

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

An art-critic of much eminence once, when asked why a certain Mr. X. who knew nothing about pictures had begun the profession of art-criticism, said, with some humour, "Such knowledge is unnecessary." Mr. M. H. Spielmann, himself a well-known art-critic, and a friend and erst companion of Mr. Stead, having accompanied him in his earlier investigations into Spiritualism, cannot surely believe that ignorance would be a qualification for his own work, yet we find Mr. Spielmann, when interviewed by one of the staff of the "Morning," asserting that the unscientific man is far and away the best person to make a scientific investigation. Now Mr. Stead is presumably an unscientific person, therefore he at least should stand a chance of success in investigating the occult; but according to Mr. Spielmann, Mr. Stead, owing to his "being rather ready than otherwise to accept anything in the supernatural order,"—whatever that may mean—has somehow been led away. But if both the scientific and unscientific are led away so easily, who is safe?

Mr. Spielmann denies that, as the "Morning" suggested, he went on his rounds with Mr. Stead, carrying a small camera to take a snap-shot at any materialised spirit, but he confesses that he did go around with a little machine of his own invention which would have "enabled him to detain any spirit-hand that touched him, and to detain it however he might have been knocked about and ill-used, as he was amiably threatened." Where did poor Mr. Spielmann go with his companion?

Miss Fay possibly deceived Mr. Crookes, and Mr. Spielmann naturally says so; but not a word is said about Florence Cook. Mr. Eglinton "gave up Spiritualism for a time, it was said, because of certain exposures." And herein we see the excellence of knowing nothing about a subject, when an opinion is asked. Spiritualism and Spiritualistic phenomena are confounded as usual. Indeed, of Mr. Spielmann's accuracy we have abundant evidence, for did he not go to a séance near "Langham Church"? It was perhaps there that Mr. Spielmann was threatened, for he seems to have come across no one but the professional medium.

We, however, cannot but regret that Mr. Stead's past experiences in the way of being duped give more weight to Mr. Spielmann's remarks than would otherwise attach to them. The investigation, which it would appear that the Society for Psychical Research is about to make, will, we hope, soon be entered upon, and the result made known.

The Messrs Maskelyne, Stuart Cumberland, and all who live by exposing Spiritualistic and suchlike frauds,

must be very grateful to the Editor of the "Review of Reviews"—the hoardings will surely soon have more of the wonderful posters identified with the lucrative *exposure* at the Egyptian Hall.

Whether it be new or old Spiritualism it is all abroad. Even the materialistic "World" spoke hesitatingly about ghosts a week ago, and now that cynical paper of all cynical papers, the "National Observer," in introducing the subject of "St. Andrews Ghosts" says:—

Ghosts! Are they? And what are they? Unless it be in a Christmas number, the man who would write or talk of the "supernatural" hurls himself out of his own window, as it were, right on to the horns of a dilemma, whereof he must needs get broached on one. Either he must protest that, as for ghosts, himself is a believer in no such matter; or he must shelter with science, and pretend to justify the faith that is in him by a parade of theory. Now, as concerning the general tribe of "ghosts, witches, and other night fears," there is no conjecturing here. They may be spirits—things of a certain bloodless substance; or, they may be "the mere dormitories of the dead where the devil like an insolent champion beholds with pride the spoils and trophies of the world"; or mayhap, again, they may be simply hallucinations, "heat delusions and tales out of Pliny," having their birth and being in a disordered liver. The problem is one whose solution is most comfortably left to the society—it is in fact a Tribunal—which sits at Westminster, and whose meetings are dull as the dullest Chancery suit. But there can be no harm in telling the said Tribunal where it may come upon evidence. The informer's is not an honourable trade: but it is protected by law. And if the Society for Psychical Research will presently proceed to St. Andrews, it may light on something to its advantage.

No condemnation of the folly of all such things, only the somewhat ponderous jocularly of the "National Observer."

Of all experiments connected with the occult, those that have to do with hypnotism are perhaps the most open to trickery. In another column we give extracts from the "Times" describing certain things done by Dr. Luys at the Charité Hospital of Paris, which the writer in the "Times" asserts to have been quite genuine; and, already as we go to press, Mr. Ernest Hart, who has experimented in Paris with the same subjects as Dr. Luys, asserts, also in the "Times," that he has found ample evidence of fraud. We shall refer to this subject again next week.

Moreover, the correspondent of the "Times" who sent the two letters, fully quoted from in another column, has executed as extraordinary a *volte-face* as any on record. He has seen through the whole thing from the first! We beg our readers, therefore, to read carefully the article on the "New Mesmerism," as we shall have occasion to refer to it when commenting on the astonishing last utterances of the "Times" correspondent.

If I touch my hand to a board, there is only a blunt sound; but if I touch it to the key of an instrument there is a musical sound. And the effect produced upon a person by that wit which he comes in contact depends upon what there is in him to be touched.—H. W. BEZCHER.

WRITING IN A LOCKED DESK.

We print below the fac-simile of some direct spirit-writing, given under circumstances described in the following narrative which has been supplied, at our request, by a respected clergyman of the Church of England with whom we have the pleasure of being personally acquainted :—

On December 17th I paid a visit to the house of my esteemed friends, Mr. and Mrs. Everitt, from whom I have, for several years past, received the most valuable aid and counsel in my study of the interesting but difficult and complex phenomena of Spiritualism. I was, on this occasion, accompanied by three ladies who are members of my own family, and who are also acquainted with the truths of spirit-intercourse. We had spent some time in conversation relative to this all-important subject, and I was giving Mr. Everitt some details in connection with my own experiments in the attempt to obtain direct writing under strictly test conditions, when Mr. Everitt requested his daughter to open her desk and to show me a copy of a direct message which she had received under peculiar circumstances some time since. The message was from a young man who had been drowned while bathing, and whose death had caused unspeakable pain and grief to his parents. The message, so far as I remember, was one of comfort and consolation, with a warm expression of regret at the trouble and sorrow thus unhappily and unwillingly caused. I was deeply interested to learn that intelligence of the message thus conveyed was given to Mrs. Everitt (Miss Everitt being the medium on this occasion) when she was many miles away from her own house, where the message was afterwards found in the place and under the circumstances indicated.

