

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 DOUBLE.

I think it worth while to gather together some evidence as to the projection of the "double" with a view to seeing what we have already on record. I do so because I think that sometimes the action of the incarnate human spirit is confused with that of an external spirit. It is very important that the evidence should be sifted. For there is, in my opinion, abundant proof already existing on record of the action of the alien intelligence, and, I think, even more of its confusion with the action of the incarnated spirit or soul. A very noteworthy article by Mrs. Henry Sidgwick in the last number of the "Proceedings of the Society for Psychical Research" on Spirit Photographs illustrates what I mean. The writer refers to my articles on the subject, published in "Human Nature" in 1874. I there attempted to collect the evidence for the appearance on a photographic plate of a ghost. I considered that the camera had no imagination, though possibly the photographer had, and I sifted the testimony as far as I could and drew my conclusions. The articles speak for themselves and I have nothing to alter in them. I have laid no stress on the photographing of my double by Buguet, because he was induced to confess to fraudulent practices. I am not sure what was the inducement, and I do not know at what precise period the fraud came in. I do not know whether he lied to save himself, or whether he cheated systematically. Therefore I lay no particular stress on his evidence, though in my own case I know it to be true that the experiment was real and not fraudulent.

There is surely abundant proof of the projection of the double. It can impinge on the senses of sight and hearing. It can be photographed. It is a real and not an illusory thing. I have myself stood outside of my body, with all my senses about me, and the only illusory thing was the body. It is a question of development of the inner spiritual faculties. We shall find, when they are cultivated, that the soul is all and the body is only the means of its correlation with its environment. Now, the world has reached a time when these psychical phenomena are attracting attention. The more attention paid to the efforts of an intelligent being to attract notice the more they are stimulated. If neglected they are dropped. We killed the witches off, and there were no more phenomena; and then people said they were not and never had been true. Now we have got to a time when there is an active interest in these phenomena, and

one of the best things we can do is to show that man is not all body and is not wholly buried in the grave. If we can show the action of the psychical part of him apart from his body we have established one point on which I am now at work. It will be found to fit in with that other point to which I have more largely devoted my attention, viz., the evidence for the return of the departed. For, if I can leave my body now and act at a distance from it, there is no difficulty in realising that the body is a shell and that the soul is independent of it except for purposes of this life—an interlude in the "life eternal whose portal we call death."

The evidence which I wish to collect—I claim no greater merit—I propose to classify. There has been a good deal of evidence in "LIGHT." As my desire is to make a compact record of evidence I shall leave that alone and supplement it from other sources. In some cases the exciting cause cannot be discovered, in others it can. But the condition of the person whose double is perceived enables me to arrange my evidence easily. (1) Some are in a normal state. (2) Some are in a state of sleep. (3) Some are in reverie. (4) Some are in a state of suspended consciousness—faint. (5) Some are in a state of trance. On these grounds it is not difficult to classify the various cases that are recorded but not arranged as yet. The cases that I adduce are already published, but are scattered through various books and periodicals. Some few are new. I believe that all are clearly authenticated.

Remembering my old classification as cases of which the cause was or was not discoverable, I quote these cases of doubles of men in their normal state. The references are purposely made as short as is compatible with clearness. The full records can be consulted in our library.

I desire to gather these references and shall have something to say on them when they are complete. What is printed now is concerned only with the projection of the double when the medium is in a normal state. Other cases will follow. As records of the action of the spirit beyond the body they are important. I may print a few detailed cases as specimens. Meantime I put in convenient form for reference what I feel sure my readers will value.

"Spiritual Telegraph," 1855, p. 162:—

The writer once himself spiritually saw a man seventy miles from where his body was, and saw him so distinctly as to mark a certain peculiarly anxious expression of his countenance which indicated a desire to see and converse with me, which desire I subsequently ascertained that he had at the time.

In the same volume (p. 234) there is a letter on the double-mind theory. It is to be noted that the writer refers to the current explanation of persons being "psychologised."

"Spiritual Magazine," N.S., vol. iii., p. 200:—

Apparition and voice of a living person. A son and another person standing near heard the voice, and the son saw the form of his father. The father was living; but an uncle died about that hour.—[Quoted from "Gentleman's Magazine," 1736.]

"Human Nature," vol. iii., 1869, p. 164:—

Mason Gill describes an experience on the testimony of Miss R. and family, who saw him, the distance being four miles apart.

Another case when he was at Liverpool and the medium (not the same) was at Birmingham. This, however, is considered by the writer as explained by the intervention of another spirit who must have seen him and guided the description.

"Spiritualist," January 14th, 1870, p. 33, vol. i.:—

Mrs. Hardinge is responsible for the following: Rev. S. Binning, of New York, joined the New York circle, which had a branch in Troy, 160 miles distant, where one evening twenty persons were sitting. Mr. Binning was expected, and after the proper time had passed, a ring was heard at the door. "Two of the members answered the bell; Mr. Binning entered, much to their surprise, as they had ceased to expect him. He muttered some indistinct words, and pushed past them in the hall, opened the door where the circle was sitting, and was seen by eighteen of the members. He again spoke indistinctly and quitted the room." The next day a telegram was sent stating that he was ill, and thought earnestly about the Troy circle.

"Human Nature," August, 1872, vol. vi., p. 376:—

J. M. Peebles, in an article on the Double, "Do Mediums Leave their Bodies?" quotes a case in a letter by E. C. Dunn, who left his body and visited J. M. Peebles.

"Spiritual Magazine," N.S., vol. viii., p. 103, 1873:—

Alice and Phoebe Carey and others see Rhoda with Lucy in her arms across the ravine. On calling Rhoda she did not reply at once, but soon came downstairs, where she had left Lucy fast asleep, and stood with the others looking at the figures which appeared to sink into the ground. Rhoda and Lucy died soon afterwards.

"Human Nature," April, 1874, p. 147:—

Dr. Nehrer, of Vienna, writes: I had the following letter from a lady, living on her estate during the summer, and who was under mesmeric treatment for a nervous complaint with temporary violent symptoms: "I must inform you of a most extraordinary event which occurred while I was fully awake, and suffering from a new access of my bad cramps . . . abandoning myself to the sad necessity of your absence . . . when all of a sudden I had the vision not only of your person, but felt the impression of your hand. . . . And her pains left her."

"Human Nature," April, 1874, p. 147:—

Dr. Nehrer writes: In 1858 I went to visit my son at Weytenstephan, Bavaria. As we passed the gate . . . I could not help uttering the full conviction to my son of having been there before, and of having seen the arch, the staircase, and even the corridors. "You are right, my father," said he; "I must explain all about it. That night when my last complaint made me suffer most, I felt grievously at being so far from my parents. The same instant I saw you coming to assist me. I had the vision of your person and by your advice I applied next morning to your friend, Dr. B., at Munich, who succeeded in curing me very soon. The real consolation came from your apparition."

"Human Nature," April, 1874, p. 153:—

Mr. Pierart's "Revue Spiritualiste," 1864, gave the following account of an incarnated spirit photograph at Chiavari. Signor Panlucci took photographs and admitted a physician to assist. The latter placed a group and went to the next room and read a newspaper while the photo was being taken. The plate being developed the physician's form also appeared in the group. There were other witnesses to the fact. (Signed) FREDERIC GUIDO, Engineer.

"Human Nature," April, 1874, p. 156:—

Dr. Nehrer refers (only) to the well-known fact of the Russian Empress Elizabeth, who saw, surrounded by several witnesses, her own double sitting on the throne, and ordered the sentinel to fire at it; to Jung Stelling's cases, of an old lady seeing herself in an armchair in her bedroom; of Councillor Triplin, of Weimar, finding his double sitting at the table in his office; of Professor Becker, who met his counterpart in his library reading in the Bible, and pointing with his finger at the words, "Get thy house arranged, for thou must die."

Cahagneto Ecstatic Bruno: "I am out of my body, and behold it sitting on the chair. I walk in the room without being seen by you, Cahagnet, whom I can touch," &c.

(To be continued.)

ANTONINA: A "GENIUS" OR A SPORT.

ARRANGED FOR "LIGHT" BY NIZIDA.

No. II.

Tea is over. The silence of contentment falls upon the group. Conversation is lulled for the moment. The fire-light plays upon the silver, the white drapery, the walls; plays upon the wee small figure of a beloved and cherished guest seated in a tiny chair before the hearth. We are all thinking with various shades of regret that it really is bed-time, that the gentle little figure must soon be passed from arm to arm saying its sweet "Good night," the lisp of babyhood scarce off its sweet lips, for she is only five years old. And as if she knew our reluctant thoughts Antonina (for it is she) looks up from under her russet fluffy curls and remarks—

"Auntie, do you know why I *like* to go to bed?"

That envied mortal who is her aunt and *confidante* makes encouraging and due inquiry. Antonina settles herself in the mite of a chair, gazes again at the flames, and amidst our affectations of unconcern (not for worlds would we spoil our natural Antonina) answers musingly:

"I like to go to bed because of my superstitious monkey."

"Your 'superstitious monkey,' child? What's that? I think you mean a 'supposititious' monkey."

"What's that, Auntie?"

"Supposititious means make-believe; a make-believe monkey."

"No, no. I don't. My superstitious monkey is a real monkey, and it comes to me when I'm in bed."

The aunt abandons all philological discussion, all attempts at definition. She is a highly discriminating aunt, worthy, I may say, of the honour which has fallen upon her. With all seriousness, is there any greater tribute possible to human character than that conveyed by the entire trust and love of a young child? She knows that Antonina has an ear for rhythm; also a decided character; if superstitious is her epithet, superstitious it must be. It is the music, not the meaning, that Miss Five-year-old hears in words; who can deny that "superstitious monkey" rolls glibly off the tongue?

With a swift change of base the estimable young aunt inquires:

"What does your superstitious monkey do?"

"He comes when I'm in bed and sits on the footboard; then he drums, drums his heels on it; he drums them at me."

