems to be a revival in Buddhism. This appears in the *Echo* :—

WHICH IS IT TO BE?

Sir Edwin Arnold, recently editor of a London morning paper, and Poet Laureate of Buddhism, has gone to Japan, where he will remain. He is reported to have recently said, "I feel like a bird from a cage. I shall never go back." He said, "We Buddhists neither hope nor fear; earthquake or banquet is the same to us." He further said, "Japan is infinitely reposeful for lovers of good manners. The Japanese live in an atmosphere of Buddhism without knowing it." Sir Edwin Arnold is not only a Buddhist, but a believer that Buddhism will in future inspire the life of Japan. Isabella Bird (Mrs. Bishop), in an address recently delivered at South-place Institute—the Metropolitan Ethical Church—in speaking of the religious life of Japan, says :—"The easiest and least exacting of religions is passing away; and now—what will satisfy the spiritual cravings which Buddhism and Christianity have awakened, and who will mould the religious future of Japan? Will it be the ascetic and philosophic Sakyamuni, dead for 2,000 years, and serene for ever in his golden shrine, offering a passionless nonentity as the goal of righteousness? or will it be Jesus, the crucified Nazarene, holding in His pierced hands the gift of an immortality of unhindered and consecrated activities, the best hope of the wearing ages, to Whom, as the Crowned and Risen Christ, through centuries of slow and peaceful progress, all Christendom has bent the adoring knee, and Who shall yet reign in righteousness, King of kings and Lord of lords?"

VERY sweet are the uses of adversity, the harvests of peace and progress, the fostering sunshine of health and happiness and length of days in the land.

THE PHYSICAL AND ASTRAL BODIES.

BY DR. JOHN C. WYMAN.

The subjoined article appears in the *Twentieth Century* (New York), and is worth reproduction for the concise clearness with which it puts our faith and knowledge. Dr. Pentecost's ably conducted journal is honourably distinguished for its breadth and lucidity of thought :—

I usually find so much to admire and commend in the *Twentieth Century* that I rarely wish to criticise, even when I do not fully agree with the editor's views; but in his Sunday address of December 8th there are some statements which seem to call for my friendly comments. I refer to certain statements concerning immortality, or the future life, which are as follows :—

When I say immortality. . . . I mean the conscious continuance of the individual in separate personal life after the body is dead. . . . I do say, very emphatically, that everything that we know of in this universe of which we ourselves are a part, goes to prove that we, when we die, will fall as the trees do, as the roses do, never to live again, as the same separate conscious personalities. . . . I defy you to explain how a person can think, and feel, and love—how a person can live—after the body is dead. . . . I deny that there is one scientifically proven fact to show that there is any such future life in store for us.

The mistake, it seems to me, lies in the conception that the physical body is the all in all, and that therefore when it dies the conscious indwelling spirit, the Ego, the "I am," ceases to exist, whereas I deem the truth to be that the physical body is but the humble servant of the conscious indwelling personality or spirit, which uses the body as the instrument whereby it (spirit) comes into contact with and cognises matter and all forms of material existences, from mineral to human. The spirit, therefore, is not dependent upon the physical body for its continued existence, but can and does exist independently thereof.

Again, I assert that this indwelling spirit possesses a more etherealised yet substantial body, composed of a far more sublimated form of matter than the physical body (even while the earthly body is still living), and that the conscious personality, the spirit, the Ego, inhabits this astral or spiritual body during the whole period of earth life, which astral body is intimately united, by subtle magnetic forces, with the physical one. Also that the indwelling spirit has the power, under certain conditions, of detaching this astral body from its close association with the mortal one, and of causing that astral form to appear in places more or less remote from where the mortal body lies in an unconscious or trance condition.

After the death of the physical body (or the outer shell of aggregated material atoms), the conscious personality, still inclosed or dwelling within its astral or spiritual body, becomes a dweller in spirit life or the spirit world, and from that sphere of existence has the power to and does return to earth, communicates with friends still in earth life, informs them concerning its spiritual environment, its life of continuous activities, giving unmistakable evidences of its identity and individuality, and demonstrating its power over ponderable matter, through a knowledge of the laws governing the electric and magnetic forces of nature, whereby various psychical manifestations are made, which extend from the simple rap through the long list of phenomena until the important phase of materialisation of spirit-forms is demonstrated.

Hundreds of thousands of such manifestations have taken place during the past forty years in many countries, under the strictest scientific test conditions, which have been attested to and fully described in almost innumerable books, pamphlets, tracts, and magazine articles, as well as essays and letters published in the daily and weekly papers all over the world, contributed by scientists, judges, lawyers, doctors, bishops, ministers, authors, poets, level-headed business men and women, all of whose testimony would have to be admitted by intelligent and impartial critics as being the truth, honestly told by honest and competent witnesses. Unimpeachable testimony from the most trustworthy sources can be furnished *ad libitum* to anyone desiring to thoroughly examine these important facts, by which the continued existence of each conscious personality, after the death of the physical body, is satisfactorily proven.

Paul's motto, "Prove all things; hold fast that which is good," is as valuable now as when written centuries ago, and all who wish to gain more knowledge than they now possess concerning these interesting truths, can always have the opportunity of proving the truth of all the statements I have made, by the results of their own investigations into the realms of occult phenomena, when they earnestly and faithfully pursue their inquiries according to truly impartial and scientific methods.

Brooklyn, N.Y.

MORE NOTES BY "EDINA."

I lost a dear friend lately. He was very orthodox, but not at all bigoted—certainly he knew nothing of Spiritualism. On the day of his funeral, and in my absence at business, my wife took a short sitting at the table. To her intense surprise my lately deceased friend communicated through the table; most solemnly assuring her it was he. Many questions going to prove identity were put and answered. The funeral was at three o'clock, and the "communicator" signified his intention of being there, promising to be back at 6.30 to communicate with me on my return. Punctually at that hour the table tilted a message that it was my friend. To make sure of identity I said, "Who was it that came from the West to-day to attend your funeral?"

Instantly the table spelt out the name (a peculiar one). Power of communication then seemed to die off; but I expect more soon. Thereafter G— came (a frequent "visitor") and on my asking him to spell out who it was who had just been sending me a message, the table tilted to the alphabet, correctly spelling the surname of my late friend, my hands not being on the table at all.

Sitting in a bedroom the other afternoon, my wife and self—she alone at the table—she asked the question of G—, who was then communicating, "Can you push the table to where your old snuff box is?" The answer was "Yes"; the table (her hands resting lightly on it) glided round the end of a bedstead, crossed the room to a chest of drawers, and knocked forcibly three times against the exact spot where the box was lying. We took it out, laid it on the table, which then oscillated awhile, as showing satisfaction, and glided back to former position.

Lizzie B—, who died at sea, wrote two separate messages recently through two members of our circle. Since then, Mr. Duguid gave us a sitting. While clairvoyant he described this girl most accurately as being a new and strange face present in the room; also stating the disease she had died from (consumption). We could not at first recollect to whom the description applied; but the table on which our hands were then resting spelt out for us the name "Lizzie." The Intelligence controlling the table was given as that of my sister-in-law, dead twenty-five years ago.

On the top of a note-book the other night was written the name of a well-known Edinburgh physician, dead four years ago. I said, "If that is you, Doctor, write down your address when alive." The hand of my deaf daughter (who was writing, and who, of course, did not hear the question) instantly wrote an address. I knew the street, but not the number, and did not think it correct till the directory proved it to be so. Asked who *now* occupied the house the hand wrote "My son." This was correct up to last year, but since then a new occupant had come. No more messages were given from this source. I had only a speaking acquaintance with this professional gentleman when he was here.

THE EXULTANT SPIRITUALISM OF VICTOR HUGO.