Someone present suggested that I should place a sheet of note paper in the same desk with a view of receiving, perhaps, a similar interesting and valuable communication. Miss Everitt very kindly put her desk at my disposal, and gave me three or four sheets of ordinary note paper, which I initialed and dated on the outside half-page, and placed them, in the presence of six witnesses, on the top of Miss Everitt's papers, closing the flap of the divided desk, and carefully locking the desk itself. As no shadow of doubt respecting the trustworthiness of the family entered into my mind, I proposed to leave the key in Miss Everitt's possession. Mr. Everitt, however, very kindly suggested that, with a view of making the test (to those at least concerned in the matter) more perfect, I should retain possession of the key and return to the house to open the desk in the event of any communication being received. I therefore put the key into my purse. It was ascertained that no other key in the house fitted the desk. The latter was placed in its usual place—Miss Everitt's bedroom. *There was no pencil inside the desk*, but there were three ordinary lead pencils in the dressing-table drawer.

On the evening of December 20th I received a note from Miss Everitt informing me that a communication had been made to them at breakfast that morning, to the effect that some writing had been given in the desk, and asking me to come over with the key. In company with two of the three ladies who had been present on the previous occasion described, I at once proceeded to the house, where another gentleman had arranged to meet us in order to witness the opening of the desk, the key of which, I need hardly say, had not for a moment passed out of my possession.

Upon our arrival, and before the opening of the desk, Mr. Everitt told me that Miss Everitt, after retiring about twelve o'clock on the 19th of December, and while in a semi-conscious state, suddenly felt the bed shaking and herself trembling. Concluding that the writing was going on she tried to fix the time in her mind, and thought it would be a little before one o'clock. On rising in the morning she discovered that the hands of the clock had been stopped at a quarter to one. A friend of the family, who occupied a bedroom in the house during the same night, confessed at breakfast in the morning that he had experienced similar physical disturbances about the same hour of the night, these independent testimonies leading Mr. Everitt to think that they had been produced with a definite aim, and that we should probably find some evidence that the writing had been accomplished about the time the clock had been stopped.

I now proceeded to unlock the desk in the presence of six witnesses. I found upon raising the flap that the papers had been disturbed. The sheets of note-paper which I had placed on the top of Miss Everitt's papers had been removed from the

top of the pile to the bottom, bringing them in contact with the wooden and outside part of the desk. In turning over the papers our eyes fell at once upon the writing. There was no pencil in the desk, and no other sign of disturbance of any kind. The message will be seen to be a lengthy and coherent communication, signed and dated in a manner that would go to explain some of the attendant phenomena described.

We were, of course, highly gratified at the success of this deeply interesting experiment. The circumstances under which the writing was obtained were shortly stated by us on the other half of the sheet of note-paper, and this document was signed by all the seven persons present. The test, to those acquainted with the circumstances, and with Mr. Everitt and his family, is an absolutely perfect one. I have received direct writing, under test conditions, on various other occasions, and have not a shadow of doubt in my mind as to the origin of this message. It will, no doubt, be read with much interest and perfect confidence by many of the subscribers to "LIGHT." With the outside public, of course, it will have little weight. Men cannot easily be convinced against their will.

My dear friend and fellow worker we are glad to be able to help and influence you in your work on the earth plane your mind is open to truth in whatever form you find it hence the facility with which we can impress you do not think you are not free we do not compel only influence and guide you and lead you to see for yourself the truthfulness and importance of a knowledge that there is a life beyond the plane on which humanity exists to make known to your fellowmen the certainty of again meeting with the loved and dear ones gone on before rest assured we will help and guide you all we can
ever your friend
John Watt
12 month 20 day 1 hour

The message, having been written in pencil, was too faint in places to be easily photographed, and some lines are therefore a little indistinct in the reproduction; but it can, nevertheless, be read without difficulty as follows :—

My dear friend and fellow worker we are glad to be able to help and influence you in your work on the earth plane your mind is open to truth in whatever form you find it hence the facility with which we can impress you do not think you are not free we do not compel only influence and guide you and lead you to see for yourself the truthfulness and importance of a knowledge that there is a life beyond the plane on which humanity exists to make known to your fellowmen the certainty of again meeting with the loved and dear ones gone on before rest assured we will help and guide you all we can

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A GREAT poet declares that "we needs must love the highest when we see it"; but he has omitted to add the unflattering postscript, that even while both seeing and loving it, either through defect of nature or instability of will the ordinary mortal soon finds the highest a little exhausting, and, as a rule, takes very good care not to spend any great length of time in its near neighbourhood.—LUCAS MALET.

THE NEW MESMERISM.

This is the title of two long papers in the "Times." The first appeared on December 28th, 1892, the second on January 5th, 1893. Perhaps no more important sign of the change that has come over the thinking world could be given than that these two articles should appear in the "Times" newspaper. Yet there they are. The writer, who is "an occasional correspondent," writes from Paris. About the identity of modern hypnotism and the older mesmerism there is no hesitation; "there is no difference whatever" between them. More than that, it is asserted that "some of the most advanced practitioners in Paris are being led back to processes and theories strangely like Mesmer's own, but even more transcendental." It was hardly to be supposed that a writer for the "Times" would readily give way to this transcendentalism, and though towards the end of the two papers the observed facts seem to have carried the writer somewhat out of himself, yet in the first paper there is the usual attempt at semi-explanation. "The Occasional Correspondent" tried to get mesmerised so as to observe what happened as he gradually recovered consciousness, having recognised as hopeless the attempt to remember anything that happened during the somnambulist sleep. He could not be put into the hypnotic state, though he sat staring for twenty minutes at the *miroir rotatif* of Dr. Luys. This is the account of the observer's experience:—

Even a failure teaches something, and although the ultimate effects were nil I learnt how the thing acts, at any rate to some extent. As it revolves and flashes into your eyes several times in a second, the repeated stimulus of the optic nerve causes a distraction of mind which renders it impossible to concentrate your attention upon anything. The thinking part of your brain will not work; it seems to lie open, inert and half bewildered; control is lost. In this condition, when the doctor comes, closes the eyelids, and utters the words, "Go to sleep" emphatically into your ear, the mind seizes upon the suggested idea with great avidity, as a sort of relief, and holds it tenaciously, to the exclusion of everything else. So it happened to me. I realised the command of Dr. Luys with extraordinary distinctness, but unfortunately felt no inclination whatever to obey it. I closed my eyes and honestly tried to go to sleep, but without the smallest success. After the lapse of twenty minutes they proposed to bring the sitting to an end, as it is supposed to be fatiguing. Not finding it so, however, and wishing to give the *miroir* a full trial, I opened my eyes again, and went on for another ten minutes, but with less result than before. Of course a single sitting counts for nothing, and many subjects who fail on the first occasion afterwards succumb. But I declined to try again, because I was convinced that it would be waste of time. Familiarity had already bred contempt. The beginning was the most favourable chance, because I started with that susceptible, half-tremulous condition of mind which accompanies expectancy of the unknown. When the unknown did not arrive, or rather became the known, and I could measure and analyse its action, then absolute conviction of its inutility in my case set in. The reason why I could not go to sleep on being told to is simply that I am wholly unaccustomed to act upon anybody else's dictation, and that seems to me to explain, in a great measure, the difference between those who are susceptible to hypnotism and those who are not. The question has less to do with physical health than with mind, except in so far as health affects the mind. The susceptible are those mentally feeble folk who are open to every external influence, and find it easier to follow another's lead than to act on their own initiative—people not necessarily unintelligent, but with empty and ill-controlled minds. The vigorous brain, and especially that with educated and disciplined faculties, accustomed to reason and to act upon reason, is wholly impervious to hypnotism. Not all the doctors in Paris could influence it in the smallest degree if they tried every day for a year.