Pit-a-pat go the sturdy little heels on the hearth in illustration. It costs us all something not to kiss the child at that moment. But we should lose the tale if we did. Antonina is a person of character and dignity when she converses thus; a person of dreamy tone and clear thought. The child romp disappears; she cannot be approached now with familiar impunity. Some of us pretend to sleep; some pretend to read; one accomplished actor yawns and touches the piano keys softly, but all listen as with one ear.

"You don't like the drumming, do you?" the aunt asks.

"Oh, I don't mind. I rather like it; it's my superstitious monkey, you know."

"And what else does he do?"

"Talks to me."

"Eh?"

"Yes; talks to me."

"What about?"

"Oh, well—about—oh—the flowers, and the butterflies, and all outdoors, and—a great many things *you* wouldn't understand. But I understand. Only I couldn't explain them to *you*, auntie."

The little maid rises. Her soft "Good nights" are said. Sighing we let her go to her warm nest. In the twilight we sit and chat awhile. Silver moonbeams tremble through the panes. What is the dim white shape stealing across the floor? Is it our blessed baby in her night gown, a sweet-serious smile upon her face? With the air of one who confesses the whole truth she slips to her aunt's side. In a wee hushed voice she says:

"Auntie, do you know what my superstitious monkey *really* is? It's the Darkness. It is not really a monkey. It's the Darkness that speaks. It isn't everybody that can hear the Darkness speaking. You have to listen very, very carefully, and everybody don't understand what the Darkness says. I understand. But I don't think you can hear it—
I—"

The voice murmurs a few drowsy words more, then trails off into indistinctness and silence. Softly smiling, softly breathing, the little one has gone to that land where the Darkness reveals its secrets.

What a charming and naive instance of the creative powers of the imagination—that the darkness, the great mother of illusions, should be transformed into a living, though in Antonina's case most harmless, entity. And well named, too. We can ourselves imagine a sort of inward conflict going on in the child's mind when first left alone in total darkness; of a vague, formless terror in the lower mentality, being ridiculed into quiet and courage by the reasoning of the higher mentality: "Only the darkness—the mother of superstition, of error; no better than a simulating monkey." And then the little creature picking up courage, and amusing herself with it, giving it a form, a voice, constructing, in short, a sort of harmless elemental. Are not many childish games of a like character—evanescent dreams, like glittering bubbles upon the stream of life, to disappear as the stream gains greater fulness and power?

One day, as Auntie was dressing, Antonina floated into her room with that fixed expression in her face which always shews she has something particular to say. Standing by her Auntie's dressing-table, she said, after waiting a few minutes:

"You don't seem to be very much interested in my superstitious monkey."

"Oh, but I am," was the reply, "only you told me I could not understand what it said, and I didn't want to trouble you with questions; but if you will tell me about it I shall be very glad to listen."

So Auntie and Baby sat down on the bed together, and Antonina began, with complete gravity.

"I'll explain it to you, and then I think you'll understand. You know it tells me about things—about the flowers."

"Oh, I thought it was the Pillakatuka that did that," said Auntie, who had determined to take advantage of this occasion to try and straighten out the ideas of the little one for her own satisfaction.

"Oh, no," was the ready response, "the Pillakatuka tells me about God and the angels";—then suddenly—"shall I tell you what my Pillakatuka told me yesterday?"

"Yes, dear."

"Well, it said—and told me I must not tell anybody outside of the family—that when I died I would *seem* to stay away a long time, but it would be really only a little while; for you know to die is only to sleep for a long time."

This with—oh, such a rapt expression in the dear little face that Auntie finds it impossible to go on, but she finally says (as a test, for Antonina has lately explained that she has a Spirit which lives in her heart)—"So your Spirit told you that?"

"No; that was my Pillakatuka."

"Well, but, Baby, aren't your Pillakatuka and your Spirit the same thing?"

"Oh, no, there is a great deal of difference between them."

"How different?" breathlessly.

"Why, the Pillakatuka tells you about God and the angels, and all about how things are made, and lots of things, while the Spirit tells you what to do, tells you when you are naughty; only when I get into a temper" (musingly) "I don't listen to it" (You see Baby is *very* human). After a moment's quiet she added: "You know I don't really know what my Spirit is, but my Pillakatuka told me when I got to heaven God would tell me."

"Which of the two knows the most, dear?"

"Oh, the Spirit," half disdainfully at my ignorance—then slowly and almost solemnly—"God put a great deal of wisdom into the Pillakatuka, but the Spirit knows more than that. You know," she adds, hastily, "Pillakatuka isn't the right name, but I can't learn the right name till I go to heaven." Auntie gathers herself up and asks (rather timidly)—"How did the Pillakatuka learn so much, that's what I want to know, Antonina?"

"Well, you see, it's very old, and before I was made it was up in Heaven learning these things to teach to me. Oh, and it knows a great many things, more things than it can teach me in a long time."

"Oh, then, it's older than the Spirit?" with seeming confidence.

"Oh, no; it's very old, but the Spirit is very much older than that."

After a moment's pause to watch the rapt little face, Auntie says: "Well, Baby, where does the superstitious monkey come in? Is *he* the same as the Pillakatuka?"

"Oh, no," with a little giggle of amusement.

"Why, but you said it told you about flowers and about—"

Almost severely Antonina interrupts—"The monkey doesn't know anything about any *godly* things; it just knows—well, just about things we know ourselves, but the Pillakatuka tells us things we *ought* to know." Then, suddenly; "You know we have bells."

"Bells!" with amazement, "what for?"

"Why, to talk to the angels with, of course. When we want to talk to them we just strike it," with a little gesture, "and they come right to us."

"And what are the bells like?"

"Just golden and silvery. I'll show you," slipping down and running to pick up a child's painting book on the outside of which is depicted a palette spread with colours; "there," settling down again, "these are all the colours; there are red and blue and 'inigo,' and there's violet; you see we have just these colours, and when the angels are so far off they can't hear our bells they just see our colours and then they come right to us."

"Why don't I ever *hear* the bells, dear?"

"Well, you see our bells are up in Heaven, and we have a sort of magic bell here," pressing her hand against her little breast, "and when we strike this it strikes our bell in Heaven and the angels hear that."

Cautiously Auntie tries to draw her back to earth. "Does the monkey disturb you when he drums on the footboard?"

"No, indeed. He just does that to amuse me, and I make him stop when he goes too loud, for he disturbs mamma, and makes her jump when she's asleep, because she doesn't know he is there; but '*genally*'" (we are always pleased when she does use a baby word) "he just dances about to amuse me. Come" (sliding down to the floor), "that's the dinner bell," and the sage disappears and the hungry earthly child sits down to meat and potatoes with as much zest as if spiritual and astral plains (for surely the monkey must belong to the latter) were simply dreams in the heads of musty Pundits.

[In the above remarks Antonina reveals a scrap of occult knowledge—either brought here in her memory, a reminiscence from some former life, or obtained by the spontaneous insight of her precociously spiritual soul—of the intimate connection which exists between colour and sound, a knowledge we more earthly creatures are just stumbling into. Individuals are sometimes met with who hear the sound of a colour, and see the colour of a sound. Those may laugh who choose. It is very evident Antonina lives, part of the time, in a world higher than ours, and translates its wisdom into charming childish prattle.]

Antonina had received a doll's carriage as a parting present from W., who was soon to go away, but baby did not seem to know just why it had been given to her, so Auntie said, "Don't you know W. gave you that because she is going away?"

"Oh; is that the reason?"

"Yes," was the reply, followed by the idle question, "Do you know when W. is going?"

"Yes; the last of next week."

"No; she's going the last of *this* week."

"I didn't know it was *this* week"; then, like a flash after a second's pause, "Why, there isn't any next week, is there?"

Auntie divined the thought, but wishing to hear it explained, said, inquiringly, "What do you mean by that?"

"Why, because when it gets here"—a moment's pause here, evidently to think up some explanation that Auntie would understand—"well, you see, it's like this: If I should say I was going to a party to-morrow people might think I meant some other day, but it wouldn't be, because when I went to it, it would be *to-day*. There isn't ever anything but just to-day, is there?" Pythagoras and Plato rolled into one couldn't have explained it better.

The other day a lady who lives next door to Antonina's grandmother in the country, said to the little girl, "Do you live in the city, Antonina?" "Well, yes!" she said. "I am supposed to live in the city, but I am out here visiting so much of the time that I couldn't say I live all the time

anywhere." In her higher consciousness she transcends time and space. Withal she is so absolutely a happy child, gay and bright, flitting about like a butterfly, dancing like a fairy, and is in no way morbid or unnatural. When saying some of her occult ideas, however, her gaze is fixed far away, momentarily.

MRS. BESANT EXPLAINS.

We reproduce from the "Daily Chronicle" the subjoined letter in which Mrs. Besant explains what may have been obscure utterances at the Hall of Science, and others bearing on the matter:—

THE EDITOR OF THE "DAILY CHRONICLE."

SIR,—The challenges addressed to me to substantiate my statements about the receipt of letters from the Mahatmas induce me to trespass on the hospitality of your columns. The single object I had in view in my original statement was to clear Madame Blavatsky's memory from the charge of fraud which had been made against her in connection with letters from "her Masters." It was alleged against her in the report of the Psychical Research Society that the letters claimed as from them were, really, written by herself. Alluding to this charge I said that it was now disproved, as I had received letters in the same writing, from the same person, since her death. So far as she is concerned the answer is complete to any who are willing to take my word on a simple question of fact. The authenticity of the letters does not here come in. If the handwritings are the same, she cannot be the writer, since she is no longer here.