I feel in myself, says Victor Hugo, the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever; I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but Heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily powers. Why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets, and the roses, as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvellous yet simple. It is a fairy tale and it is history. For half a century I have been writing my thoughts in prose and verse; history, philosophy, drama, romance, tradition, satire, ode and song—I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, "I have finished my day's work," but I cannot say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open with the dawn. I improve every hour because I love this world as my fatherland, and because the truth compels me as it compelled Voltaire, that human divinity. My work is only a beginning. My monument is hardly above its foundations. I would be glad to see it mounting and mounting for ever. The thirst for the infinite proves infinity.

THE WATCHER AT THE THRESHOLD.

St. Augustine (*De Cursu pro Mortuis Gerenda*, xv.) says: "The dead have no knowledge of what is being done here, whilst it is being done. They hear of it afterwards from those who, dying, pass to them. It is possible also that the dead may hear something from the angels."

'Mid Paradise flowers I wander; but there flash across my mind
Faint, far-off recollections of the dear ones left behind;
Till desire grows strong within me earthwards again to roam
And to know what my darlings are doing in that which was once my home.

Do they miss me? Do they need me? Before I fell asleep,
I know that the road of life for them was often hard and steep.
It seems to be almost selfish that I should be resting so,
While they may still be suffering. Oh, if I could but know!

But the way is barred against me. I may not cross the line
That sunders those unforgotten scenes from this new home of mine.
It would be, oh so blissful, if those who are living there
Were but once more beside me, my happiness to share.

Sometimes while watching and waiting, I chance to meet with those
Just passing from earthly turmoil to our Land of Repose,
And they tell me some few poor tidings of the world from whence they come,
Not much; for the shock of the transit makes them tongue-tied and dumb.

Or I ask some angel minister to tell me: since well I know
The way is open for them on their missions of mercy to come and go.
I know they are sympathetic; but the comfort still is small,
And my heart is almost aching; for I doubt if they tell me all.

Are we still, as in days that have faded, faithful husband and wife?
Are the little ones growing up to play their part in earthly life?
Are they well, or—'tis almost hope that makes me ask with bated breath,
Will none of them come to join me by the road that men call death?

All silent! Those happy wayfarers have scarcely a thing to tell.
The angels smile upon me, assuring me "All is well."
But I want to see my dear ones. I want to stand by their side,
To help and guard and tend them, if only as unseen guide.

Though why unseen, I wonder? Why not for one brief space
May my darlings be permitted to look upon my face?
It must not be yet, I feel it, I know it, I bend to my fate,
And so in my peaceful mansion I stand on the threshold and wait—

Wait till I grow in knowledge, as I have grown in love,
Then may I see them clearly from my pure sphere above;
Wait till they come and meet me among yon pilgrim train,
And expectancy shall be ended, for all shall be one again.

MAURICE DAVIES.

THE MOTHER'S IDOL BROKEN.

Then the Physician left our door ajar
A moment, and the grim thief Death stole in.
Some Angel passing o'er Life's troubled sea,
Had seen our Jewel shine celestial pure,
And Death must win it for her bosom-pearl.
We stood at Midnight in the Presence dread.
At midnight, when men die, we strove with Death,
To wrench our jewel from his grasping hand.
Ere the soul loosed from its last ledge of life,
Her little face peered round with anxious eyes,
Then, seeing all the old faces, dropped content.

The mystery dilated in her look,
Which, on the darkening death-ground, faintly caught
The likeness of the Angel shining near.
Her passing soul flashed back a glimpse of bliss.
She was a Child no more, but strong and stern
As a mailed Knight that had been grappling Death.
A crown of conquest bound her baby-brow;
Her little hands could take the heirdom large;
And all her Childhood's vagrant royalty
Sat staid and calm in some eternal throne.
Love's kiss is sweet, but Death's doth make immortal.

—GERALD MASSEY, in *My Lyrical Life*.

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

Light:

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

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

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

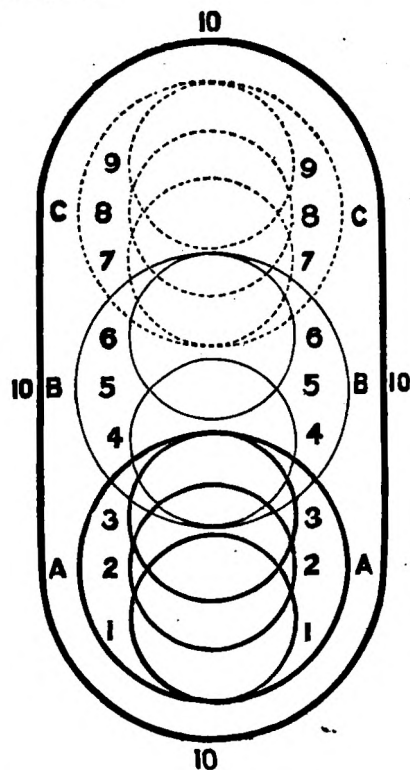
LIFE—SOUL—SPIRIT.

PART II.

THE SOUL DURING LIFE.

We go on, having dealt with the origin of animal life according to the speculation of Mr. Grant Allen, to present the transcendental view of the Kabbalah respecting the Soul. We find in this secret philosophy of the Jews, which is said to reach back even to the cradle of humanity and to have been orally transmitted, as is claimed, from pre-historic times, the same tripartite division of man into body, soul, and spirit—"the concrete, the particular, and the general"—each the reflection of the others, each in itself triply divided again; the Body (Nephesch), the Soul (Ruach), the Spirit (Neschamah). To make the gradations from darkness up to light intelligible it is necessary to reproduce the illustrative diagram and explanation of the author of the paper under notice.

If we try to represent these ideas by a diagram we shall get the following figure:—



Let the circle A A represent Nephesch; then 1, 2, 3 will represent its subdivisions; of these 1 corresponds to the Body as the lowest and most material part of man; B B stands for the Soul—Ruach—of which 4, 5, 6 are the powers; and C C is Neschamah (the Spirit) and its grades of spirituality, 7, 8, 9, while the exterior circle 10 is the unity of the living being.

Let us now examine more in detail these different fundamental divisions, commencing by the lowest, Nephesch. This is the life principle or the concrete form of existence; it forms the visible body of the living man; here we have dominant a

passive sensibility to the exterior world; necessarily, therefore, ideal activity is least apparent. Nephesch is directly related to concrete existences which are outside of it, and it is only through the influence of these that it can manifest vital energy. But at the same time it also works in the exterior world through its own inherent creative power, causing fresh vitality to exude from its concrete being, thus ceaselessly giving back that which it receives. This concrete grade constitutes a perfect whole, complete in itself, in which the human being finds the exact representation of its human form.

If we look at it as a perfect unity, this concrete life comprises three degrees which bear the ratio, one to another, of concrete, particular, and general, or matter produced; the producing power and the principle of action which are, at the same time, the organs in and through which the inner spirituality works and manifests itself outwardly.

These three degrees are, therefore, ascendingly elevated and interior, and each holds within itself different shades of energy.

These three powers of Nephesch are situated in the same relation to each other as those which we shall show to exist as the three sub-divisions of Ruach, and act in exactly the same way.

Space does not permit us to follow our author in his discussion of the trichotomy of the Soul. It is of the same ascending character, from the lowest of the three states that is nearest to the highest state of Body which correlates us with the external world of matter, up to the highest, which is in relation with the lowest state of Spirits. It is the vehicle, if we may so phrase it, between the innermost Divine principle and the outermost, which incarnation renders necessary in order to adapt man to his mundane surroundings.