Of course, this is no explanation at all, or at any rate, there is very little explanation in it. When the *mind* and *brain* are talked of in this loose way, but little explanation can be expected. A "vigorous brain accustomed to reason, and to act upon reason," is about as easy to imagine as a

piano accustomed to play tunes in company with another piano. By this time next year doubtless the "Times" correspondent will have arrived at a clearer view of the matter. Of the facts he says:—

To describe them adequately would occupy a whole number of the "Times," and therefore I shall not attempt it. Besides, they are an old story now, and may be found in dozens of books written in every civilised language. But in case there are still some incredulous people who find these wonders difficult to believe, I beg to assert that they are absolutely true. Whatever may be the case on a public platform, there is no room for imposture in the wards of a hospital, and moreover many of the phenomena are entirely beyond the reach of the cleverest imposter. The brain of a hypnotic becomes transformed and capable of a thousand things wholly impossible to the same organ in the natural state, or indeed to any other. The utter truthfulness, for instance, with which a common woman of the people, ordinarily dull and ignorant, will, when hypnotised, realise a suggested character and play the part, surpasses the art of the most accomplished actress. It must be seen to be appreciated.

To two classes of phenomena, however, our attention is specially called, namely, that of the apparent transmission of sensibility either to or from an image, from or to the subject, and that of the cure of certain forms of disease by transference from the patient to a hypnotised person by the use of magnets and the subsequent dismissal of the disease from the hypnotised person by "suggestion." We have this instance given of the first class:—

I have been fortunate enough to witness some of these experiments and will describe what I saw. They were not carried out by Dr. Luys, but by an amateur who attends his *clinique*. This gentleman had a roughly constructed figure, about a foot high, resembling the human form and made of gutta-percha or some such material, and he experimented with it on a hysterical young woman, one of the hospital patients and an extremely sensitive subject. She was placed in an arm-chair and hypnotised, and he seated himself immediately opposite in close contact with her, their legs touching and her hands placed upon his knees. After some preliminary business of stroking her arms and so forth, he produced the figure and held it up in front of her, presumably to be charged with her magnetism, for these experiments rest on the magnetic theory. Then he placed it out of her sight and pinched it. Sometimes she appeared to feel it and sometimes she did not, but he was all the time in actual contact with her. Then he held it where she could see it, and this time she obviously suffered acutely whenever he touched the figure and in the place where he touched it, although she did not look at it or seem to observe it. Especially when he touched the sole of the foot it evidently tickled her beyond endurance. Then the figure was placed aside on a table out of sight both of the girl and of the operator, while another gentleman put one hand on the operator's back and the other on the image. I was in such a position as to see them all, and whenever the second gentleman touched the figure the girl felt it. Then she was told that she was to feel it just the same after being woke up, and an attempt was made to wake her, but she was by this time very profoundly affected, and the attempt was only partially successful. In this state—that is, still somnambulistic—she stood up and moved from her place. The operator did the same, and being separated from her by some feet he turned his back to her and held the figure in such a position that she could not possibly see it. Then he pinched at the back of the neck and she felt it at the same moment, but in the wrong place. . . . I can answer for it that she felt something at the moment when he touched the image, and that she could not see it and was not in contact with him, because I was standing almost between them. But she felt it far more acutely when he pinched his own wrist under the same circumstances. That brought the experiments to a conclusion. They occupied at least half an hour, and included a number of interesting details which I have been obliged to omit.

This experiment the correspondent asserts to have been perfectly genuine. We come then to "transferential magnetism." This method of cure is said to be practised in Dr. Luys's *clinique* at the Charité Hospital, alone. The patient himself is *not* hypnotised, but is placed in

contact with another person who is. Three cases are given:—

The first is a man suffering from a *contracture* of the left hand. It is a nervous affection; the muscles acting on the fingers are in a state of permanent spasm, which has the effect of closing the hand, not quite tightly, but with extreme firmness. He is placed in a chair, and a hypnotic subject from the wards seats himself in another immediately opposite at the distance of a few feet. This man is instantaneously hypnotised by the hospital attendant, who carries out the whole procedure with a methodical precision that indicates long practice. He places his hand on the man's forehead, and the latter at once falls back in the armchair profoundly *endormi*. Then, after interlocking the hands of the two men, he takes a large quadruple bar magnet and, beginning at the patient's left shoulder, passes the magnet along that arm and up to the other man's shoulder, across his chest, down the arm on the other side to the patient's right shoulder, and finally across his chest to the starting point again. This manoeuvre is repeated several times, and each time a slight stop or point is made opposite the shoulders, elbows, and wrists of both men. After three or four minutes of this, the magnet is laid aside and their hands unlocked. The sleeper is now found to have acquired the patient's *contracture*, while the latter's hand is slightly, but palpably, looser than it was. To complete the proceedings, the hypnotic is told that when he awakes the *contracture* will disappear. A puff across the eyes wakes him without more ado, and his hand has already regained its normal condition. The second case is that of a young man who complains of vertigo and a sense of emptiness in the head. The treatment is carried out with the same hypnotic subject, whose hands are this time placed on the patient's head and held there by the patient's own. The same proceedings are repeated, except that the magnet is applied to the head. At its close the sleeper is asked if his head aches, and he replies "No." "What do you feel?" "I feel an emptiness in my brain. My head seems hollow." He is told that he will not feel it on awaking, and so it happens. The third case is a girl, seven or eight years of age, suffering from a fairly severe attack of chorea (St. Vitus's dance). She is placed in contact with a fresh hypnotic subject, a middle-aged woman, and precisely the same performance is repeated. The woman acquires the symptoms of chorea while hypnotised, and loses them again on returning to consciousness, while the little girl is perceptibly quieter.