But public interest is naturally aroused as regards the letters themselves, and I am asked to submit them to a committee of experts; and so on. To what end? The experts might report: "Queer paper; no water-mark; surface of unusual texture; writing apparently not in ink." And then? Where is the proof that the letter thus submitted came from the Mahatmas? That it came otherwise than through the post? How much nearer should we be as to proof of any important fact after the proposed report was made than we were before? And I am not here putting a fanciful hypothesis. A picture "precipitated" before witnesses by Madame Blavatsky was then submitted to the inspection of skilled artists, who gave their sworn evidence upon it, making affidavits about it in New York. Were people convinced? Not a bit of it; they simply thought her a very sharp conjurer, and called "fraud" quite as loudly as ever. These demands for proofs, when they were yielded to, were always followed by new demands. Some people were convinced each time; but the majority, who did not investigate, promptly dubbed them dupes—and so the game went on. Madame Blavatsky grew tired of insult, and avoided, as much as she could, all manifestation of her abnormal control over natural forces.

Now, the object of the Mahatmas in founding the Theosophical Society was not the setting up of a "school of practical occultism," but the starting of a great spiritual movement, which should spread sound philosophy and pure ethics over the world. Men will gradually discover the new hidden forces of nature, and will be able to "precipitate" writing and converse across continents. The important matter is whether human happiness will be increased with the increased knowledge, or whether the new powers, like the old, will be used for class purposes, to the loss and injury of the people at large. Theosophy depends for its acceptance, not on its "phenomena," but on its coherent and rational explanation of the universe, the light it throws on the nature and destiny of man, the intelligible theory it propounds as to the causes of human misery, and the way of escape therefrom. In its philosophy it gives a sound and defensible basis for the doctrine of Universal Brotherhood, and in its ethics it provides a sane guide for conduct and a sufficiently compelling motive for right action. On its philosophy and its ethics it bases its claim to the thoughtful consideration of the public, and it is prepared to justify itself to the reason. Those who would study occultism, i.e., those who would search into the still hidden realms of nature, and so learn to understand and to control the forces that there are to be found and mastered, must study patiently and laboriously, as at any other science. To me personally it is a matter of indifference whether people believe me or not when I say that certain forces exist and can be utilised; for I know that when they investigate they will find out that they do

exist, and that before they investigate their opinion is valueless. I do not ask them to believe; I demand no faith. If an uneducated person tells me that there is no such thing as a quadratic equation and that I cannot work one, I do not feel angry, nor am I in a fever to convince him. If he says he wants to learn, I put him in the way. If he says I am trying to dupe him, I leave him alone. And this is exactly my position regarding Theosophy and occultism. As a Theosophist, I do my best to spread the philosophical and ethical teachings of Theosophy, by arguments addressed to the reason, and by appeals to the emotions and instincts of men. As an occultist I am indifferent to the belief or non-belief of the public in the existence of the hidden forces in external nature and in man, knowing that in the course of orderly evolution all these things will become common property, that they are the common heritage of the race, which falls to each man when he comes of age.—Sincerely,

ANNIE BESANT.

Theosophical Society, 17 and 19, Avenue-road.
September 2nd, 1891.

The following letter bears on the same subject:—

THE EDITOR OF THE "DAILY CHRONICLE."

SIR,—Permit me to answer one query in your leader of to-day. I refer to the following lines:—"We would only inquire whether letters purporting to come from Thibet are written on paper manufactured in England or Madras? Whether the Mahatma who writes them uses the Imperial post or no?"

The paper is not of European manufacture, nor of such sort as is usually seen in Europe or India; it is *sui generis*, more like a leaf in texture. The Mahatmas do not always use the "Imperial post." I have seen the letters since Madame Blavatsky's death. They are the facsimiles of those received by her, in *handwriting*, *signature*, and *seal*. Many of Madame Blavatsky's friends and pupils can corroborate this point. I have also been with Madame Blavatsky when such letters arrived, and know the method by which they were transmitted. Like Mrs. Besant, I have direct knowledge of the Mahatmas.—Yours sincerely,

ISABEL COOPER-OAKLEY,

Fellow of the Theosophical Society.

19, Avenue-road, Regent's Park,
September 1st.

The following letter appears in the "Pall Mall Gazette":—

SIR,—Permit me to corroborate fully the statement made by Mrs. Besant, quoted in your issue of August 31st—that is, that Mrs. Besant has seen letters in the same handwriting, with the same signature and seal, since Madame Blavatsky's death, exactly similar to those formerly received by Madame Blavatsky. I have also seen these letters; and so have many members of our household. The teachers and Mahatmas who communicated with our dear friend Madame Blavatsky are still communicating with the society.—I am, yours truly,

ISABEL COOPER-OAKLEY, F.T.S.

Theosophical Society: European

Section, 19, Avenue-road, N.W.

September 1st.

[We reproduce these letters, believing it to be important to do so in view of Mr. Hodgson's report.—ED. "LIGHT."]

THE MAHATMAS AND COLONEL OLCOTT.

Lastly the subjoined paragraph from the same source is *apropos*:—

Whether Mrs. Besant is right or wrong in her belief in her extraordinary communications from the Mahatmas, it is to be remembered that she is not the only person of the sect of Theosophists who lays claim to such manifestations. At the recent Theosophical Convention, to preside over which Colonel Olcott had broken off his vacation in Australia, that gentleman used such words as these in speaking of the death of Madame Blavatsky: "My first intimation, and my second, did not come by cable. I got it otherwise. I had been expecting it for years. It was always understood that I was to outlive her, and therefore I did not feel overwhelmed, for I knew perfectly well that she would not leave until she had completed the task that was her share of the work, and that what remained to me afterwards was a continuation of the administrative and executive work which I had been doing

from the first." The Press of the Antipodes only offered him confirmation of his antecedent intelligence about her death. On his arrival in London Colonel Olcott passed some time alone in her room, and there received, as we are told, what was necessary for his guidance in the future, the gist of his directions being that he should continue the work as though nothing whatever had happened. "I consider," to recur to Colonel Olcott's *ipsissima verba*, "that H. P. B. died at the right moment. She has left work unfinished, it is true; but she has also done work which is quite sufficient, if we make use of it properly, to supply us for many years to come with the help that we need in Theosophical progress. She has not gone away and left us absolutely without any unpublished remains. On the contrary, she has left a large body of them, and they are in the custody of her chosen depository, Mrs. Besant, who in the proper way and at the proper moment will give them out to the world."

ALFRED RUSSEL WALLACE ON THE "UNCONSCIOUS SECONDARY SELF."*

We see that, even confining ourselves to undoubted phantasms of the living, or to impressions not connected with death, the facts are totally inexplicable on any theory of telepathy between living persons, but clearly point to the agency of preter-human intelligence—in other words, of spirits. The prejudice against such a conception is enormous, but the work of the Psychical Research Society has, it is to be hoped, somewhat undermined it. They have established, beyond further dispute for all who study the evidence, that veridical phantasms of the dead do exist; and the evidence itself—not ignorant or even scientific prejudice—must decide whether these phantasms which, as we have seen in my last article, are often objective are the work of men or of spirits.

Before adducing further evidence on this point, it will be well to consider briefly the extraordinary theory of the "second self" or "unconscious ego," which is appealed to by many modern writers as a substitute for spirit agency, when that of the normal human being is plainly inadequate. This theory is founded on the phenomena of dreams, of clairvoyance, and of duplex personality, and has been elaborately expounded by Du Prel in two volumes, 8vo., translated by Mr. C. C. Massey. As an example of the kind of facts this theory is held to explain, we may refer to the experiments of the Rev. P. H. Newnham and Mrs. Newnham with planchette. The experiments were conducted by Mrs. Newnham, sitting at a low table with her hand on the planchette, while Mr. Newnham sat with his back towards her at another table eight feet distant. Mr. Newnham wrote questions on paper, and instantly, sometimes simultaneously, the planchette under Mrs. Newnham's hand wrote the answers. Experiments were carried on for eight months, during which time 309 questions and answers were recorded. All kinds of questions were asked and the answers were always pertinent to the questions, though often evasions rather than direct answers. Great numbers of the answers did not correspond with the opinions or expectations of either Mr. or Mrs. Newnham, and were sometimes beyond their knowledge. To convince an incredulous visitor, Mr. Newnham went with him into the hall, where he, the visitor, wrote down the question, "What is the Christian name of my eldest sister?" Mr. Newnham saw the question, but did not know the name, yet on returning to the study they found that planchette had already written "Mina," the family abbreviation of Wilhelmina, which was the correct name. Mr. Newnham is a Free Mason, and asked many questions as to the Masonic ritual of which Mrs. Newnham knew nothing. The answers were partly correct and partly incorrect, sometimes quite original, as when a prayer used at the advancement of a Mark Master Mason was asked for, and a very admirable prayer instantly written out, using Masonic terms, but, Mr. Newnham says, quite unlike the actual prayer he was thinking of, and also unlike any prayer used by Masons or known to Mr. Newnham. It was, in fact, as Mr. Newnham says, "a formula composed by some intelligence totally distinct from the conscious intelligence of either of the persons engaged in the experiment."

Now, all this, and a great deal more equally remarkable, is imputed to the agency of Mrs. Newnham's "unconscious

self," a second independent, intelligent personality, of which Mrs. Newnham herself knows nothing except when it "emerges" under special conditions, such as those here described. In the same way Du Prel explains all the phenomena of clairvoyance, of premonitions, of apparent possession, and of the innumerable cases in which sensitives exhibit knowledge of facts, which in their normal state they do not possess, and have had no possible means of acquiring.