In this way the Soul bears a threefold relation to the two objects of its activity: 1st, the concrete, which is below it; 2nd, the particular, which corresponds to its own nature and encloses it; 3rd, the general, which is above it. Three currents circulate through it, blending amongst themselves, for: 1st, it is excited by Nephesch (the Body), which is below it, and returns this current as inspiration; 2nd, there is an active and passive interaction between it and that which lies around it on a corresponding plane to that of its own nature, the particular; 3rd, the influence which it receives either from below or outside, and which it assimilates, so that it acquires the power to stimulate Neschamah (the Spirit) in the higher regions. Through this activity the superior faculties become excited, and are capable of producing vital effects of a more elevated and spiritual character; these the Soul, becoming again passive, receives, in order to transmit outwardly and to the lower planes of the inner man.

So with the Spirit. The lowest element gives "an interior and active knowledge of the energies and their peculiarities which lie below it." The second "consists in a knowledge of the interior power of intelligence which acts as a basis for objective existence." The third, the ninth element, "consists in the knowledge of the fundamental and absolute unity of all things." It is important to bear in mind that the Soul, though it has an individual existence of its own, is incapable of an individual development without participation in the life of the Body and in the spirituality of the higher principles of the Spirit. There is a constant interaction between Spirit, Soul, and Body, and in proportion as this is maintained development goes on. And this spiritual growth is maintained by the highest principle of Spirit drawing to the Soul spiritual vitality from the great fountain of spiritual life with which it is in communion. So, according to this philosophy, we have man linked with and inspired by God. So long as he lived thus, he was "as a god, knowing good and evil": but he receded from Divinity, quitted his centre for the periphery, and the Divine spark withdrew itself further and further from man and lost its intimate connection with God. This is the Fall of man. The Soul, estranged from the Spirit, ceased also to maintain its intimate union with the Body, and so man became subject to death, to a "dissolution throughout the three principal divisions of his constitution." This dissolution is dealt with in the Kabbalah under the head of "The Soul During and After Death."

THE BISHOP OF CARLISLE ON WALLACE'S "DARWINISM."

Darwinism, by Alfred Russel Wallace, will have been read by many readers of "LIGHT" with special interest, from the fact that the author is not only a Naturalist of great ability and reputation but also a Spiritualist, one, too, who has the courage of his convictions, and has published a work on Modern Spiritualism, as well as delivered within the last few years an eloquent lecture on the subject in America, which lecture was reproduced in the pages of "LIGHT."

The *Nineteenth Century* of the present month contains an article by the Bishop of Carlisle, entitled "Wallace on Darwinism," written with candour and liberality, and expressing great admiration as well for Mr. Wallace's scientific views and deductions, as for the modesty he displays in accepting for himself, as it were, a secondary place to the great evolutionist, while the points in which he differed from Mr. Darwin are, as Mr. Romanes points out, now generally endorsed by scientific opinion. The Bishop of Carlisle, while agreeing with Mr. Wallace in the general principles of Natural Selection and Evolution, which are now so almost universally accepted, differs slightly from him on some minor points; but I only wish here to call attention to what the Bishop says with regard to the last, and to Spiritualists most interesting, chapter of Wallace's book, entitled "Darwinism as Applied to Man." The Bishop writes:—

But the most striking and interesting feature of Mr. Wallace's book, from what I may describe as the *human* point of view, is to be found in that part of his work in which he denies, and (as he believes) proves himself to be justified in denying, the application of the principle of natural selection to the evolution of human faculties.

It is almost needless to say that the Bishop quite agrees with this view; after recapitulating Wallace's arguments, he writes:—

It seems difficult to resist this kind of argument, and I should not be surprised to find the opinion gain ground and ultimately become established, that while the human faculties have undoubtedly been developed gradually, the development cannot in any way be traced to the process of natural selection.

Space will not permit me to do more than give one or two short quotations from the article, showing the writer's opinion of the subject which interests us so much, namely, whether man was really evolved from "the lower animals," and then to advise all who have read Mr. Wallace's book and take an intelligent interest in the subject, to peruse the Bishop of Carlisle's most interesting paper for themselves.

In reference to the question of the first germ or germs of animal life, he writes as follows:—

Now it is manifest that if we look back, as far as is possible into the remote past, when the first germ of animal life appeared upon the globe, two conditions of things and two only are conceivable. Either (a) there was a simple germ of life, from which all subsequent living forms have been evolved or developed; or (b) there were several or many germs of life, from which in separate streams, so to speak, the evolution of living creatures took place. Mr. Darwin inclined, I think, to the latter supposition; but either a or b must be accepted by all evolutionists of all schools.

The Bishop favours the latter hypothesis, and speaking shortly afterwards of the "missing link" he says:—

Some scientific men hope that the link may be found, some think that it is hidden under the sea; but whatever the truth may be with regard to this point, what is maintained is this, that on the hypothesis of a multiplicity of original germs of life, it is more probable than otherwise that certain germs contained the promise of men, others of "lower animals"; and that, if so, it is incorrect to speak of the lower animals as the progenitors of men.

The writer then proceeds to quote two short passages from the last chapter of Mr. Wallace's book, in which he

asserts the supremacy of spirit over matter, and which have given such umbrage to scientists of the materialistic order, Mr. Romanes comparing this chapter to "feet of clay in a figure of iron." Mr. Wallace writes thus:—

These three distinct stages of progress from the inorganic world of matter and motion up to man, point clearly to an unseen universe, to a world of spirit, to which the world of matter is altogether subordinate.

And again:—

Those who admit my interpretation of the evidence now adduced—strictly scientific evidence in its appeal to facts which are clearly what ought not to be on the materialistic theory—will be able to accept the spiritual nature of man, as not in any way inconsistent with the theory of evolution, but as dependent on those fundamental laws and causes which furnish the very materials for evolution to work with.

Upon which the Bishop comments as follows:—

Declarations such as these, coming from such an authority, must doubtless be very comforting to those minds which feel themselves compelled to receive the evidence for evolution, but shrink from Materialism; which feel convinced that Materialism cannot be true and yet have an uneasy suspicion that evolution points to it as a logical conclusion. But if we admit with Mr. Wallace that variation and natural selection are not adequate to explain the evolution of man's higher qualities and faculties, we are not merely delivered from the acceptance of Materialism, we are invited and even compelled (as has been urged in a former part of this paper) to review the whole question of the extent of the application of Mr. Darwin's great principle. He would be a rash man who, in the face of Mr. Darwin, Mr. Wallace, and the whole generation of naturalists who have followed in their steps, should deny that natural selection was a *vera causa* in creative work; but there is no rashness or audacity in maintaining what Mr. Darwin did not deny, and what Mr. Wallace emphatically affirms, namely, that there is needed for the explanation of phenomena something beyond, and essentially different from, the process of natural selection. All seems to point beyond matter into the region of mind, beyond mechanical sequence to purpose, beyond all *veræ causæ* to the *causa causarum*, beyond Nature to God. "V."

THE VICTORIA INSTITUTE.

A large meeting of this Institute was held on Monday, March 10th, at the House of the Society of Arts, Sir George Stokes, Bart., President, in the chair, when Sir M. Monier Williams, K.C.I.E., read a paper on the Brahminical and Zoroastrian forms of Monism, Pantheism, and Dualism. The paper dealt with some of the difficult and subtle metaphysical speculations of Hindû and Parsi philosophers as to the nature and origin of the universe. The author pointed out that the Unity theory of Monism was current in India many centuries before it was even heard of in Europe, and that there this idea is found to be compatible not only with dualistic, but with the grossest polytheistic doctrines and practices. He then said that the student of Indian philosophical thought, who has been brought into actual contact with the religious life and usages of the inhabitants of India in their own country, will observe in every village illustrations of the remarkable fact that the Monism and Pantheism of the Vedānta are compatible with all varieties of religious belief—now with Theism—now with Deism—now with Dualism—now with Triadism—that is, with the worship of the Indian Triad (wrongly called the Indian Trinity), Brahmā, Vishnu, and Siva—and now with all the grosser polytheism, polydemonism, and fetishism associated with these three chief deities of the Hindû Pantheon. After referring to the two opposing principles of good and evil, represented by Ormazd and Ahriman, of the Zoroastrian system, Sir Monier Williams pointed out that the Bible account of the origin, nature, and destiny of Satan and his angels differed *toto cælo* from the Zoroastrian description of Ahriman and his host, and that the various monistic, pantheistic, and dualistic theories, briefly indicated in the paper, were utterly at variance with the Christian doctrine of a Personal, Eternal, and Infinite Being existing and working outside man and outside the material universe which He has Himself created, and controlling both, and in the case of human beings working not only outside man but in and through him. The lecture, which dealt with a subject of great importance in its bearing on missionary work in India, was followed by a long and interesting discussion, in which, among others, two Hindû visitors took part. —(Communicated.)