After referring to the well-observed fact that hypnotised people have a marked power of "sensing," and for the time assimilating the disordered conditions of others, a fact pre-eminently brought out in these magnetic experiments, the "Times" correspondent concludes the second of these two remarkable papers with an account of Dr. Luys's own beliefs as to the connection between physical magnetism, and the "magnetism" of a human being:—

Dr. Luys himself believes in the magnetic theory, and thinks the magnet used plays a real part in the proceedings. In fact, he is almost as thoroughgoing an animal magnetist as Mesmer himself. He has for some years studied the action of magnets on hypnotic subjects and has made some curious observations on the point. Hypnotics, he finds, are intensely susceptible to magnets; they are attracted by the north pole and repelled by the south, and this action can be exercised at some distance, though the magnet is screened from view. Further, hypnotics can see and describe the waves of magnetism given off by large bar magnets. Those disengaged from the north pole are blue and agreeable, those from the south pole are red and painful. This faculty can be still further applied to the study of "human polarity." "The living being, in the form of the hypnotic subject, can be used as a re-agent to reveal the different colourings proper to man in the normal state." Thus it is found that the eye, ear, nostril, and cheek of the right side give off red waves, while those of the left side give off blue ones, that the intensity of the waves is proportionate to the vital energy, that it is considerably lessened in a side affected by paralysis and reduced to a *minimum* in chronic wasting diseases, that in neuropaths and hysterics the red waves of the right side become violet.

That we have, as the writer says, got very far on the road back towards Mesmer is pretty clear. And as he says quite truly "the principal difference between the practice and theory of Mesmer and the practice and theory of the

moderns, lies in the superior point of view which the present generation owes to an intervening century of scientific discovery."

It was not to be supposed that the appearance of two such articles in the "Times" could be passed unnoticed, and accordingly we find Dr. Bucknill writing to that journal under date December 31st. The "doll" experiment overpowers him. And whether the doll transferred sensibility to the woman, or the woman's sensibility was transferred to the doll, Dr. Bucknill says:—

In either case I must dare to say that the marvel had clearly gone beyond the verge of the supernatural, and that the only explanation acceptable to my mind is that the facts were inadequately observed.

And then we get this:—

One word more. The writer of your article distinguishes between the mesmerism of the platform and that of a hospital, and he declares that "there is no room for imposture in the wards of a hospital." But I very well remember (though it is half a century ago) seeing the Misses Okey in the wards of University College Hospital, where they had been retained for experiment about two years by that able and popular professor of medicine, Dr. Elliotson. At length they developed the power of seeing Black Jack sitting on the bed of every patient in their ward who was about to die; and this had such a depressing effect upon the nerves even of those patients who were about to live that the hospital committee turned the young ladies out, and Dr. Elliotson resigned his chair and his hospital; and this is the only important result of mesmerism which has ever come to my knowledge.

This paragraph seems to require explanation. If the ladies saw Black Jack sitting on the beds of only those about to die, and not on the beds of the others, this was surely evidence against imposture instead of for it. But Dr. Bucknill does not say what he means. That "this is the only important result of mesmerism which has ever come to my knowledge" one can readily believe.

A STORY OF SWEDENBORG.

A respectable man in Stockholm bought an estate of another, paid for it, and received an acknowledgment, says the "Chicago Mail." The purchaser died soon after, and not long after the seller demanded payment of the widow, threatening that non-compliance would cause him to take possession again. The widow was terrified, for she knew her husband had paid, but after making a most minute search she was unable to find proof anywhere. As the deceased had been on kindly terms with the Russian ambassador she had recourse to him, who, being well aware what assistance Swedenborg had afforded in such cases, promised the widow that he would talk over her case with him. Some days after Swedenborg came to the ambassador and bade him tell the widow that on a certain night her husband would appear to her and give direct information where the receipt was secreted. This was awful to contemplate, but, as impending ruin stared her in the face, she determined to sit up on the night in question, keeping her maid, however, with her. But the latter fell into a deep sleep, and all efforts of the widow were unavailing to keep her awake. At midnight the deceased appeared. He looked grave, as though displeased, and then pointed out the place where the receipt lay in a little desk in another room attached to the wall, on which he disappeared. The widow went the next morning to the place he had indicated, and there found the receipt. "Religio-Philosophical Journal."

TRUE BLESSEDNESS.

Blest be the hands that toil to aid
The great world's ceaseless need,
The hands that never are afraid
To do a kindly deed.

Blest be the thoughtful brain that schemes
A beautiful ideal,
Mankind grows great through noble dreams
That are in time made real.

Do good in thought—some future day
"Twill ripen into speech,
For words are seeds that grow to deeds,
None know how far they reach.

TWO GHOST STORIES.

The "National Observer" gives these ghost stories as being legendary in St. Andrews:—

A mile from St. Andrews is a certain country house, now the property of an eminently respectable person (not a literary character), once the Palace of Archbishop Sharp. Hither he was driving that afternoon, when they slew him on Magnus Muir before his daughter's eyes—Balfour of Burleigh and the rest; while Hackston of Rathillet "put his cloak about his mouth," and to the old man's "You are a gentleman, Rathillet, and will protect me," responded simply, "I will never lay a hand on you," and let the bloody work go on. Well: long afterward, and during the tenancy of Mr. Brooks (of Sheffield: that eminent publisher), a certain member of the Royal and Ancient went out to dine and stay the night. Going to bed, he knew no more till he was awakened suddenly by hearing someone in his room. He sat up, and through the curtains at his feet he saw a figure passing softly to and fro. Now, he had particularly desired to be "called" at 7 a.m.; and, as the month was June and the morning brilliant, a strong light flooded the room and made the hour a problem; so he called out to the servant—as he supposed—"In good time, I hope?" and turned to look at his watch. It was not yet five o'clock; and at that moment the man went silently by the bed into a closet in the chamber wall; and as he passed, that golfer saw his face, and marked it in his mind. Then he leaped out of bed and ran after; but the closet stood empty. Thereupon he slept no more; but at seven the real servant came in, and was told. A confidential man, he begged the seer to say nothing about it to his master. No more was said, accordingly; and years went by; and Mr. Brooks had passed away from East Fife: and this Royal and Ancient one was again a guest in a country house. This time his host was a great collector of old prints, and was wont to drag his guests through chamber after chamber filled with antique portraits. One morning the Royal and Ancient, being more or less desperate in the Scots mist of his entertainer's information, saw something that brought his heart to his mouth. There, in a little old dirty print, but unmistakable, identical, was the face of the man who had waked him in his room that summer morning years ago. Breathless he asked the name. "Hackston of Rathillet!"