But is this so-called explanation any real explanation, or anything more than a juggle of words which creates more difficulties than it solves? The conception of such a double personality in each of us, a second self which in most cases remains unknown to us all our lives, which is said to live an independent mental life, to have means of acquiring knowledge our normal self does not possess, to exhibit all the characteristics of a distant individuality with a different character from our own is surely a conception more ponderously difficult, more truly supernatural than that of a spirit-world, composed of beings who have lived and learned and suffered on earth, and whose mental nature still subsists after its separation from the earthly body. We shall find, too, that this latter theory explains *all* the facts simply and directly, that it is in accordance with *all* the evidence, and that, in an overwhelming majority of cases, it is the explanation given by the communicating intelligences themselves. On the "second self" theory we have to suppose that this recondite but worser half of ourselves, while possessing some knowledge we have not, does not know that it is part of us, or if it knows, is a persistent liar, for in most cases it adopts a distinct name, and persists in speaking of us, its better half, in the third person. But there is yet another, and I think a more fundamental objection to this view, in the impossibility of conceiving how or why this second self was developed in us under the law of survival of the fittest. The theory is upheld to avoid recourse to any "spiritual" explanation of phenomena, "spirit" being the last thing our modern men of science "will give in to."* But if so—if there is no spiritual nature in man that survives the earthly body, if man is but a highly intellectual animal developed from a lower animal form under the law of the survival of the fittest, how did this "second self," this "unconscious ego," come into existence? Have the mollusk and the reptile, the dog and the ape "unconscious egos"? And if so, why? And what use are they to these creatures, so that they might have been developed by means of the struggle for existence? Darwin detected no sign of such "second selves" either in animals or men; and if they do not pertain to animals but do pertain to men, then we are involved in the same difficulty that is so often urged against Spiritualists, that we require some break in the law of continuous development, and some exertion of a higher power to create and bring into the human organism this strange and useless "unconscious ego"—useless except to puzzle us with insoluble problems, and make our whole nature and existence seem more mysterious than ever. Of course, this unconscious ego is supposed to die with the conscious man, for if not, we are introduced to a new and gratuitous difficulty, of the relation of these two intelligences and characters, distinct, yet bound indissolubly together in the after life.

We find, therefore, that the theory of duplex personality creates more difficulties than it solves, while the facts it proposes to explain can be dealt with far more thoroughly on the spiritual hypothesis.

"V."

* This was Sir David Brewster's expression, after witnessing Home's phenomena. See Home's "Incidents of my Life," Appendix, p. 245.

How can we look up to our teachers

Unless they are higher than we?

Come up, then, ye priests and ye preachers,

Come up on Truth's hilltop, and see

How haggard the creeds you are vaunting,

When viewed from the mountains above,

And how all that the sad earth is wanting

Is the sweet selfless lesson of Love.

—ELLA WHEELER WILCOX.

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* From "What are Phantasms?" "Arena" February, 1891.

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Light:

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

SATURDAY, SEPTEMBER 12th, 1891.

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.

"THE CHRISTIAN WORLD" ON SPIRITS.

As an instance of the way in which Deuteronomy is applied at the close of the nineteenth century we quote from the "Christian World" the following letter. It might be interesting, but very unprofitable, to ask the Rev. Edward White to go through the provisions and prescriptions of the Pentateuch and consider how far he himself obeys them. The letter is curious:—

REV. EDWARD WHITE ON SPIRITS.

To the Editor of "The Christian World."

SIR,—In your number for August 13th you quote in "Notes by the Way," from the preliminary report of the Society for Psychical Research, a reference to one of their investigations, in which my name appears as the medium of introducing to those philosophers perhaps the most frightful "case" with which they have had to deal. It is possible that some readers may erroneously infer that I have had much dealing with these "familiar spirits." Many years ago, while the reality of these "manifestations" was still doubted, I was present in a private family well known to me, where all the conditions of absolute freedom from trickery were fulfilled, and where striking communications were made, under my own hand, through simple machinery, which completely satisfied me of the reality of some spiritual action. Since then I have personally known William and Mary Howitt, Professor De Morgan, Mr. Carter Hall, and other famous practitioners of these "curious arts." But I go much further than the Psychical Society, being fully persuaded that the results occurring are produced in many cases by the action of disembodied spirits, mostly human and non-Christian. The most frightful of these results known to me occurred in the experimental sêances held by the gentleman whom I introduced to Professors Sidgwick and Barrett as a person who could be depended on for honest and intelligent narration of his experiences. The reality of such experiences I hold it lawful for such competent inquirers to test by careful examination. But once determined to be real and spiritual, I hold just as firmly that further communication is unlawful, being forbidden by both the Jewish and Christian Revelations. In Deut. xviii. there is an express prohibition of necromancy. "There shall not be among you a 'seeker to the dead'" (so it reads in the Hebrew), "for all that do these things are an abomination to the Lord." Then follows the reason of this command. "A prophet shall the Lord thy God raise up unto thee, of thy brethren, like unto me"; that is to say, God will give you on this side the veil all the information which He designs you to have from the spiritual world, and the necromantic arts were thereupon punishable with death. The logical and practical connection between the two verses in Deut. xviii. is concealed by the absurd paragraph mark inserted in the Authorised Version before verse 15.

It is worthy of inquiry whether Deut. xviii. can even be imagined to be part of a fabrication in

the time of Josiah, or the product of the later ages of the Hebrew monarchy. Heathen Spiritualism is set against Hebrew prophecy; both are acknowledged as real, but the latter alone as Divine. And the much earlier banishment of witches by Saul looks as if this law against necromancy was much older than the age of Hilkiah.

In the New Testament again (1 Tim. iv. 1, 2) the corruptions of Christianity are distinctly foretold as largely the inspirations of *Dæmonia*—"speaking lies in hypocrisy," so that this question of Spiritualism has not a little to do with the corruptions and lying wonders of European Christendom. Josephus, moreover, distinctly says that the *Dæmonia*, according to Jewish belief, were the departed spirits of evil men. St. Paul treated these "unclean spirits" as real, as in the case of the slave-girl at Philippi, whose trade in telling what was going on at distances, and her sudden turn for "Gospel preaching," were both terminated by the exorcism.

EDWARD WHITE.

Apropos of the above letter, Mr. Page Hopps addresses the following to the *Christian World*:—

SIR,—It is surely a noteworthy fact that Mr. Edward White fully admits the reality of the "phenomena" underlying what, for want of a better word, is called "Spiritualism." It is said that Mr. John Bright once remarked to a believer, "If spirit-communion is true, you have got hold of the greatest fact on the face of the earth to-day." There are signs of the times which indicate that the demonstration of its truth is, at all events, on the way. Mr. White seems inclined to regard the whole thing as evil or even demoniacal. In any case, he strongly holds that though it is lawful to inquire up to the point of being convinced, it is unlawful to go beyond; and he seems content to rest that opinion on a passage in the Book of Deuteronomy. It is a question of immense difficulty, branching out into endless tangled by-paths, and I shall not enter into any of them. I only ask your permission to point out (1) that, notwithstanding the Old Testament prohibition of spirit-communion, the worship of Jehovah was one long act of spirit-communion, with mediumship and spirit-phenomena at every step; and (2) that it is now too late to shut doors with the hands of dead Hebrews, and to cover up latches with texts.

But Mr. White's texts go too far. They suggest that we ought not to suffer a witch (i.e., a medium) to live (Exodus xxii. 18), just as other texts suggest that we should kill people who gather sticks on the Sabbath (Levi. xv. 35), or stone to death the Nonconformist or heretic (Deut. xiii. 10). Surely we have no right to pick and choose among these "divine" prohibitions and commands. The frank and honest thing is to say that certain Hebrews thought certain things were right and wrong, but that English men and women are no more bound by their opinions and their decisions than they are bound by their bloody sacrifices or their priests.

Allow me to add that if spirit-communion is a reality, we ought to know it; and if it is demoniacal, we ought to know that also, and *we ought to be sure*. It seems to me that the danger lies precisely in the direction of suppression. There was sound philosophy in Hamlet's remark to the ghost, "Thou comest in such a questionable shape that I will speak with thee." I, for one, am in favour of questioning everything that seems able to be questioned. What if we admit to the full Mr. White's suggestion, and even say that behind spirit-communion Satan lurks? It seems to me that the danger lies in leaving him in hiding. It would be much better and much safer to open all the windows and doors, and have it out with him.—Heartily yours,

Leicester, August 28th.

J. PAGE HOPPS.

Mr. Lees sends the following to the same paper:—

SIR,—The conclusion at which Rev. E. White and his fellow-theorists arrive regarding the source of communications from the other world—that the intelligences are evil and the consultation unlawful—has been so frequently urged, without, to my knowledge, receiving an adequate reply, that I feel it my duty, while refraining from discussing the subject generally, to point out one or two serious objections to the position he has assumed. First, if we admit that the agencies are all evil, and that they have unlimited facilities for returning and deceiving us with lying wonders, what

becomes of the justice and righteousness of God in granting valuable concessions to His enemies which He withholds from His friends?—for I presume no one will be bold enough to deny that, if such continued communication is possible, the ability to maintain it is one very highly to be prized. Secondly, if such communication is unlawful, at what point are we to draw the illegal line?—for are not the records of dying saints rich in the memories of the return of loved ones gone before? Neither are the appearances of such with angelic companions to be limited to the hour, nor even the day, before the transition; but in many instances weeks, and even months, have intervened between the intimation and the departure. It is not necessary for me to quote instances, Christian biography and pulpit references are far too numerous for such a requisition. What I want to know is, At what point are we to say the angelic ceases and the infernal begins?

I do not wish to trespass upon your space to discuss another equally debatable point in his letter—the synonymy of modern mediumship with heathen necromancy rather than with the Hebrew prophets; but I will content myself with pointing out that divination could not have been quite so foreign to the people of God as Mr. White would have us to suppose, since Joseph practised the art (Gen. xlv. 1-5), and it was by no means inconsistent for Daniel to hold office as the chief of the Babylonian fraternity (Dan. v. 11). But Micah (iii. 11) refers to divination as a legitimate practice of the prophets; and his cause of mourning is, that their office is corrupted by the acceptance of fees or bribes. Let me refer Mr. White to the Congregational Lecture, 1836, by Rev. Dr. Henderson, on "Divine Inspiration," and he will there find a prophetic endorsement of Spiritualism as being very closely allied to Hebrew prophecy; and a careful study of the Bible has convinced me of the same thing.—Yours very truly,

67, Ondine-road, E. Dulwich, ROBT. JAS. LEES.
August 28th.

TAKE YE HEED OF THE SIGNS OF THE TIMES.

By "LILY."