JOTTINGS.

Mr. Coates contributes to *Scottish Nights* an article on Mesmerism, in which he explains the *modus operandi*, contends for the view that there is an effluence from the mesmeriser which passes to the subject, and gives a strong warning against making a plaything of a "dangerous force."

The *Chicago Tribune* has a long account of the exposure of Mrs. Carrie Sawyer, medium for materialisations, at 30, Ogden-avenue, in that city. Nineteen people, among them three reporters of the *Tribune*, were present. A confederate was seized in the act of personating a ghostly form, several "properties" were seized, and the tricksters promptly lodged in gaol.

The *Boston Herald* devotes two columns to the confession of a Boston young lady, "of good family," who had acted as confederate to a medium of the name of Amanda Cowan, who was conclusively exposed as a fraud on August 8th, 1888, her trick cabinet with trap-doors and various devices being discovered and a full account with diagrams published in the *Herald* at the time.

The reporter extracted the confession of the part she had played from the young lady on condition that he did not reveal her name. But for this freak, to which she seems to have been impelled partly by desire to earn money, and partly from love of adventure, she is said to bear a good character. She gives a circumstantial account of the trick cabinet used, of the way she dressed up and personated friends of the sitters, among them Mr. E. A. Brackett, a well-known writer on the subject, and displays no sense of the baseness to which she confesses.

These nauseous narratives once more throw light on the villainess of commercial Spiritualism, on the baseness of those who trade on the most sacred and tenderest feelings, on the worthlessness of any records of evidence obtained under such conditions from characterless creatures who ply this evil trade. They enable us once more to throw a fierce light on that cunningly devised instrument of fraud, the dark cabinet.

In each of the above cases, in all, we believe, where discredit has been thrown on Spiritualism by open exposure of fraud, the cabinet has made it possible. The vulgar story is always the same: a Punch and Judy box, so placed as to give to a confederate means of access through a trap-door or by some other means of entrance: a "spirit-robe," some wigs and luminous paint, a couple of shameless women, a "boss of the show," and a circle of gullible and gulled fools. That is all.

And this is called Spiritualism. We disavow and disown the term in any connection with what is merely a vulgar fraud, concocted and devised for the purpose of turning that which was pure and of good repute into an easy means of extracting money, diamonds, and convertible goods from credulous enthusiasts. Every now and then come these nauseous exposures, and they will come till certain reasonable precautions render them impossible.

We in England struck a fatal blow at fraud when we practically abolished the cabinet. When will our American friends do the same? There is no need now to go over the old well-worn arguments against its use on the medium's premises and in a promiscuous circle. It is a clear incentive to fraud to seclude a medium in such a way, and where dollars are to be had there is little doubt that fraud will be rife.

It would be a fair day for Spiritualism if we should all recognise the duty of preventing these exhibitions. They have as little of the spirit in them as a putrescent body. Out of them comes nothing but evil odour to us: from them can be had no evidence worthy of the name. They are corrupt and vile.

We Spiritualists cannot prevent these mean frauds. So long as knaves abound and fools congregate with dollars in their pockets, there will be plenty of "materialising mediums." All we can do is to sedulously discountenance all such exhibitions, and to warn people against them. This "LIGHT" has never failed to do. And it may be remembered to the credit of Spiritualists that most of the exposures of fraud have been their work. We have nothing to gain from bolstering up deceit of any kind, nothing to fear from the fullest publicity when fraud is discovered.

That is one side. The other is that the real exists as well as the counterfeit. There is no single phenomenon of Spiritualism that has not been counterfeited for purposes of gain. Given the conditions, and that result is sure to come. The facts remain, and will be all the clearer when these bogus imitations are unmasked. If the cabinet is to be used at all, it should not be on the premises of the medium. If dark circles are permitted, they should not be held on the premises of the medium. They should not be composed of gullible persons, promiscuously got together, who will sit in the dark and swallow anything. They have their uses, but that is not one of them.

Perhaps it is desirable to go a step further, and to protest against promiscuous circles, held for gain, being permitted at all. If in them genuine phenomena are presented—and we are far from saying that this may not be—it is impossible to distinguish them from the fraudulent, and for evidential purposes they are worthless. We believe that there have been, within our knowledge, cases where genuine phenomena have been attributed to fraud.

Be this as it may, honest Spiritualism has no commerce with such shows as the *Tribune* and *Herald* have earned our gratitude by exposing. Our concerns are less and less with these attempts, on the fairest seeming of them, to drag spirit down to the plane of matter, and more and more with attempts to explain the philosophy of what we have witnessed, and to raise ourselves, as best we may, upward to the plane of spirit.

Mrs. Louise Chandler Moulton has received an autograph letter of Elizabeth Barrett Browning and a bequest of 1,000 dol. from the late Westland Marston's estate. They were close friends. Mrs. Chandler Moulton has an intelligent interest in Spiritualism.

Sign of the times. Mrs. Maud Lord-Drake, one of the best known American mediums before her marriage, has been assisting with great acceptance at a Methodist revival at Los Angeles. She has made a sensation in Church circles. She followed up this by delivering a lecture on Spiritualism the next day to a large audience, and giving from the platform tests of identity of spirits. These were given to sceptics and acknowledged by them as correct.

This fact is well worth pondering. For Maud Lord is known throughout America as one of the most successful public mediums the States ever possessed. She was not only a Spiritualist but a public medium. And here we have her assisting, preaching, we suppose, at a Methodist revival. We know what a strait-laced creed the Methodists hold—the strictest sect of our religion. Yet this public medium is received with welcome. More still. She goes from the revival to the public platform in a large hall in the same town, talks for an hour and a-half on Spiritualism, describes the spirits she sees near sceptical persons among her audience, and receives their assent to the truth of what she has said. Verily, the world moves.

In the *Journal of the Society for Psychical Research* (February) Mr. G. J. Romanes, F.R.S., records a case of personal experience. He saw in the dead of night, when believing himself to be awake, a white figure passing along the side of his bed to the foot. It was shrouded from head to foot, and parted the shroud over the face so as to show the face of his sister, who lay ill in an adjoining room. He exclaimed her name and the figure vanished. Sir W. Jenner, who was called in the next day, pronounced that she had not many days to live. At the time of the apparition nothing serious was anticipated.

Mr. Hargrave Jennings is, we regret to notice, removed from this plane of activity. It would be idle to pretend that such activity as he displayed eventuated in any result that was valuable. Explorer he may have been, but his explorations ended in nothing. Let us hope that he may now explore to more purpose. The notice we quote is from the *Athenæum*:—

The *Athenæum* announces the death of Mr. Hargrave Jennings, the author of a work on *The Rosicrucians: Their Rites and Mysteries*, originally issued in 1870, of which a third and enlarged edition has recently appeared. Mr. Jennings was engaged a short time back in writing his reminiscences, but it is not known whether he finished them. He was for many years secretary to Colonel Mapleson in the management of the Italian Opera. It is supposed that he was the original of the character of Ezra Jennings in Wilkie Collins's story, *The Moonstone*. He claimed to be the first explorer in the fields of forgotten and mythical

learning, since exploited by the Society for Psychical Research, the Theosophic Society, and the Esoteric Buddhists. His writings include many volumes on occult subjects.