Not Sharp, however, is the *doyen* of St. Andrews dead; nor John Knox; nor any but David Beatoun, about whose name tradition is still green, and whose memory is terrible. What wonder if he must revisit the glimpses of the moon and the scenes of a tremendous life? So, *whenever the tide is full on the East Sands between midnight and the first hour of morning*—he drives down by the old Abbey Wall into the sea. They are many that have seen his white face pleading at the conch-window: he cannot speak—mutely he must implore your prayers; for the devil sits with him and holds him by the arm. His outriders are skeletons, his coachman is headless, and thus he drives to his doom: *whenever the tide is full on the East Sands between midnight and the first hour of morning*. And one evening—'twas the evening of the longest day—not many years syne, three masons were smoking on his ruined banquetting-room, that gives on where the draw-bridge over-spanned the moat of St. Andrews Castle. Stone steps, like all else, open to the air, lead up to it from the Entrance Hall on either hand; and gravel floors the passages once laid with marble. It was a favourite "howff" of these masons; and to-night they looked for the coming of a friend. Presently they heard his steps approaching—but deliberately. "Jock's takin' his time the nicht," said one. And the steps came slowly nearer, passed to the foot of the stairs, and began climbing them one by one. "I'll go and meet him," said the man who had spoken; and he started forward; but his feet recoiled, and he stood with the rest. And turning to greet their friend, now on the last step of the staircase, they saw it was not he but a woman, for who but a woman would wear that trailing gown, *that big red hat*? She came at them, and behold! it was no woman, but a man dressed up as for a masquerade. They would have laid hands on him, but somehow they were stricken stony, and could move no hand nor foot. The Appearance said no word, but went straight by them. It seemed unconscious of their presence: "he aye lookit out to sea," said one of them afterwards. The face of it was ghastly—was set in a look of dreadful sadness: so that one man burst into a fit of sobbing. It was now on the opposite staircase: slowly it went down. Then one and all were free. Down the

steps they scrambled in pursuit, but Appearance there was none. These men told their story: the "woman's hat," the "silver face," the look of unearthly woe, and all the rest; and they, also, were laughed at for their pains. They affected (collectively) to be persuaded. But (individually) they kept their opinion. And the question remains: how if not thus would a Scots mason qualify a Cardinal's hat?

SUSTENTATION FUND.

We gratefully acknowledge the following contributions, and hope that our friends will all give what they can, whether much or little. Remittances should be sent to the Treasurer, Mr. H. Withall, Gravel Lane, Southwark, London, S.E.:—

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CURIOUS WILL CASE.

A curious will case was tried in the Probate Court, Sydney, a month ago. The facts were as follows: In May last Mrs. Hannah Cowell, a wealthy widow, residing at Gladesville, dropped dead. At the time it was supposed she died intestate, and the curator of intestate estates took possession of her effects with a view to protecting her estate. Just after he received his order to administer, a will dated January, 1891, purporting to be made by Mrs. Cowell, was produced, and it was alleged that it had been found stuffed in the lining of an easy chair. It, however, bore the signature of only one witness, and was therefore treated as invalid. The curator of intestate estates was about to dispose of the personal estate of the deceased, when a will dated October, 1886, was produced. It bore the signatures of two witnesses, James Martin and Walter Lambert, and this will was contested on the ground that at the time it was executed the attesting witnesses were not present. The peculiarity of the case arises from the fact that it was alleged that Alice Maidment, a girl who had lived with the deceased as a servant and companion for about nine years, stated that a few days after the curator of intestate estates took possession she had a dream, in which "an angel" appeared to her and told her that an escritoire belonging to her late mistress contained a secret drawer, and that she was to look in it. This was done, and the will dated 1886 was found duly attested. The property under the will was shown to be worth from £14,000 to £16,000, and amongst the bequests was one of £400 to the maidservant. The girl was examined at length as to her dream, and admitted that she had one resulting in the finding of the will, but could remember nothing about it or "the angel." Ultimately the Court found in favour of the will thus curiously propounded.

DEATH not only beautifies our bodies when the soul has fled, but even in life the thought of death gives new beauty to our lineaments, and new strength to the heart, as rosemary both winds as a garland around the dead and revives the fainting spirit by its cordial essence.—JEAN PAUL RICHTER.

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

NOTICE TO SUBSCRIBERS.

The Annual Subscription for "LIGHT," post-free to any address, is 10s. 10d. per annum, forwarded to our office in advance.

Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed "— & Co."

All orders for papers and for advertisements, and all remittances, should be addressed to "The Manager" and not to the Editor.

NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

ADVERTISEMENT CHARGES.

Five lines and under 3s. One inch, 5s. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Light:

EDITED BY "M. A. L. LOND."

SATURDAY, JANUARY 14th, 1893.

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 NEW SPIRITUALISM."

As we have got the "new" Mesmerism, so it seems to some people that we have also arrived at the "new" Spiritualism. At any rate, the "open letter" of Dr. Parker to Mr. Stead, published in the "Morning" and to which "LIGHT" has already referred, has given rise to a considerable amount of correspondence in that journal. The "interview" has also been freely worked. That Mr. Frederic Harrison and Mr. Maskelyne reproduce the old jaunty contempt goes without saying, and we therefore pass them by. Much more interest attaches to what Mr. Stead and his medium, Mrs. Davies, say about the matter. Mr. Stead is reported to have said, when replying to a question by the "interviewer" as to how the automatic writing began:—

It came about in this way. One of my friends had been accustomed for some time to do automatic writing, and when I was watching the process a message was written to me to the effect that a certain deceased lady wished to use my hand. I said I should be very glad, but it was absolutely impossible for my hand to write except consciously, and that, as far as I knew, I had not a particle of mediumistic power. My own phrase was that I was blind, deaf, and dumb in all psychical matters, and I could neither do automatic handwriting, go into a trance, see ghosts, or do anything whatever in that line. The automatic handwriting went on to say that I was mistaken; that if I would put my hand at her disposal for five minutes she would write with it. I said, "By all means try," but as my hand remained motionless for five minutes, I said it was "no go." Then came the message "I had not given her time enough." I said I would give her another five minutes, which I did, with the same result, whereupon I said I would not go on fooling round any longer, as it was quite evident that I had not the capacity, and that if there was any message to be delivered it must be given to me through some person who was more gifted in that respect than myself. About a month afterwards the same person, who was doing the automatic handwriting before, wrote another message to the effect that the person who had wished to communicate with me was present, and was in great distress because she wished to speak to me, and I would not give her a chance. I said I had given her two chances, and that I could not afford to sit for ever waiting until my hand moved. The message came "Will you give me nine minutes to-morrow morning before you begin your work?" I said "yes," and I did, and to my immense surprise my hand slowly, and with great difficulty, wrote out an almost illegible message, to which was appended the name of the person who had alleged she wished to communicate with me. That was the beginning of it.