Day by day His work is doing,
Day by day it cometh on;
Steadfastly its course pursuing,
Guided by "the Mighty One."

Day by day it onward floweth,
Signs and signals fill the air;
Day by day the current groweth,
Fed by saints' and angels' care.

Day by day the hour approacheth
That shall thrill the hearts of all;
Day by day it yet reproacheth
Sinners by its warning call.

Oh, ye careless sons and daughters,
Heeding not your coming woe;
Rushing on like troubled waters
To the seething gulf below.

Hear ye not the sounds of warning,
Mercy signals from on high?
List ye not the angels calling
Unto ye, "Why will ye die?"

Blind and deaf, ye sons of pleasure,
Reckless, oh, ye daughters vain;
Wist ye not immortal treasure
Deaden'd lies within your frame?

Rouse ye, rouse ye to its being,
Rouse ye ere too late it be;
Let your souls their danger seeing
Rise to new vitality.

Open wide its darken'd portal,
Light and life, oh, welcome in;
Sink the mortal in th' immortal,
Live to God and die to sin.

Onward, onward, still He cometh;
Lo! His advent none can stay;
Tho' His light the sinner shunneth,
Still He comes in majesty.

Still He comes! and brighter, brighter
Flash the rays that mark His way;
Flash "The Son's" beams with a glitter
All must face that solemn day.

Rouse ye, then, oh, rouse ye mortals,
Stay ye in your mad career;
See the everlasting portals
Open! He is very near!

SPIRIT IDENTITY.

THE CASE OF BARON —.

By "EDINA."

As detailed in my last communication, Baron — promised to come on Sunday, August 30th, and answer any questions put to him. I put some questions into my daughter's hand before she sat to write. Two messages came, one purporting to be from the Baron, and the other from the former postmaster of the little coast resort where we are at present residing. I will only deal with the former of these messages, as it is of considerable interest. The communication from the Baron on this occasion was again written in a very legible hand, but the caligraphy was clearly that of a lady, and quite different from the writing of the former message of August 24th. I now append a copy of this second message, leaving out names and dates, as I do not, for obvious reasons, desire to disclose the identity of the communicator:—

"Baron W—F—K—. I was ordained Baronet in the year 1682* of I—, in the Peerage of the United Kingdom; 1831, Baron — of —; 1860, Baron — of —; 1857, K. T.; 1840, a Privy Councillor; 1866, Lord Lieutenant of —shire. I was born 1807; succeeded my father, Charles, eight Baron, 1826. I married in 1837 — only daughter of —, first Baron de —. I am glad to come again; but I cannot say more just now. Mr. —" (my name) "will hear more from me next week. Thanks for your kindness for persevering me to-day.—Yours respectfully,
"Seat, R—P—I—. "BARON —.

"Residence, Edinburgh New Club."

As to the details of the above message, I have now to remark that in the first letter of August 24th the full name of the communicator was correctly given, but in the signature appended the name "George" was omitted. In the second message the name of George does not occur at all, either in the heading, or the signature, and to that extent the message is defective.

I need hardly say that my daughter has never had a "Burke" or a "Debrett" in her hands, and neither of these books were ever in my house. I have frequently used them at my club in looking up names, &c., and I therefore proposed to wait till my return to town in the middle of September to verify the details of this message, when in a most unexpected manner chance threw an old copy of "Burke" dated 1866 into my hands, outside my own house, and in a place where my daughter could not possibly have seen it. This gave me an opportunity of comparing the name of the peer with the message first written and which I found to be correct. But I did no more than this of "set purpose," and kept my own counsel just because I wished to see what further details would be got from the communicator and then verify them later. In short, my mind, so far as "Burke's Peerage" was concerned, was a total blank, regarding the family history of the communicator. The wisdom of this course was justified by the result, for, on the morning of Monday, August 31st, the day after message No. 2 was written, I called at the place where I had found the volume of "Burke," and looked up the family history of Baron —.

I found (1) the name as given in message No. 1 was quite accurate; (2) the deceased was a baronet, but at what time he was "ordained" or the baronetcy created did not appear in "Burke" for 1866; (3) the dates of the various creations and baronies as given in the message were absolutely correct, as was also the marriage; the date of succeeding to the peerage and the name of the last baron; (4) the Christian name of the Baroness is also correct, but her full name as occurring in "Burke" has been omitted from message No. 2, and only the first name is given.

Per contra, I find, however, that the narrative in "Burke" does not contain:

1. The creation of the late Baron as a Privy Councillor.
2. The date of his appointment as a Knight of the Thistle.
3. His selection as Lord Lieutenant of the County of —.
4. The date of the baronetcy being created.

These four "items" will require verification, but this cannot be done till my return to town.

* This is clearly an error, but I cannot give date of baronetcy. I hazard a guess that the deceased may have been created a Baronet in 1826, and that the figures may have been misplaced.

As regards the club specified in the message, it is not mentioned in "Burke," but I have little doubt the deceased belonged to the "New Club," as it contains among its members all the leading aristocracy of Scotland.

As I said before, the "unearthing" of the old volume of "Burke" in an out-of-the-way book-case enabled me at once to verify this message in the most satisfactory way, and this was done without the knowledge of the medium, who till this hour does not know whether the details are true or false. But, according to the canons of evidence of the Society for Psychical Research, "everything is possible," even to a deaf girl, however simple-minded and truthful, and I shall suppose that at "some time or another" in her life she had got hold of "Burke" or "Debrett" and read some of its contents, and particularly the history or family tree of Baron —. Now, does any reasonable person imagine that she could have carried all these dates and details in her head for any length of time and reproduced them so correctly after an interval? The thing is to me inconceivable, however likely it may appear to the Society for Psychical Research.

But further, as I have pointed out, neither the creation of the baronetcy, Knight of the Thistle, Privy Councillor or Lord Lieutenant of the shire are given in "Burke" for 1866, while they occur in the message. The truth or falsity of this portion of it is, therefore, still in abeyance, and can only be verified by me by a diligent search in town. On these grounds, therefore, I contend that the message from Baron — is a supernormal communication, either from himself or one of his relatives on "the other side."

As regards the change in the handwriting of the two messages, of course that cannot be explained. It has never occurred with us in this form before, and I have formed the theory that on the second occasion the message was dictated by the "communicator" to another spirit agent of the opposite sex, who used my daughter as the automatic medium for "penning" it. So far as my experience goes, the power to write often fails very quickly on the part of some communicators, while in the case of others they have often to wait for long periods till power is again obtained. The whole matter is enveloped in mystery, and we must just take these messages *valeat quantum*.

As the case is in many respects rather an interesting one, I forward herewith for your editorial inspection a full copy of both messages, and you are quite at liberty to show them to any earnest truth-seeker, or sincere Spiritualist. Further publicity seems to me at present undesirable.

A LITTLE SERMON.

Why, I ask, in the nature of things, should laws reign around us? They do reign; but why? What is the power which determines gravitation? Where does it reside? how is it to be seized, apprehended, touched, examined? There it is: but there, inaccessible to your keenest study, it remains veiled and buried. You would gladly capture and subdue and understand it; but, as it is, you are forced to confess the presence of something which you cannot even as much as approach. And you yourselves—fearfully and wonderfully made as you are—what are you but living embodiments, alike in your lower and your higher natures, and in the law of their union, of this all-pervading principle of mystery? The life-power which feels and moves in your bodies successfully eludes the knife of the anatomist, as he lays bare each nerve and each muscle that contributes to the perfection of feeling and movement. Yet how much more utterly mysterious is your human nature when you examine its higher aspects; when you analyse mind, and personality, and that marvellous mystery of language wherein thought takes nothing less than a physical form, and passes by means of a sensible vehicle from one immaterial spirit to another.

CANON LIDDON.

I FIND the coincidence of the extremes of Eastern and Western speculation in the daring statement of Schelling, 'There is in every man a certain feeling that he has been what he is from all eternity, and by no means became such in time.' To say it less sublimely—in the history of the individual is always an account of his condition, and he knows himself to be a party to his present estate.—EMERSON. ("Conduct of Life: Fate.")

SPIRITUALITY.

A correspondent of the "Boston Investigator" says that Mr. Chadwick, the Brooklyn Unitarian minister, stated some time ago that Thomas Paine had some good qualities, but "lacked spirituality," and that the same was true of Colonel Ingersoll. The following article, abridged from the "Agnostic Journal," will explain the Colonel's ideas on the subject:—

If there is an abused word in our language, it is "spirituality." It has been repeated over and over for several hundred years by pious pretenders as though it belonged exclusively to them. In the early days of Christianity the "spiritual" renounced the world, with all its duties and obligations. They deserted their wives and children. They became hermits and dwelt in caves. They spent their useless years praying for their shrivelled and worthless souls. They were too "spiritual" to love women, to build homes, and to labour for children. They were too "spiritual" to earn their bread, so they became beggars, and stood by the highway of life and held out their hands and asked alms of industry and courage. They were too "spiritual" to be merciful. They preached the dogmas of eternal pain, and gloried in "the wrath to come." They were too "spiritual" to be civilised, so they persecuted their fellow men for expressing their honest thoughts. They were so "spiritual" that they invented instruments of torture, founded the Inquisition, appealed to the whip, the rack, the sword, and the faggot. They tore the flesh of their fellow men with hooks of iron, buried their neighbours alive, cut off their eyelids, dashed out the brains of babes, and cut off the breasts of mothers. These "spiritual" wretches spent day and night on their knees praying for their own salvation and asking God to curse the best and noblest in the world.

John Calvin was intensely "spiritual" when he warmed his fleshless hands at the flames that consumed Servetus. John Knox was constrained by his "spirituality" to utter low and loathsome calumnies against all women.