What a blessing! A man who could not hear twenty canaries going at once! A man who on the platform would have been impervious by "all the sibilant sounds in human speech"! Why, he might have been hissed to death and have not known it. This is the record from various sources:—

A truly remarkable physical defect is recalled by the death of Mr. Edwin Cowles, editor and owner of the *Cleveland Leader*, one of the great newspapers of the West. Until Mr. Cowles was twenty-five years old, he supposed that all he heard and read about the songs of birds was poetical fiction, since to his ears they had always been as mute as fishes. Then a distinguished aurist, learning of this droll delusion, sought Mr. Cowles out, and made the discovery that he could not hear the notes of a piano or organ above the sixth octave, or even the shrillest or most vibrant high notes of a fife or violin. Put in a room with twenty canary-birds, Mr. Cowles could not hear the slightest sound, even when they were singing at their shrillest and he placed his ear close to the cage. All the sibilant sounds in human speech escaped him likewise, and as a result he never produced them in his own talk. Yet, strange enough, in all other respects his hearing was more than ordinarily acute.

Here is a new terror added to those which life already affords. It would not be worth while to notice these things were it not that no one knows what all these pests mean, and that people do not realise that we are passing through a very remarkable epoch:—

A Reuter's telegram from Vienna says:—Several cases of a new disease which originally appeared in Mantua immediately after the subsidence of the recent influenza epidemic, and to which the people of that city gave the name of "Na nonna" (Anglice, "falling asleep," have occurred in the comitat of Pressburg. People suffering from this complaint fall into a death-like trance lasting about four days, out of which the patient wakes in a state of intense exhaustion. Recovery is very slow, but so far no fatal case has been reported. All the patients who have been seized with "Na nonna" had a most severe attack of influenza during the winter.

This is getting serious. If ghosts can come back by phonograph and talk like this, another new terror exists for us, and we shall have to speculate whether things are what they seem more than we have yet done. The *Pall Mall Gazette* is responsible for this:—

The phonograph is certainly growing in public favour. The latest use to which Edison's wonder has been put was to enable a preacher to read his own funeral sermon. Two phonographs were beside the coffin, and the service opened with the hymn, "A Few more Years shall Roll." The voice of the preacher's wife was at once recognised, and a profound feeling of awe took possession of the mourning relatives about the bier. From the second phonograph there issued the funeral sermon. Not of the virtues of the deceased did it tell, but of his faults and follies. This is a new terror added to existence, indeed; worse even than the fate which men sometimes incur of reading their own obituaries in the papers.

Currency is given to the following remarkable statement in connection with the deplorable explosion at the Morfa Colliery whereby upwards of 100 lives were sacrificed. We quote from the *St. James's Gazette*:—

A correspondent at Port Talbot sends the following remarkable details in connection with the disaster:—

I find (he says) by conversation with persons whom no one would lightly accuse of superstition that various circumstances are stated to have occurred which well merit examination by the Psychical Society, a qualified member of which should be early on the spot. It is stated that recently the firemen of the pit—men who are always selected for gravity and responsibility—have heard inexplicable noises, "shoutings," as they are described, in the workings, and that these have not been heard by any one person alone, but by several when in company in examining the pit. Further, a miner, returning to the surface, felt himself to be accompanied by some invisible presence, which, although not seen by him, was perceived by the banksman to land on the bank, and hastily make its way to the shed where the injured and dead are now carried. It is alleged that these strange phenomena were spoken of and described previously to the explosion, and caused several colliers to refuse to descend, in spite of their thus becoming liable to prosecution. Other curious instances of warnings are freely spoken of which would yield matter of interest to the student of either folk or spirit lore.

We have received a large number of marked papers commenting on the strange noises and rumbling that have been heard among other things. Prosaic people attribute them to the ocean, which is said to have honeycombed the part below the workings. We shall recur to these signs if the accounts seem worth further notice.

It seems that the dangerous use of chloroform which the medical profession have gradually abandoned in favour of ether is undergoing another change. This is the latest development.

Dr. Rankin, a medical practitioner in Muncy, is resorting to hypnotism as a substitute for the use of chloroform or ether in surgical operations. By this process he in one minute puts asleep all the voluntary muscles together with the part of the brain directing them, thus leaving the body under the control of involuntary muscles as in natural sleep. He says the process can be learned by anybody, and anyone can be hypnotised, except a lunatic.—*Dalziel*.

Cassell's Magazine has in the current number a curious story of thought-transference among the Chinese. It is signed by the name of its writer, "Horace B. Jones," or its very marvellousness would exclude it from attention.

At 9, Conduit-street, Regent-street, on Wednesday, March 19th, at 8.15 p.m., Dr. George Wyld delivered an address to the London Hypnotic Society on "Hypnotism and Mesmerism: What are they?" This was succeeded by a demonstration by Herr Carl Hansen.

A ghastly story comes to us from St. Petersburg. It is not to be dwelt upon, and its details are best hidden. But the outlines are these. A well-to-do farmer died or seemed to die. At any rate his friends set out to bury him. Just as the coffin was being lowered the supposititious corpse sat up and lifting the coffin lid, proceeded to "rise up slowly and detach itself from the coffin" and claim a persistent interest in this world. People fled. The reputed corpse went round the neighbourhood "blue, breathless, and trembling" until he found an open house. Then there arrived peasants "armed with poles and stakes of aspen wood," and they transfixed that poor unfortunate creature who had been buried and yet was alive, "with holy aspen stakes," pinned him to earth, and effectually reduced him to the condition of corpse from which he had temporarily escaped. *How horrible!*

Mr. Gladstone's head is, perhaps, a fair subject for speculation, but it would not come within our ken but for the fact which we proceed to notice. Mr. Gladstone's head grows in bulk and probably varies in configuration. That is what we should expect. It is a fact, though it be little recognised, that active thought, especially on new lines, alters the external shape of the head. The many letters addressed to the *St. James's Gazette* on this subject explain nothing. The present writer has found that the shape and size of his head varies with every fresh hat that he has made for him. He believes that an active brain alters the shape of the cranium. He thinks that evidence can show this; and he will gladly hear those who maintain that once a skull always a skull of the same size and shape is a true bill.

ASSEMBLY OF THE LONDON SPIRITUALIST ALLIANCE.

At the Meeting, at 2, Duke-street, Adelphi, on Tuesday next (March 25th), Dr. George Wyld will deliver an address on "Matter through Matter."

WILLIAM BLAKE, ARTIST AND SEER.

FROM CRABB ROBINSON'S *Diary*.

Blake is an engraver by trade, a painter and a poet also, whose works have been subject of derision to men in general; but he has a few admirers, and some of eminence have eulogised his designs. He has lived in obscurity and poverty, to which the constant hallucinations in which he lives have doomed him. I do not mean to give you a detailed account of him; a few words will serve to inform you of what class he is. He is not so much a disciple of Jacob Boehme and Swedenborg as a fellow visionary. He lives as they did in a world of his own, enjoying constant intercourse with the world of spirits. He receives visits from Shakespeare, Dante, Milton, and Voltaire, &c., and has given me repeatedly their very words in their conversations. His paintings are copies of what he sees in his visions. His books (and his MSS. are immense in quantity) are dictations from the spirits. A man so favoured, of course, has sources of wisdom and truth peculiar to himself. I will not pretend to give you an account of his religious and philosophical opinions; they are a strange compound of Christianity, Spinozism, and Platonism. I must confine myself to what he has said about your brother's works, and I fear this may lead me far enough to fatigue you in following me.

A CASE OF SPIRITUAL POSSESSION.