Mr. Stead then went on to assert that he consciously had no influence over the writing, and informed his questioner as to how he became convinced of the identity of the communicating intelligence. To the question "as to how," he said:—

Well, I can best answer that by telling you the facts of the story that figures so conspicuously in my Christmas Number, "From the Old World to the New." I will not mention the real names, although I have no objection to tell them to you privately. I was staying at a country house in the West of England, when a lady who was present asked me one day, much to my surprise, if I knew of any clairvoyant or medium. I said, "Yes, but why?" She said that about six months before she had lost her dearest friend, a lady of great intelligence, whom I had met twice a year or two before. The lady who addressed me said further that while her friend was alive they had long ago promised each other that whoever died first would appear to the other if she could. "Now," she said, "my friend has appeared to me twice since she died, once very shortly after her decease, and the second time only the other night, in this very house." "What?" I said, "are there ghosts about here?" She continued, "I was awakened in the middle of the night—suddenly awakened by the consciousness of her presence at my bedside. I saw her as distinctly as I see you, but I could not hear if she spoke. Then she faded away, and I only saw a light where she had been standing. I cannot bear to think that she has come back to see me, and that I cannot hear her voice. I thought that if you knew a trustworthy clairvoyant she might be able to tell me what my friend wants to say." I said, "Very well, when you come back to London, I will introduce you to Mrs. Davies. But my hand has begun to write a little. I knew your friend, and if she is about I will see if she will write with my hand." Next morning before breakfast, in my bedroom, I took a pencil in my hand, put it upon a sheet of paper, and said, "Now, Miss" (naming the person), "if you have anything to communicate to Miss—you can use my hand to say what you want." Then, without a moment's hesitation, my hand very slowly wrote her name and traced three lines of a message. I said then, "This is all very well, but how do I know that this is not merely the unconscious action of my own brain working in some mysterious way? How do I know that you are what you profess to be? Can you give me a test of your identity?" My hand wrote "Yes." Then I received the test about Minerva, which was given almost exactly as it is stated in the chapter "From the Other Side" in the Christmas Number of the "Review of Reviews." In fact, from this point the whole of the rest of the narrative is an exact transcript of what actually happened, the only difference being that it was my hand, not that of "Rose," that wrote, and that it was controlled, not by Rose's husband, but by the lady who had died about six or seven months previously in America. All the rest of the story is quite exact, the names being altered, and the places also, so as not to reveal the identity of the persons concerned.

Mr. Stead told the "Morning" representative that he had already seen Professor Sidgwick and Mr. Myers, and was preparing a paper "embodying all the facts with the vouchers, and formal evidence," to be laid before the Council of the Society for Psychical Research. He then gave an illustrative proof of identification in ordinary life, to which the reviewer had no reply to make, and concluded with these words:—

For the present my last word is this, that before many months are over, I think it will be admitted by every candid mind that the persistence of the individual after death, and the possibility of communicating with that individual, has been as well established on a scientific basis as any other fact in nature. That you may think is a bold assertion. It is not an assertion. It is a prophecy, based upon facts which are within my own knowledge, and of which I speak with as much confidence as I do of anything which has ever come within my own personal observation.

We hope Mr. Stead's prophecy may be fulfilled.

The interviewer also questioned Mrs. Davies, as to her share in the "automatic writing." She said:—

I know probably more about that than anyone. I was in Mr. Stead's office sometime in the beginning of December last regarding the forthcoming publication of a book of mine concerning

Spiritualism. The conversation turned upon Spiritualistic automatic handwriting. I did not know the deceased lady who was writing through him, but I saw her behind his chair as distinctly as if she had been in the flesh. I described her position as she stood, and her appearance. She at once wrote through Mr. Stead's hand confirming all I had stated concerning her in my description. Mr. Stead's hand continued to write. I knew afterwards it wrote out a message stating that another spirit was in the room. Mr. Stead asked me if I could describe that spirit. I had to wait some little time before I detected it, and then I recognised as in the flesh a very famous personage recently dead, and whose loss was mourned all the world over in prose and verse. I carefully described the spirit as he appeared to me, and then Mr. Stead said I was right. "But," I answered, "I see another male spirit. Ask the deceased lady, who is writing through you, to write the name of the last spirit." Mr. Stead's hand automatically moved, and he wrote the name of a son of the famous personage already alluded to. Mr. Stead was amazed. I told him frankly that in the flesh I had known the father and son who had appeared in the spirit, and in a few moments Mr. Stead's hand, at the instigation of the spirit of the deceased lady, wrote out this message from the elder of the male spirits: "I knew this lady as Bessie Fitzgerald, not as Mrs. Davies."

Mrs. Davies gave the interviewer certain information as to her spiritual experiences which would offer no new feature to the readers of "LIGHT." The following account which she gives, of having astonished a "thorough sceptic," is however of some interest:—

Mrs. Davies further stated that on the previous (Tuesday) night, by appointment and through an introduction, a gentleman waited upon her at six p.m. He was a thorough sceptic, and came avowedly for the purpose of getting Mrs. Davies to attempt to define some ailments from which he suffered in order that his unbelief in Spiritualism might be strengthened. "Human ailments," she continued, "I discern by the vaporous emanations from the body of the person complaining, and this applies to all animate bodies, and also in a marked degree to flowers. I told him he had, and has, a throat ailment, that he suffered from neuralgia, and a constant pain in the back of his head. He admitted, in the fullest manner possible, the accuracy of my statement, and as he went away he declined to give me his name, but I told him that I would soon find out all about him by sending a spirit on the mission."

Mr. Stead has perhaps worked "a boom" as Mr. Frederic Harrison, in his letter to the "Morning," says he has, but it is a "boom" requiring some courage even now, much as public opinion has been educated as to occult matters. The thing is in the air, and when the scientific proof of another life impinging on, and influencing, this, has been made, and it will be made, if not in Mr. Stead's few months, in a time at any rate not far distant, a revolution will come about in men's minds such as the world has not yet seen.

LONDON SPIRITUALIST ALLIANCE.

SPECIAL NOTICE.