Thomas Paine was a grovelling wretch because he devoted his life to the preservation of the rights of man; and Voltaire lacked the "spiritual" because he abolished torture in France, and attacked with the enthusiasm of a divine madness the monster that was endeavouring to drive the hope of liberty from the heart of man. Humboldt was not "spiritual" enough to repeat with closed eyes the absurdities of superstition, but was so lost to all the "skyey influences" that he was satisfied to add to the intellectual wealth of the world. Darwin lacked "spirituality," and in its place had nothing but sincerity, patience, intelligence, the spirit of investigation, and the courage to give his honest conclusions to the world. He contented himself with giving to his fellow men the greatest and the sublimest truths that man has spoken since lips have uttered speech. But we are now told that these soldiers of science, these heroes of liberty, these sculptors and painters, these singers of songs, these composers of music, lacked "spirituality," and after all were only common clay.

"Spirituality," for the most part, is a mask worn by idleness, arrogance, and greed. Some people imagine they are "spiritual" when they are sickly. It may be well enough to ask, What is it to be really spiritual? The spiritual man lives up to his ideal. He endeavours to make others happy. He does not despise the passions that have filled the world with art and glory. He loves his wife and children, home and fireside. He cultivates the amenities and refinements of life. He is a friend and champion of the oppressed. His sympathies are with the poor and the suffering. He attacks what he believes to be wrong, though defended by the many, and he is willing to stand for the right against the world. He enjoys the beautiful.

In the presence of the highest creations of art his eyes are suffused with tears. When he listens to the great melodies, the divine harmonies, he feels the sorrows and the raptures of death and love. He is intensely human. He carries in his heart the burdens of the world. He searches for the deeper meanings. He appreciates the harmonies of conduct, the melody of a perfect life. He cares more for the world he lives in than for any other. He tries to discharge the duties of this life, to help those that he can reach. He believes in being useful—in making money to feed and clothe and educate the one he loves—to assist the deserving

and to support himself. He does not want to be a burden on others. He is just, generous, and sincere.

The spiritually-minded man is a poet. If he does not write poetry, he lives it. He is an artist. If he does not paint pictures or chisel statues, he feels them, and their beauty softens his heart. He fills the temple of his soul with all that is beautiful, and he worships at the shrine of the ideal.

In all the relations of life he is faithful and true. He asks for nothing that he does not earn. He does not wish to be happy in Heaven if he must receive happiness as alms.

Spirituality is the perfect health of the soul. It is noble, manly, generous, brave, free spoken, natural, superb.

ROBERT G. INGERSOLL.

RE-INCARNATION.

BY JOHN WETHERBEE.

The death of Madame Blavatsky and the connection of Mrs. Besant with Theosophy have had a tendency to accent for the moment the "Wisdom Religion," as Theosophy is called; but it is the tail and not the dog when speaking of it in connection with modern Spiritualism. I see nothing in it of value that is not included in the latter. I do not think it claiming too much, if any religion can be called wisdom religion, to say it is Spiritualism rather than Theosophy, for it claims to prove what Christianity daily only asserts, that man survives the death of his body as a departed spirit. If it does that it proves what is the only necessity for a religion which is a preparation for that proven future life and which seems to me is practical wisdom.

Theosophy says there is no religion higher than truth. Well, any one must be either a bigot or a fool to dispute that, and Spiritualism is based on that idea, and I suppose all religions claim to be. But it seems to me that that idea is the accented syllable of Spiritualism which has been "off colour" with other religions on that account, because it places truth before revelation, when it has been the method of the Christian Church to make the Bible, or Divine revelation, authority for truth, rather than truth for authority; and if religion in this modern world is getting more or less heretical and showing more regard for truth, inclining to make truth authority rather than revelation, it is due to modern Spiritualism which is permeating the thought of the age.

There may be, and there are, some things in modern Spiritualism that will be wisely dropped as we progress and understand it better. Indeed, the movement to-day is purer than it was, stands higher in the community, receiving the attention and hospitality of advanced minds more than it did a decade or two ago, and the stream will yet run pure and clear and the world will be the better for it, for the world needs to-day more than anything else a knowledge that death is not the end. And that is what Spiritualism claims to furnish as its *raison d'être*; if it does not do that it will pass away and ought to.

An agnostic or sceptical friend said to Andrew J. Davis, "that upon the whole he would not like to be annihilated." "Why not?" said the seer, and the reply was, "Because he might regret it afterwards." That reply shows how hard it is for one to feel that the man ends with his mortal life. It is a difficult thing to believe in annihilation; that the spirit, the real man, is the product of the material organisation and ends with its dissolution; that the music we listen to is in the instrument. We know there is a man that makes the music and who outlasts the instrument. Even Holmes, who admits the possibility of material records on the fibre of the brain as memory's tablets, adds the question, "who is it that reads the records?" It is just as hard to believe in Re-incarnation, which is practically annihilation of the present individual, and the present individual is all we know anything about and practically in this connection all we care for. Nothing from the other side from which we date our modern spiritual movement gives us any evidence of any individuals who have experienced Re-incarnation, and if there were such we should want something besides their mere allegation. There is not a scintilla of evidence from spirits or mortals that we have ever been anybody else but ourselves.

If we have ever lived before as somebody else, we do not know it now, and when we die and end as individuals, and

afterwards are re-embodied, we shall know nothing of our present selves now in this embodiment. If that is not annihilation of the individual, what is? It is no compensation to say that in some remote age our memories and experiences will come to us of our several incarnations. We do not know that fact, nor have we any evidence that any human being has ever experienced such a recovery of past ages of memory. The fact that we are to pass through numberless embodiments until we reach angelhood is only a sop to hope deferred, which is as indefinite as the resurrection day taught in the Bible.

"Shall we know each other there?" We believe so, and that is the most beautiful thought about our future life. Take that hope away and Heaven would not be Heaven. One of the happiest expectations in a future life is the meeting of the old familiar faces—fathers, mothers, brothers, sisters, lovers, and friends. To reach there and find them not, to learn that they were Re-incarnated, were living other mortal lives on earth, and that my mission was to do the same—I am sure I would prefer annihilation to such a future life. If there were any foundation for the fact, or the belief, it would be a disturber of the peace in the hope of an hereafter. I am glad there is no evidence for it. Even the Theosophist contradicts it by a doubt and says, as did a prominent one lately, speaking of the death of his late leader, Madame Blavatsky, "That she would be more powerful dead than alive; that she had predicted the death of her mortal body, but that her astral body would still live and continue to direct the Theosophical movement." "Her influence now will be manifold greater than before, and Theosophists can give her a homage that in the mortal body she could not obtain, she will continue to perform in her astral body the functions that were her's in the mortal body." This may be a slip into the truth, and it sounds more like Spiritualism than Theosophy, making it clear that she is not in any hurry to be Re-incarnated, as probably no one would be if he had his own say about it.

If I have sensuous proof of anything, I have that proof of an intelligence that claims to be, and proves itself to be, a voice from departed human beings, some of whom have been in the spirit world nearly a century. I have as perfect proof of that as I have of absent and distant mortal friends still in the form, and they give me evidence of being the same unchanged individuals during their century in the other life. I have doubted sometimes of the return of Socrates or Seneca; not that such is an impossibility, but fearing that more modern spirits may assume to be such ancient ones; but ancient or modern I never knew one that had been Re-incarnated, or had ever heard of anyone who had; so I do not give that idea a thought, but I am happy that I think I know the truth.

I am not surprised that Mrs. Besant has abandoned cold materialism, and hope she will reach the warmer faith of Spiritualism. Lady Caithness has been a Spiritualist and is a generous lady. I have great respect for her, but it looks as if she did not like to be classed among the rabble that constitutes the "visible supply" of Spiritualism, an attempt at aristocracy in the democracy of Spiritualism. I know a great many Spiritualists who prefer to be called Theosophists in public, but who really do believe in the spiritual idea and do not in Theosophy, or the Re-incarnation theory.

Boston, August 9th, 1891.

A SPIRITUALIST FUNERAL.

We take the following from the "Halifax Free Press":—

The mortal remains of Mr. A. D. Wilson were interred in the burying ground of the King Cross Wesleyan Chapel, on Friday afternoon last, in the presence of a large and sympathetic concourse of relatives and friends. The chapel officials kindly granted the use of the edifice for the simple ceremony that was conducted therein by Mr. J. J. Morse, of Liverpool, who, at the express desire of the deceased, conducted the last rites. The funeral was conducted in accordance with the teachings of Spiritualism, of which faith, as our readers know, Mr. Wilson was like a staunch adherent, and an earnest advocate. The service consisted of two hymns, sung by the choir of the Spiritualist Lyceum of Sowerby Bridge, and a brief address, in eulogy of the life, works, and character of the departed, delivered "inspirationally," by Mr. Morse. This was preceded at the house by a hymn being sung, and a few remarks of comfort and exhortation suited to the occasion; the interment was closed by a brief benediction, and the singing of a few verses of "Nearer my God to Thee" at the graveside. The proceedings then came to an end, and the company assembled slowly dispersed. The local Spiritualists were well represented.

THE BINDING OF SATAN.

No. II.*

. . . Dreadful was the din
Of hissing through the hall, thick swarming now
With complicated monsters, head and tail, i
Scorpion and asp and amphisbæna dire,
Cerastes horned, hydras and elops drear

Adam his plaint renewed . . . Why should not man,
Retaining still Divine similitude
In part, from such deformities be free,
And for his Maker's image' sake exempt?
Their Maker's image, answered Michael then,
Forsook them when themselves they vilified
To serve ungoverned appetite, and took
His image whom they served, a brutish vice.

Milton in the above lines, in part, gives countenance to a very ancient and widely-extended belief—namely, the existence in a nether world of monstrous beings of divers shapes. But these “gorgons and harpies and chimeras dire” have never succeeded in gaining permanent expression by natural generation of their kind in the physical world; for one reason, that their hideous and unadjusted organisms would be out of all harmony with the requirements of natural environment. Therefore, apart from legend and fable, the physical expression of these evil-deformed monsters, when attained, is confined to a short term of dependent uterine development. Through some obscure combination of conditions they thus gain temporary embodiment, replacing or superimposing themselves on conceptions due to natural generation. These monstrous births, occurring most frequently amongst domestic animals, extend at times to human beings.