The *Pall Mall Gazette* records the following case which it seems well to preserve for reference, and for the use of our readers who may not have seen the record.

In the February number of the *Antiquary* an extraordinary account of spiritual possession has been transcribed by Miss Florence Layard, who writes as follows:—

In the Advocates' Library, Edinburgh, there is a manuscript account of a rather remarkable case of alleged spiritual possession, which has not hitherto been published, and which is all the more noteworthy because of its late date—namely, the beginning of the eighteenth century.

We can only quote a few of these interesting entries:—

This person being very early (given) to yt which was good, when she was about eight years of age She gave her self up in express covenant to the Lord, fully and absolutely; Shortly after which, She was much troubled with blasphemous and atheistical Suggestions; and a little after the Devil began to appear to her at several times, in diverse shapes and different manners, and ordinarily when alone, and almost constantly while She was at Secret prayer, especially when she was under desertion, and hidings of god's face as to his comfortable presence; which was very frequent with her. She was severall times so overcome by the violence of temptation, and the trouble, yt She was near to distraction, and sometimes under temptations of putting hand to her self; but the Lord very wonderfully preserved her. After this She made known her Case to some Ministers, particularly Mr. A. Faule, Mrs. Ja. and Jo. Stirlign, and Mr. John Christie: who were made great means of her support and comfort.

The 24th of february at night he appeared before the bed where she was lying: She seeing him thus, as she was rising to pray between one and two, after her first sleep (as was her ordinary), Her body being weak with the former trouble and he so affrightsome, She went to her Knees in the bed: He cast her down, but She gatt to her Knees again, and prayed and was strengthened; but he continued to roar along the house, and cast loose things through the house; till about four in the morning. The night following, when She was rising to pray he flung her off the coffer before her bed, She was a little hurt.

March 1: at night when she was praying between eleven and twelve, the door being locked and barred, he caused the door to fly open to the wall, and came in like a mastiffe dog, with a rope about his neck; and she rose off her knees, and took the bible in her hand, and charged him in the name of the Lord and by the authority of heaven to depart; and he went away gaping like a cauldron (as she worded it). Notwithstanding of the terror of this She was kepted from fainting. Another night, when one sate up with her, he appeared twice to her in the hearing of the other person, which made their hair to creep and their flesh to tremble: they heard the noise upon the floor so vively, yt they thought every moment they should have seen him in some visable Shape. She saw him all the time like a man boy black.

March 26: She being alone yt night he appeared in the shape of a man, and also in the shape of a hare; and the Lord strengthened her, yt she was not afayed, nor did she fall aswoon. March 27: She was troubled as ordinarily. March 28: The pound weight was thrown on the floor, and he made a great noise in the hearing of two persons with her; and she saw him in the shape of a long round corpse with a black face, and knocked severall times at the door in their hearing.

She is constantly now assaulted with his appearance at prayer, in private, whether She be praying herself or another praying with her, and for ordinary she falls aswoon at his appearance, which is not only in the night time, but also in the day.

[We have preserved the archaic spelling and style.—Ed. of "LIGHT."]

NEVER say anything wrong of anyone if you are not quite sure about it; and, if you are, ask yourself, "Why do I say it?" —LAVATER.

Good character largely depends upon the constant repetition of good actions until they become habitual; and whatever innocent means are necessary to secure this should be used. The best should have the preference if they can be made effective; but it is useless to press unavailable motives to which there is no response in the heart of the one to be influenced.

THE MESMERIC INFIRMARY.

Some weeks ago the letter of a correspondent in the *Daily News*, signed "W.," induced me to write the following short notice of the formation of the Mesmeric Infirmary. It was not sent to the newspaper, but as I hear that the establishment of some institution of the kind is now contemplated, the experience of fifty years ago may be worth recording. It is now fifty years since Mesmerism first attracted notice in London. Dr. Elliotson, at that time a Professor in University College, had become acquainted with it through Baron Dupêtet, who had, I think, acquired his knowledge from the Marquis de Puységur. My first acquaintance with the subject was through an introduction by Dr. Elliotson to Baron Dupêtet, at whose rooms I saw the whole process. The patients were ranged in rows of four or five each, to the number of about twenty. The Baron came forward, first telling us that all of these were among patients suffering from some definite ailment. He then, having desired quiet, raised his hand, with his eyes fixed on his patients, moving it gently downwards before them. Immediately each patient's head began to bow till the whole number were moving together. This continued a short time, the operator's movements, which he varied occasionally, being imitated by the patients. After a quarter of an hour, or perhaps more, he made a few horizontal passes, when, one after another, they woke, looking much surprised and puzzled. I and some of the other visitors then questioned them as to their illness, and found that all had derived benefit from the treatment. At this time or soon after Dr. Elliotson tried the experiment in University College Hospital on two patients suffering from fits and believed to be incurable—two girls named Okey. I have the strongest conviction of Dr. Elliotson's kindness and skill; but it was matter of regret that these girls who exhibited the most remarkable phenomena of sleep-waking (not clairvoyance) should have been allowed to roam about the wards and on the stairs when in a semi-lucid state. The students, as might be expected in very young men, took advantage of the circumstances to play tricks, which ultimately led to a request being conveyed to the Professor to remove the patients from the hospital. This he refused to do at first, though he complied in the end, but not before discussion had arisen of a nature which led to the resignation of his professorship. He afterwards continued his treatment of the Okeys, whom he quite cured, at his house in Conduit-street, Regent-street, where many persons of note were permitted to witness the treatment. I cannot give the exact date of the foundation of the Mesmeric Infirmary (not Hospital) but it began in a small house in Bedford-street, Bedford-square.

My own connection with the establishment was in the formation of a Ladies' Committee, which I suggested to Dr. Elliotson, the arrangement of the rooms for the patients, and the appointment of a matron, whose most effective services were absolutely needed, as may be obvious to anyone having experience of this subject.

According to my recollection there were brought forward among those cured about 150 cases of a refractory, sometimes even of a supposed incurable, character. These were enumerated by Dr. Elliotson and Dr. Symes at a large meeting held at Hanover-square Rooms, Mr. Monckton Milnes (afterwards Lord Houghton) being in the chair. My impression is that Archdeacon Whateley was at that time President, and continued so for some years.

The ill-advised publication in *The Zist* of an article containing a reference to the wife of an influential member of the Council led to the resignation of several members of the institution, and caused the periodical to be discontinued, Mr. Baillière, the publisher, declining to go on with it.

S. E. DE M.

MADAME BLAVATSKY AND DR. ELLIOTT COUES.

The following appears in the *Pall Mall Gazette* of March 18th:—

In October of last year we published an interview with Madame Blavatsky. In the course of our representative's conversation with that lady, the latter used some very offensive expressions about Dr. Elliott Coues, the distinguished American scientist. By inadvertence these expressions were allowed to appear in one edition, and we desire to apologise to Dr. Coues for having given even that amount of currency to them.

LIFE is a quarry, out of which (says Goethe) we are to mould and chisel and complete a character.

PERSONAL EXPERIENCES.

The subjoined narrative, addressed to *Psychic Notes* (March 30th, 1882) from a correspondent known to the Editor (signed "L. C."), is worth reproducing:—

I should like to give the account of a daylight writing séance I attended at Colonel Gordon's house a short time ago. Mr. Eglinton, friend of mine, and myself sat round an ordinary table in the drawing-room, on which was placed a common slate and some pieces of pencil. We first asked a few simple questions which were satisfactorily answered; when my friend said: "Why don't the spirits tell us something that would be of use?" Immediately rappings were heard and a double slate was asked for; after washing it myself, and placing a crumb of pencil in it, it was laid on top of the table, with one of my hands and both of Mr. Eglinton's resting on it; my other hand was held by my friend. Almost immediately the sound of very rapid writing was heard, and on opening it the following answer was written:—

It is sometimes asked why we do not manifest in a manner that would bring outsiders some worldly gain. If that is all the desire of some people to make what they can out of their communion with us, they had better, very far, leave it alone. If they cannot appreciate the true value of the knowledge conveyed to them of a sure immortality, then their spiritual perceptions are deficient and their lives selfish. We are very glad to afford you—

Here the writing stopped as there was no more room. A common bazaar slate was then brought, a piece of pencil placed on it, and put against the under surface of the table, and the answer continued:—

this proof of our power because of the kind feeling which is apparent towards our instrument (the medium).