We learn with regret, as we go to press, that the Rev. J. Page Hopps is ill, and that it will be quite impossible for him to give his promised address to the members and friends of the Alliance on Tuesday evening next. The meeting will, therefore, be postponed for a week, that is, till Tuesday, January 31st, when Mr. W. Paice will give an address, on "The Spiritual Meaning of Matter."

DECEASE OF MR. W. TOWNS.

Those of our readers who have known Mr. Towns will greatly regret to hear of his somewhat sudden departure after an illness of but a few days. Mr. Towns was possessed of excellent powers as a clairvoyant, and was ever ready to devote his gifts to the service of others, taking no fee from those who could not afford to recompense him for the time which he readily placed at their disposition. He was without education, in the usual sense of the term, but was a man of considerable intelligence, and of a genial and kindly disposition which endeared him to those who had the advantage of his close acquaintance. The funeral will take place at Finchley Cemetery, at 2.30 p.m. on Tuesday next.

ANCIENT EGYPTIAN AND MODERN RELIGIOUS BELIEFS.

SYMBOL OF THE SPIRITUAL BODY OR KA.

By WILLIAM OXLEY.

In comparing the religious system of thought which actuated the Ancient Egyptians with what prevails in Christendom at the present time, one cannot but be lost in amazement that so little—if, indeed, any—progress has been made in something like sixty centuries of our years. Strange, passing strange, it is that after this enormous lapse of time in human history, our modern religious thought and life, and especially in regard to the most momentous problem that is now agitating all thoughtful minds, viz., the continuity of the personal, or individual, self-consciousness of life, has no surer base than beliefs, and, it may be, hopes. Of course, there is a small minority among Christian people who have advanced from the usual negative to the affirmative of this question, based on knowledge and evidence that cannot honestly be denied or disproved; but, even by these exceptional few, little is really known beyond the bare fact that there is a life beyond death and the grave, though from this base there can be no question that, in course of time, there will be evolved a science of the human spirit, as to its origin and destiny, as demonstrable as any branch of science pertaining to what is understood by Nature.

I am not now concerned with other, undoubtedly, ancient religious systems, such as that of the Chinese, and of certain Oriental nations; for, as yet, we have no clear data, or historical records, from which their antiquity can be ascertained. In what follows, however, I shall deal with what is known, and although the actual dates may not be quite certain, yet there cannot be much more than a very few centuries for a margin of difference between the estimates of our best Egyptologists, and this will not affect the conclusions I have formed after long and patient study and research in this specific domain, which is a most fascinating one to the student of humanity.

Our sources of information regarding what may be termed the cradle of civilisation, flexible as the term is as to its meaning and application, and also of systematised religious thought and action, are increasing with astonishing rapidity; and we have undoubtedly genuine recorded history from which to gather knowledge of the out-working of human mentality as exemplified in Ancient Egypt, dating from some four thousand years before the Christian era; and I shall present the picture of this in as short a form as is consistent with the importance of the subject.

The splendid discoveries in Egypt, dating from 1887, made by Professor W. Flinders Petrie, and now published in various volumes, form a repertory of literary treasures that is all but inexhaustible, and they are equally valuable to the antiquarian, archaeologist, historian, and religionist. It is with these last that I am now chiefly concerned.


The inestimable value of Professor Petrie's work consists in its accuracy. He has never allowed—which cannot be said of some others, who rank as Egyptologists of the first order—his imagination to come into play by substituting, or omitting, any sign, hieroglyph, or picture, which profess to be copies of the originals; for he has reproduced them with a fidelity that leaves nothing to be desired. In following him we may be quite sure of a safe guide, and it is mainly from his volumes that I have culled my knowledge in reference to the ancient Egyptian religion, and—in my view—its modern aspect in the Christian system.

Its first expression—so far as is now known—dates from prior to the time of the great Pyramids of Ghizeh; for Mr. Petrie has demonstrated that the so-called Step Pyramid of Medum was built for, if not by, Senefuru, the founder and first King of the fourth Egyptian Dynasty; who was probably the father-in-law of Khufu, the builder of the great pyramid of Ghizeh, and thus Senefuru's pyramid is the oldest yet known. There is, as yet, no certitude as to the date of its building, but we cannot be far wrong in assuming it to be between 3,000 and 4,000 years B.C. The Pyramid itself is in a ruinous condition, as nearly all the original outside casing stones have been stolen and utilised for building and other purposes; but this destruction has not been all evil; for the removal of the stone casing caused a vast mass of debris to fall and cover up the small temple at its base, which, thanks to the efforts of Mr. Petrie, has been unearthed and exposed as perfect as when it was constructed,

and thus Mr. Petrie is justified in stating that "it is the oldest known perfect building in the world." * This temple and its use form my starting point; for, being a temple, it is the outcome of religious thought.

The temple is an adjunct of the pyramid which was built as a tomb for King Senefuru, the tomb itself being a chamber below the centre of the pyramid, deep down in the rock. This, however, has been rifled in bygone ages, and nothing now remains either of the sarcophagus or of the body of the King. The temple adjoins the east face of the pyramid, but is not built into it, and thus forms an independent structure, which is small, being about twenty feet square on plan. It consists of an entrance passage, then a chamber, which is connected by an opening into a courtyard at the back. In this courtyard are two upright steles with a stone altar between them, and a spout corroded by pouring out drink offerings of sour wine or beer. There are no original sculptures, but a number of graffiti, most of them written during the eighteenth dynasty, about one thousand five hundred years after the erection of the pyramid and temple. Festivals in honour of the deceased King and worship connected therewith were regularly kept up to the time of the eighteenth dynasty, as is proved by the graffiti. One of these was written by a scribe named Aakheperkara in the forty-first year of the reign of Thothmes III., who tells us, "he came here to see the beautiful temple of the Horus (King) Senefuru, and found it like heaven within when the Sun-God is rising in it. May the King give an offering, and may Osiris, the great deity (and other gods named), grant a thousand (each) of loaves of bread, beer, oxen, fowls, provisions, bundles of linen, and a thousand of every good and pure thing that heaven gives, that the earth produces, that the Nile brings from its sources, to the *Ka* of the Horus King Senefuru, who has made good his claim before his father Osiris, the great lord of the sacred land." Another scribe, Mai, says, "he came to see the very great pyramid of Horus, the Soul (?) of King Senefuru."