Now, for the most part the scientific world has no explanation to offer regarding the appearance of these monstrosities, of which some few examples may be seen in the Hunterian and other museums, and therefore dismisses them with a phrase, *lusus nature*, which explains nothing, for there is no effect without an adequate cause. The ordinary generation of normal creatures through which they somehow appear, to the confounding of science, cannot be made to account for them; nor do theories of arrested development or recurrence to primitive types explain them in the least. In a few instances sudden fright seems to indicate a starting point; but even this only marks a commencement, being rather among the conditions that open the way to a more efficient cause. And this cause is psychical. The great physiologist, Goodsir, referring in his anatomical memoirs to the building up of organisms, says: “Every individual plant and animal contains or is contained in a ‘psyche,’ which is not a mere co-ordinate system of natural forces, but a distinct essence, the source of psychical manifestations. In the animal the psyche is distinct for each individual, and specific for each species, and has a code of laws to which the term ‘instinct’ is applied.”

Now, it is clear that, as this psyche moulds the material embodiment after its own likeness, it is therefore antecedent to the organisation which it causes to be built up. The psyche, being, then, a “spiritual body,” has “form”; but this form itself, as high authority asserts, is the very likeness or expression of the “dominant ideas” that have taken an individuality as a coherent spiritual entity, which spiritual entity, involving itself in matter, moulds it after its own likeness.

These facts enable us to some extent to account for the appearance of monstrosities in the first place, while the teaching of Spiritualism sheds a further light, going far to prove their existence in a nether world; for as it maintains that no organised germ can be altogether lost, however transitory the earth life, it would point to a further development towards maturity, though we would hope not to a prolonged existence in any world. But to hold even a swiftly passing psychic existence a transient earth life may be necessary. And this is probably the reason these individualised vortices of evil idea force themselves abnormally into temporary physical embodiment. In these respects they stand in direct contradistinction to the great order of evil expression that may more appropriately be denominated “permanent,” being normally propagated by generation of their kind.

This class of evil embodiments constitutes, therefore, another, but we would hope more transitory, phase of the “binding of Satan,” than the “permanent” orders, the extreme of which is expressed in the instructively repellent dragon-form. It is also fraught with suggestions of very solemn import, and conveys to us some hint of the origin and production through the law of “correspondences” of the reputed monsters of the lower world; for it is, or may be, the bizarre polarising into, at least, temporary individualisation, of “dominant evil ideas”; of “ruling hatreds,”—that is, ruling love of hatreds.

Now, as law reigns supreme in all worlds, physical and spiritual, these divers “bindings of Satan” can only be set aside by the crushing out of evil ideas, and by the replacing of the legionary forms of evil in the thoughts of the heart by the gentleness and lovingkindness of the “Lamb.” Then is the image of God retained or, if marred—it may be beyond recognition—restored and perfected. On the other hand, it is very apparent that the results involved in neglect of the same are appalling in the extreme. Hence the significant cry of man in all ages for a “Redeemer”; and this cry has been answered in the “Word” made “flesh”—the Word that exists and has existed eternally in the heavens where He is manifested under the limitations of personal form as the Lord—Adonai, the connecting link between the finite and the Infinite. And by His manifestation in the “flesh” as the Messiah, the Messenger, is consummated the union of the spiritual and the physical, with the lifting of the human into the divine nature; for through the absolute organic or atomic union so established, however long and arduous the way, mankind is and will be finally redeemed. Hence St. Paul says: “No other foundation can any man lay than Christ Jesus.” Though on this foundation men build, as he says, both enduring and perishable structures, still the foundation ever remains the same. But leaving the milk of babes, still served out around us as the only available food, he would have his hearers advance to the wisdom of the “wise” as food more fitted for growth into God-likeness; for this at bottom is the “hidden wisdom which God ordained before the world unto our glory”; this is the great “mystery”—man redeemed from the dominion of evil, fashioned and perfected in the radiant beauty of the Divine image.

WILLIAM SHARPE, M.D.

SPIRITUALISM IN 1600.

A quaint old document:—

To the Right Worshipfull Sir
Bassingbourne Gaudy Knight.
Give these

RIGHT WORSHIPFULL SIR,

In the best manner I can my dewty remembered. There is a mayd at Hockham, named Joane Harvey to whome I was sent for uppon Sundaie laste, which by the too hastie sensure of some and by neglectinge the ordenary means to knowe the truth hathe now a longe while been reported to be possessed or bewiched, and that by the practise of one Margaret Fraunces who, as I am certiefed, by dyvers of the same town (that now have reformed their opinioa) hath bynne before your worship, for the same matter, which hath caused me . . . knowing howe wrongfully she is hereof accused (and for the same now a longe tyme committed) to make bold to show thus much unto your worship that according to the experience I have had it is nothing but a disease . . . yea greater have I seen . . . and more admirable which I know to be trewe and will approve; neyther are there any such strange matters as they report, which are now ashamed of what they have done and therefore stryve to uphold the weyt herin with falshood, as that she is not able to be held in the time of her fitt with 3 or 4, which I myself in presence of dyvers both Learned Divines and others did alone and that the Spirit spits at the name of Jesus and dyvers other fopperies, I know not what but only proceeding of ignorance or malice. Sir if this testimony of truth may be together with the humble entreatie and petition of Margaret Fraunces her poore friends the consideration of her present miserie wrongfully herin inflicted, with other circumstances which your wisdom and pity may well ponder means to cause some Lawfull relief to be had for her delyveraunce out of prison or other provision in this hard extremitie. I shalbe ryddie to testifie what I have wrytten publiquely wheresoever I shalbe

* For Part I. see “LIGHT,” June 27th.

therunto commanded. And so cravunge pardon for my bouldnesse and Longe troblinge of your worship, I humbly take my Leave. Therford. 20 December 1600.

Yor Worships to Command

AUGUSTINE STYWARD.

LETTERS TO THE EDITOR.

Psychometry.

SIR,—Will you kindly insert in your paper the following excellent proof of the power of psychometry in the hands of an accomplished medium to trace what would otherwise in many cases be unknown, or, as in my case, cause endless anxiety?

Not having heard from my brother in the Argentine Republic for several months, and being very anxious about him, I sent an old letter of his sealed up to Mrs. Bliss, 23, Devonshire-road, Forest Hill, S.E., accompanied by a note asking her to kindly try to obtain some tidings of my brother by means of the enclosed sealed letter. In a few days, on the 15th of July, I received her reply, saying that I need not fear about him, as he was quite well, but had been ill, and being far up country all communications were cut off; yet I should hear from him in five or seven weeks. The control gave this on the 13th of July.

On the 23rd of August, just five weeks six days afterwards, I had a letter from my brother, saying he could not write sooner having injured his hand, and been ill for some weeks, but was again quite well; he had not received any home letters since February, as, being unsettled, he had not sent any address to the Buenos Ayres firm who forward his letters, &c.

WILLIAM BROWN.

The Gardens, Gredington, Whitchurch, Salop.

September 1st, 1891.

Seance with Mr. Husk.

SIR,—Two months ago, when I was in London, I had a seance with Mr. Husk. I will say nothing about what gave great happiness to me, but I should like to tell you of two or three things which I thought very remarkable. I never go to a seance without learning something.

A friend of mine, who left this life four years ago, showed her face. She was a pretty woman, but this face was beautiful; it looked glorified. There was a lovely smile on her lips and in her eyes which looked into mine, generally the faces are impassive. I said to Mrs. Husk (for I should have said there was no one present but Mr. and Mrs. Husk and myself), "I wonder if my husband met her." "Yes," replied a voice I knew so well, "I met her as you wished, that is why she is here, she wants you to know."

My friend said one day she was afraid to die because she should be so lonely, she had no friends there. I said that I was sure my husband would meet her, because he would know that I loved her.

Then my niece appeared and said in a low tone, "Dear aunt, will you let me know how my children are?" "How shall I let you know, Lottie," I said. "Through my medium," she replied. "How is it," I said, "that she cannot go to her children herself?" John King answered at once, "Because there is a barrier between them which she cannot get through." I understood my niece had a very unkind husband, and I do not suppose that her name is ever mentioned to the children, who were very young when she died. Of course I found out all I could about them and sent my letter to Mrs. Husk, who read it to John King. After my niece left I heard a voice which seemed to come from a little distance, "Good afternoon, Mrs. Glanville." The voice was quite loud, I knew it at once. "My dear P—," I said, "is that you?" "Yes," it replied, "give my love to dear H— and tell her I thank her for her care of S—." P— was a girl friend who died last year; S— is her sister, who was very ill a few months ago, and my daughter H— nursed her day and night.

Now it is quite impossible that the Husks should have known this, or anything about Mrs. V— or my niece Lottie.

John King materialised just after this. I was sorry, for I do not want anything like that, but I think he meant me to mention it, for standing on a luminous slate with his bare feet he raised the other above his head and said, "I want you to notice the difference between my height and that of

the medium." He looked a tall man, quite six feet. I had a momentary glance of Mr. Husk at the same time, he looked asleep.

W. GLANVILLE.

Theosophy and Spiritualism.

SIR,—May I ask space for a few words on "Spiritualism versus Theosophy"?

Theosophists are as a rule dead against Spiritualists, believing that Theosophy is against Spiritualism. In this there is a mistake. Madame Blavatsky in the "Key to Theosophy" shows herself a decided believer in what is called subjective (as against physical) Spiritualism, whatever to the contrary her followers may assert.

On p. 30 of the "Key to Theosophy" are these words:—

In the cases of purely psychic and spiritual manifestations we believe in the inter-communication of the spirit of the living man with that of disembodied personalities. The body of the medium becoming paralysed or entranced the spiritual ego is free from its trammels, and finds itself on the same plane of consciousness with the disembodied spirits. The liberated spirit of a medium has the facility of influencing the passive organs of its entranced physical body, to make them act, speak, and write at its will. The ego can make it repeat, echo like, and in the human language, the thoughts and ideas of the disembodied entity, as well as its own.