Rochefoucault says, the surest way of being deceived is to believe ourselves more cunning than the rest of the world, and this is particularly applicable to those who are about to enter into an investigation of the phenomena produced by us.

BEJN. COLEMAN.

The most remarkable thing to me was the short time that all this was written in: it seemed to be done in a few seconds. Several other but smaller manifestations took place, but they were not of such importance, so I will not take up any more of your space.

LETTERS TO THE EDITOR.

Re-incarnation Problems.

SIR,—I have read attentively "1st M.B. (Lond.)'s" address delivered at the rooms of the London Spiritualist Alliance. I am sorry to disturb his complacency, but I hope he will pardon me for intimating that I fail to see that he has in any sense solved the problems with which he undertook to deal. He starts with what he considers "an axiom," viz., that "progress is eternal." No phrase could less deserve the title of axiom, for an axiom is the statement of an indisputable fact, whereas "1st M.B. (Lond.)'s" formula is an opinion or proposition of the most disputable order.

Any controversialist may argue (1) that retrogression is eternal; or (2) that progress may be resolved into retrogression; or (3) that there is no absolute progress, as what is progress in one direction may be retrogression in another; and (4) that nothing is eternal.

Having started on this rickety foundation "1st M.B. (Lond.)" proceeds to rear a structure of plausible fallacies. He finds the first step in his search for truth to be the doctrine of Darwinian evolution, which I believe to be the crudest and shallowest of human hypotheses. It may seem to certain minds a magnificent and convincing theory; but to its opponents it appears destined ultimately to sink into oblivion. I have attentively studied Darwin's works to find one single fact to justify his hypothesis; that fact has not been forthcoming. The same may be said of the doctrine of Re-incarnation. I am not exigent. The production of a single fact in either case would effectually convince me, but not a particle of such satisfactory evidence is obtainable.

The Darwinian phrases, "natural selection," "struggle for existence," "survival of the fittest," are mere scientific slang—novel nicknames invented to conceal ignorance; they are simply used to express those operations of nature which have been evident to every observer since observers were created, and adopted to give their inventor a claim to originality.

"1st M.B. (Lond.)" tells us that his philosophic investigator gains "a new idea"—the doctrine of Re-incarnation; but he does not inform us how and where this "new idea" was derived, or by what authority it was given. It may be, for aught we know, an idle invention of a morbid intuition; but having reached that

point he is obliged to confess that here "there are no ideas on earth on which the student can feed his mind"; so with this bereft, unfed, starving faculty, "1st M.B. (Lond.)'s" philosopher proceeds at once patiently to conduct "further investigations," the nature of which he does not reveal, and he tells us nothing of the guidance which directs him, to enable us to judge of its character and trustworthiness; but he decides definitely that he is on the right track. He decrees that "Truth underlies the Re-incarnation theory, and intuition re-echoes 'Amen,'" this is precisely what I expected, "intuition" has a great deal to answer for. I, for one, must decline to accept anyone's "intuition" as authoritative—intuition whatever: it may be great "snare and delusion."

I have heard a great deal lately about some "new religion" intended to supersede our "old worn-out faith," so-called. I should like to learn something more about the credentials, authorship, and experiences of this new religion before I accept it.

If it is intended to revivify our old belief and practice, I welcome it sincerely; for nothing requires more constantly animating with new life than our religious condition; but if this new gospel is like what I see propounded in the books and essays which I have lately read, then I can only pray God to protect us from anything so dreadfully extravagant, bewildering, and mischievous. Let us try the old religion properly interpreted and freed from the corruptions of its enemies and mercenary friends before we adopt a new dispensation, the results of which we cannot foresee.

NEWTON CROSLAND.

Psychical Experiences.

SIR,—I send you the following narratives:—A gentleman, residing in this city and on intimate terms of friendship with a lady here, tells me that previous to one of his summer vacation trips to England he met her and told her of his intended departure. She said to him, "Do be careful of yourself, for I have a presentiment that something will happen and I shall not see you again." Arriving in England, he went with his brother on a canal boat expedition. During this, on three successive nights, the lady appeared to him in his dreams, saying, "Do come back. Don't you know I am going away?" The excursion ended, while walking from the boat to the house of his friends he had the sensation of some invisible presence accompanying him. He became much excited, and on reaching the house and relating the circumstance, he was much laughed at, and the whole thing regarded as an "attack of nerves." The following day a letter arrived, announcing the young lady's passing over.

On Christmas Day, 1888, a musical composition, by my friend, Mr. C., was given in the American church here. Among those present was a German lady, who was greatly pleased with the performance. Two or three months after this, say in the month of March, she sailed for America on a visit to her friends there.

On or about Christmas, 1889, for Mr. C. cannot fix the time precisely, he was seated at his study table, when suddenly the picture of the interior of a church in the far West presented itself to him; this same composition was being performed and he saw the lady, in tears, listening to it. He mentioned the strange circumstance to his mother a few moments afterwards.

The lady returned from America some two weeks since and on the first reception day of Mrs. C., after her arrival, called on her and in the course of conversation stated that last Christmas Day she had attended Divine service in a church at Milwaukee, where this same musical composition was given, that it carried her back to the Christmas of 1888 when she had first heard it and that she could not keep back the tears.

Dresden.

H.

Spirit Power Phenomena.

SIR,—General Drayson has done good service in recalling to our remembrance the terse sentence uttered in his presence by the late Mr. Robert Chambers, of *Chambers' Journal*. That forty minutes of the spirit power phenomena witnessed by him upset the opinions of the previous forty years.

The conversion of Robert Chambers was due to the simple fact that intelligent, unseen beings, exist around us, who can, under certain conditions, work on human beings and on inanimate substances. To him and to us of the same date, the manner of their life, their knowledge, and their belief as to the Divine Mind were of secondary importance; those problems could be considered and thought out in the privacy of the study.

To us of those years, Spiritualism was the opposite of Materialism. The one, life at death, the other, death at death

—extinction. To such as boldly avowed they were Spiritualists, social and family persecution was our reward. Phenomena—physical phenomena—were then varied and frequent, now they are few and far between, because the study cogitations come to the front, and cause such a babel of theories that the vital primary fact of spirit life and power is neglected and theories wrangled over. The result is that the present younger Spiritualists have to walk by faith, as the churches do by past historical evidences.

I desire to say fearlessly that spirits are as ready to produce evidence of their existence and power in 1890 as they were in 1855 to 1860, if we as Spiritualists could cease the wrangling on semi-theological "isms," and also cease to call those "isms" Spiritualism.

Honour those friends who are ready as spirits to aid us in our efforts to destroy Materialism, so that we may have one great, grand knowledge on which human society could be based, and the eleven commandments carried into all the divisions of our business and social and national life.

J. ENMORE JONES.

The Departing Soul.

SIR,—Some years ago a gentleman named Lovett, of Lincoln, who has since departed this life, in telling me of the death of his child, described how it lay on his own knees, and how both parents watched the flickering life till all was over, and then he himself saw unmistakably a something—an indescribable filmy, ethereal something—seem to depart from the body, ascend and disappear. We knew nothing of Spiritualism at the time, and there was no prejudice.

I have since found myself coupling this simple testimony with many more of kindred character.

In the acquisition of truth respecting these elementary facts surely

Nothing useless is, or low.

Nottingham.

S. KEYWORTH.

SOCIETY WORK.

PECKHAM SOCIETY OF SPIRITUALISTS.—On Sunday morning Mr. Humphries, our president, spoke in Winchester Hall on "Dreams and Spirit Life." In the evening Professor G. Chainey's discourse, "Revelation Revealed," was listened to with great interest by an audience of ninety. On Sunday next Mr. Leach at 11 a.m.; at 7 p.m. our old friend Mr. Butcher.—P. AUDY.

ASSEMBLY ROOMS, BEAUMONT-STREET, MILE END.—Mr. Hopcroft gave a very interesting account of his career as a medium. The audience, which was a large one, was much interested in some specimens of spirit writing which had been received through Mr. Hopcroft's mediumship. Sunday next, at 7 p.m., Captain Pfoundes will speak upon "Theosophy: Its Facts, Fallacies, and False Pretences." On Tuesday at 8 p.m., Miss Marsh will give a séance at Mrs. Ayers', 45, Jubilee-street, Mile End. (Communicated.)

GLASGOW.—On Sunday morning last Mr. Wilson read some remarkable "random" paragraphs by "Saladin," of the *Agnostic Journal*, after which Mr. Hector O'Neil gave some clairvoyant descriptions and several predictions of coming events for individuals in the audience. This was Hector's first public appearance and promises very good things in the future. In the evening Mr. Harper answered questions for a poor audience of thirty-five persons. He is of opinion that he can use his time more profitably elsewhere; and that unless better audiences can be obtained it were best to close for a while.—R. HARPER.

MARYLEBONE LYCEUM, 24, HARCOURT-STREET, W.—On Sunday the Lyceum was opened in the usual form, Mrs. Hawkins and Mrs. Smythe and Messrs. White, Lewis, and Collings assisting in the various departments. General lesson from *Spiritualism for the Young*. Recitations by M. J. White and Lizzie and Hetty Mason. Our visitors expressed themselves pleased with the decorum and the beauty of our exercises, and the deep spirituality which pervaded the service. The leaders will give a Lyceum tea and party on Good Friday, April 4th; tea on the table at 4 p.m.; games afterwards. We are hoping to receive the kind co-operation of sympathetic friends to make the affair successful, our funds being rather low. Visitors' tickets will be ninepence each, obtainable in advance.—C. WHITE.

SOUTH LONDON SPIRITUALISTS' SOCIETY, CHEPSTOW HALL, 1, HIGH-STREET, PECKHAM.—Our first social gathering of members and friends on Tuesday last was a decided success. On Sunday last Mr. U. W. Goddard, the hon. sec. of the London Federation, addressed us. In the evening we were favoured with a very instructive address on "The Attitude of the Church of England towards Spiritualism," by Dr. Maurice Davies. Briefly put, it is to ignore and to let severely alone, this modern manifestation of the power of the spirit; but, despite this, Spiritualism is making headway amongst all sorts and conditions of men. On Sunday morning next, clairvoy-

ance, by Mrs. Spring. At 6.30 p.m., address. On April 4th (Good Friday), and Sunday, April 6th, at 6.30 p.m., we intend holding anniversary meetings; full particulars next week.—W. E. LONG, Hon. Sec.

MARYLEBONE ASSOCIATION, 24, HARCOURT-STREET, MARYLEBONE-ROAD.—On Sunday last Mr. T. Everitt gave a highly interesting and instructive address which was listened to with breathless attention. Sunday next, Spirit Communion, 11 a.m., and at 7 p.m., Mr. James Burns will speak on "I Entered on the Path of Progress; or, Personal Narrative." Monday, at 8 p.m., social gathering; Tuesday, 11 a.m. to 5 p.m., Busy Bees, Word and Work; Wednesday, at 8 p.m., séance; Friday, 2.30 p.m. to 9 p.m., conversation and sale of literature; Saturday, 11 a.m. to 6 p.m. A floral service will be held on Sunday, April 6th, in memory of our risen friend and brother John Tomlin, an earnest worker in the cause of truth. We shall be very glad of flowers cut or in pot, evergreens, &c., which we shall be pleased to receive on Saturday, the 5th, from 11 a.m. to 8 p.m.—J. M. DALE.

KENSINGTON AND NOTTING HILL SPIRITUALIST ASSOCIATION.—Last Sunday morning a paper was read at the Zephyr Hall, 9, Bedford-gardens, Silver-street, Notting Hill Gate, by Mr. Pursey, entitled "The Soul of Man," written by his wife's guides; it was very interesting and caused some profitable discussion. In the evening Mr. J. A. Butcher gave a lecture on "Earth Revisited." A very enjoyable and thoroughly interesting Lyceum session was conducted by the secretary. There was a very good attendance, and the recitations, calisthenics, and marching were gone through in very good style. The programme also included musical readings, &c. Next Sunday, 11 a.m., service and discussion, Mr. Cannon; 3 p.m., Lyceum; evening at seven, service and lecture, Mr. F. Dever Summers, on "Spiritualism."—PERCY SMYTH, Hon. Sec., 68, Cornwall-road, Bayswater.

KING'S CROSS SOCIETY, 253, PENTONVILLE-ROAD (ENTRANCE KING'S CROSS-ROAD).—Last Sunday morning Mr. F. W. Read, secretary of the Occult Society, introduced for discussion "Some Weak Points of Theosophy." The points which the opener considered weak were: Firstly, the Mahatmas, about whom it was difficult to obtain satisfactory information; secondly, the importance attached to ancient Eastern literature, which was quite as unreasonable as the Christian belief in the infallibility of the Bible; thirdly, the theory of Devachan, which was disproved by the established facts of Spiritualism. A good discussion followed. In the evening, Mr. Humphreys gave a fine address upon "Outpourings of the Spirit." Our prospective arrangements are: Next Sunday morning, Mr. U. W. Goddard, "Internal Harmony"; evening, Mr. McKenzie. On the 30th, Mr. J. Burns, editor of *The Medium*, will deliver an anniversary discourse, when a large gathering of members and friends is expected.—S. T. RODGER, Hon. Sec.

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

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

Folk and Hero Tales: being No. 2 of the Argyllshire series of "Waifs and Strays of Celtic Tradition." [No. 25 of publications of the Folk-Lore Society.] (pp. 497.)

Folk-Lore. Vol. I. No. 1. A quarterly review of Myth, Tradition, Instruction, and Custom. [Incorporating *The Archaeological Review* and the *Folk-Lore Journal*.] (David Nutt, 270, Strand.)

TO CORRESPONDENTS.

It will ensure despatch if all matter offered for publication is addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other name or address. Communications for the Manager should be sent separately.

It seems desirable to make clear that any facts previously published in transactions of any Society or in any journal cannot be printed as original matter in "LIGHT," and should not be sent to us except for our private information. All records sent, moreover, must be accredited by the name and address of the sender, and will gain in value by the attestation of witnesses.

The Editor begs respectfully to intimate that he cannot undertake to return rejected MSS. If accompanied by stamps to pay postage in case of its being deemed unsuitable for publication, he will use reasonable care in reposting any MS.

M.T.—Thanks. We have received a large number of marked papers which we have not yet had time to compare.

E.B.—We have already printed a correction in the sense of your letter. We are glad to know that women are taking up work for which they are well fitted.

MISS LOTTIE FOWLER (128, Kensington Park-road) requests the gentleman who called on her on the 17th, when she was out, to send his name and address, or call again.

H.—Any good matter of a character suited to the tone and style of the journal is acceptable, if it be also instructive. But we are unable obviously to offer an opinion without seeing the MS.

J.E.J.—We have somewhat modified a few of your statements which would awaken a slumbering controversy. There is nothing to be gained by one dweller in a glass house throwing stones at another similarly housed.