Can any Theosophist deny that this is Spiritualism? The only difference is this—Spiritualists believe that it is the disembodied spirit itself which dispossesses the medium's spirit and so manipulates the medium's organs to give a communication, while Theosophy, according to Madame Blavatsky, teaches that the medium's spirit gets in communication with the disembodied spirit, and passes on its thoughts. Very little difference indeed, only the Theosophist degrades the medium's spirit into an impersonator, which is not a very elevated character to give to a Divine spark. In the face of these statements of Madame Blavatsky I don't see why there should be any quarrel. I also find that in the "Key" (p. 27) Madame Blavatsky says:—

We assert that the spirits of the dead can only communicate with men by subjective means. In psychic and, so to say, spiritual Spiritualism we do believe, most decidedly

Madame Blavatsky might not be a believer in materialisation as understood by Spiritualists, but she evidently believed in trance mediumship, which is, after all, of more consequence than physical mediumship. As regards physical phenomena, while believing in the facts, she disagreed with Spiritualists as to the cause.

JOSEPH CLAYTON.

The Source of the Nebulæ.

SIR,—Dr. Huggins, in the very interesting paper which he read before the British Association, and which is noticed in this week's "LIGHT," cannot think of any other origin for the Nebulæ than accidental collisions of dark suns; though he is unable to state as a fact that suns, whether dark or otherwise, ever have collided, or do collide. It is clear that they don't do so often, and, therefore, our world supply, like our coal supply, is, he informs us, a very limited quantity and must soon fall short.

I think I have a better theory to propose for the origin of the Nebulæ than that of the astronomers, and my theory has the advantage of providing a supply that will not fall short.

I have learned from you Spiritualists, among many other excellent things, that our invisible neighbours have bodies like ourselves, only not so gross. From this I conclude that the inhabitants of the whole invisible universe have bodies, material bodies, though the matter of which they are composed is beyond the cognisance of our gross senses; just as ether, for instance, and many other material things, are. Well, if this be so—if the countless multitudes of beings invisible to us have material bodies, those bodies, no matter how thin and attenuated they may be, must need support of some kind or other—they cannot live on nothing. I do not remember that any of our neighbours on the other side have given any information on this point; but they say (do they not?) that things there are very much like things here, only very much improved as a rule. They have houses and gardens and flowers and that sort of thing. Now we have no reason to suppose that matter, whether gross or etherialised, is not all of it subject to the same law. But if this be so there must be what for the lack of a better word I may call *exuviae*, that is, not only of the inhabitants themselves, but of everything in their universe. This I may

perhaps call their dead matter; and as the invisibles do not live on the surface of globular bodies to which all matter gravitates, this dead matter must fall off into space, and its particles will attract one another in proportion to their weight and proximity. Of course, those particles are so infinitesimally small that at first they are altogether outside the ken of human eyes, even when assisted by all the appliances of science. By-and-bye, however, after a great number of them have been drawn together into one, they come within our field of vision; and, clustering together in countless swarms, present to us those appearances which we call Nebulæ.

Here then is a source of Nebulæ which is not likely to fail, and, therefore, we need have no fear of that "inevitable end" which Dr. Huggins speaks of. "Evolution is" not "carrying us towards that end in an uncompensated progress."

And, perhaps, you will let me mention another thing. That dust which is always falling on our earth, and, of course, on every sun and planet of the universe as well—where does it all come from? "Oh, from those foolish blind suns knocking their heads together," say the astronomers. They have not a particle of evidence to show for this, remember; but then, of course, astronomers must have a theory. That dust is falling, falling, falling, night and day, and has been doing so for millions of years, perhaps. If it was not all kicked up by the collision of a couple of decrepit old suns, "once in the flight of ages past," where does it all come from? Yes, that is the question, Where does it come from? Well, sir, that dust unfolds a tale. It tells us plainly enough that all space is swarming with life, and is itself a connecting link between that life and this. Of course the suns get the lion's share of this exuvie of etherialised matter. And it is well that they do so. It is this dust, whether in infinitesimal particles or in large accumulations, that streams in upon the suns in ceaseless floods of inconceivable volume, and keeps their fires from going out.

See, sir, how all life is united and how the universe is one. Our little low life here is derived from and depends on a more advanced life, just as that of the infant is derived from and depends on the life of the mother. The soil that produces the food that nourishes us, and the sun that enables it to do so, are only the cast-off portions of the surroundings of a higher life.

GEORGE HARPUR.

AMIDST THE STARS.

My soul's environment is so forlorn
In this world's waste,
But for its journeys to the fringe of morn,
In thought's foretaste,
A cry for blank extinction would arise,
For restfulness
From life embittered by earth's sympathies
And hopelessness.
Men say we cannot reach the stars!
Behold, we can!
There is a pow'r whose grasp no distance bars
Within each man;
Defying space and setting time at naught,
We reach afar,
And in the exercise of Heavenly thought
We touch each star!

There is a constellated chalice whose
Illumined draught
A Hydra guards from desecrating use,
With serpent craft;
And Corvus, for his ignorance and greed,
By high command,
Doth thirsty stand in sight of it, decreed
For aye to stand.
So saith the legend, and our souls repent
For disobedience;
Like Corvus praying Phœbus to relent,
With parching sense,
We crave in wailing tones the guarded cup
Which only (freed
From wrong by sacrifice) the spirits sup,
And live indeed!

My soul's dark wings are rising softly up
Through that blue dome,
To drink life's sparkling waters from the cup
In its sweet home!
And peace my wand'ring spirit doth invest,
And holy light;
Therein my earth-worn spirit now may rest,
In the deep night.

KATE BURTON.

SOCIETY WORK.

50, BECKLOW-ROAD, SHEPHERD'S BUSH.—We had a good meeting on Sunday, when Mr. Norton's control gave an excellent address, with some clairvoyant descriptions at the close, which gave general satisfaction. Saturday, at 8 p.m., Mr. Norton. Sunday, at 8 p.m., open séance. Tuesday, séance.—T. HOLLOWAY.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Sunday last after a reading by the chairman, the controls of Mr. Robson gave an address on "Progress." On Wednesday next we hold a social tea and concert, tea at 6.30 p.m., concert at 8; tickets for tea and concert 1s., for concert only 6d. Sunday, September 13th, reading and debate, questions and answers, commencing at 7 p.m. Thursday, at 8 p.m., séance, Mrs. Bliss.—H. W. BRUNKER, Sec.

PECKHAM RYE.—Last Sunday Mr. Lees gave a description of hell as preached by Christianity and that preached by Spiritualism, showing that the former was dishonouring to God since it impeached His justice, His righteousness, His mercy, and His love, while the latter supported all these attributes of God. A "Christian" argument followed, smashing the platform and breaking up the meeting. Subject next Sunday, at 3.15, "The Plan of Salvation."—J. H.

24, HARCOURT-STREET, MARYLEBONE.—On Sunday last Mr. McKenzie delivered an interesting address on phrenology, concluding by giving six delineations. Sunday next, at 11 a.m., Mr. T. Pursey, "Spirit Teachings"; at 7 p.m., Mr. Towns, "Psychometry." Thursday, at 7.45 p.m., Mrs. Spring. Saturday, at 7.45 p.m., Mrs. Treadwell. Special attention is directed to our tea and quarterly meeting on September 20th. Admission 9d.—C. WHITE and R. MILLIGAN.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Last Sunday the secretary opened a discussion upon the population question as presented by Malthus and Mrs. Besant, urging that since the latter had withdrawn herself from the movement it was necessary that all who had the welfare of the poor at heart should step forward to fill her place. In the evening Mr. Butcher presented to us a comparison between Spiritual and Christian theology. Sunday next, at 11.15 a.m. and 7 p.m.—J. HAWES, 36, Tyrrell-road, East Dulwich, Sec.

OPEN-AIR SPIRITUAL MISSION.—In Hyde Park, near the Marble Arch, last Sunday, Mr. Emms opened the meeting with an address upon the "Letters received by Mrs. Besant from the Mahatmas at Thibet," now causing so much stir in the daily papers. His remarks were complemented by Messrs A. M. Rodger, E. Bullock, and W. O. Drake, the last named speaker also giving an address upon the phase of phenomena termed "spirit-writing." We had a number of questions at the close, and some opposition from a materialist whose inconsistency was exposed by Mr. Drake who, at one time, was one of their number. We had a large gathering for fully two hours and a great quantity of papers were freely distributed. Next Sunday (if fine), at 3.30. Several speakers.—PERCY SMYTH, 34, Corn-wall-road, W.

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW-ROAD, S.E. (NEAR THE GREEN).—Theosophy, thanks to Mrs. Besant's address to the National Secular Society, is attracting much attention in this neighbourhood, and on Sunday last a good audience attentively followed an analysis by Mr. W. E. Long of the various letters that have filled the columns of the "Daily Chronicle" during the past week. On Sunday next services at 11.15 a.m., and 7 p.m., and on Thursday and Sunday (September 17th and 20th), the points of difference between Spiritualism and Theosophy will be considered. The duties of secretary have been vacated by Mr. A. L. Ward through business pressure, and until the general meeting of members to be held on Tuesday, September 29th, the duties will be filled by MR. W. E. LONG, 8, Orchard-row, Camberwell, S.E.

BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

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

"Lust, Leid, und Leibe." Hellenbach der Dorfämp fer für Wahrheit und Menschlichkeit. [Both from Dr. Hübbe Schleidon.]

TO CORRESPONDENTS.

M. v. B.—The only paper we know of in which what you wish will be found is our own. There is not now any journal published which goes the full length of sectarian Christianity.

"HIGHER than the question of our duration is the question of our deserving. Immortality will come to such as are fit for it, and he who would be a great soul in future must be a great soul now. It is a doctrine too great to rest on any legend, that is, on any man's experience but our own. It must be proved, if at all, from our own activity and designs, which implies an interminable future for their play."—EMERSON (Conduct of Life: Worship.)