Many of the great nobles had sumptuous tombs, and their retainers and descendants brought offerings and deposited them in the *Ka* chamber; but worship was only paid to defunct Kings, whose pyramid temples were used by the officiating priests appointed for the purpose: and this because they claimed—what seems to have been fully endorsed by the nation—to be not only representatives of deity, but to be begotten by some god, and that they were the outcomes of an immaculate conception; thus the term god is so frequently used in the laudatory inscriptions of so many of the Kings down to the extinction of the kingdom.

The Kings had three names: one the family name, one the regal, or throne, name, and the third the Horus, or *Ka* name. The two first are shown in Cartouches—i.e., in ovals; but the third, or *Ka* name, was inscribed on what was supposed to be a banner, which Mr. Petrie has shown not to have been a banner, but the representation of a doorway. The sign, or symbol, which refers to the *Ka* is, in common use, shown by a short horizontal line with two uprights, one at each end; but in the case of Kings it is much more elaborate, and shows the original arms, joined together elbows, then the other are raised vertically,  to be formed by two and straight out to the parts with the hands holding a design representing a door with the royal *Ka* name inscribed thereon. It is this that throws a flood of light on the ancient Egyptian religion, and enables us to gain the knowledge as to what formed the basis of the most powerful religious system in ancient times. The basic articles of belief were—the resurrection of the body; the emerging of the spiritual body called the *Ka* at death; and the ultimate junction of the spiritual with the physical body after the lapse of three thousand years; and finally, after this junction, the glorification of the dual form, and its unity with the great God Osiris—i.e., transformed into his likeness; hence comes our phrase "God-likeness."

We can now well understand why the Kings and nobles expended such vast sums on their sepulchres, and made them as secure as the best skill of their architects could devise, so that their mortal remains, being mummified, should be hermetically sealed against outside intrusion. None but those especially appointed were ever allowed to enter the Royal tombs, and then it was to see that the bodies were safe. This only came to pass in later times, on account of tomb violators, who often succeeded

in forcing an entrance for the sake of stealing the gold and jewels in the sarcophagus. By a strange episode in human history, a number of Royal mummified bodies have been discovered, and are now exposed to view about three thousand years after death. But where is the *Ka*—the spiritual form that was to come and claim the natural body? Echo answers Where?

The *Ka* chamber in all the principal tombs was open for visitants and worshippers, who laid their pious offerings on the altar. Into this chamber the *Ka* was supposed to enter at will, partaking of the essences of the fruits, provisions, wine, and so forth. Moreover, it was one of the chief prayers of the deceased to the presiding Genii in the various states through which the spirit, or *Ka*, had to pass ere it arrived in the presence of the great God Osiris, that he might be gifted with power to go and come to the body in the tomb, so that he might be made perfect. By this we see that they could not conceive of a perfect form without an external organism or physical body.

In the wall of the outer chamber, or temple, there was an imitation doorway, yet of solid stonework, and it was by means of this that the *Ka* made its entry and exit. Thus they thought that matter could offer no impediment to the spirit, or *Ka*.

Appropos of this door, or doorway, read what is said to have been claimed by Jesus (see John x. 7, 8, 9), and in the light of what is now given the allegory is quite intelligible, and shows where and whence it was derived. Substitute principles for a personality and the meaning is clear, although some knowledge of psychical law and spiritual action within the human organism is required to appreciate the force and beauty of the allegory.

(To be continued.)

QUESTIONS AND ANSWERS.

Under this heading we propose, at the request of several subscribers, to give from time to time such questions as may reach us—provided we deem them of a profitable character—with a view to their being answered, not necessarily by the Editor, but preferably by our readers. Both questions and answers should be stated clearly and succinctly, and in the replies the questions should be indicated by the number.

QUESTIONS ANSWERED.

The following replies have been received to the questions given in last week's *LIGHT*. The answers to questions 1 and 2 have been kindly supplied, at our request, by our esteemed correspondent, "C.C.M.":—

1. Why is an "Astral Body" so called, and what connection has it with the stars?—A. C. M.

The term "astral (or sideral) body" originated, I believe, with Paracelsus. The perispit, or fluidic body (which is a specialisation of the universal element, ether, or *prima materia*, the vital intermediary of Nature, and the first recipient of forms) is conceived as microcosmically qualified by all the influences of the spirit of Nature prevailing at generation. These influences proceed from their *foci*, the planets and stars, their combined character at any given moment being astrologically ascertained by the "figure" of the heavens at such time. For further information, and a general view of the whole subject, refer to Eliphas Levi's "Dogme et Rituel de la Haute Magie" (of which a translation by Colonel Olcott has lately been published), to "The Astral Light," by "Nizida," and to the late Dr. Anna Kingsford's edition of the "Astrology Theologized" of Valentine Weigelius. Also to Dr. Franz Hartmann's "Paracelsus."—C.C.M.

2. Why, in astrological lore, is Saturn considered an *unlucky* planet, while his reign on earth is called the "Golden Age," to designate the happiest of all periods?—A. C. M.

There is no inconsistency, though mundane and genethliacal astrology is not responsible for the tradition of the Golden Age. That, as the reign of Chronos (or Saturn), is referred to by Plato in the "Laws," Book IV. This "God who rules over wise men" is there represented as having established a sort of theocracy, a government of the world by demi-gods, who ordered all things rightly. The primitive Golden Age was also placed under the rule of Saturn because that planet was supposed to be the highest and the oldest. And he represents the seventh day, or Sabbath of Nature. And so, in astrology, he puts a period to the active terrestrial life, and appears as hostile to its success, health, and sensuous joy. All the planets are considered in a double aspect. Thus Mars represents courage, but cruelty; Venus, the most amiable disposition, but also sensuality; Mercury is clever, but also dishonest; Jupiter gives magnanimity, but also pride. They have "the faults of their qualities." Saturn as a ruler, "well

* For full details, drawings, &c., see "Medum," by W. M. FLINDERS PETRIE, 1892. (London: David Nutt, 270, Strand, W.C.)

dignified," would tend to make a wise and profound character, though melancholy and out of sympathy with the lighter joys and material prosperities of terrene life. — C.C.M.

3. Has any reader of "LIGHT" had experience of the control of automatic writing by the spirit of a person still in the flesh? A friend of mine has been surprised by a message thus obtained, professedly from a person living in a distant part of the world? — INQUIRER.

I have personally known instances in which the spirits of persons still in the flesh have undoubtedly communicated messages at a distance by means of *raps*—and I do not see why they should not do so equally well by automatic writing. Mr. W. T. Stead in his Christmas number, "From the Old World to the New," mentions cases in which this was done, and vouches for the truthfulness of the narrative. — VERAX.

In reply to "Inquirer's" query, I beg to state that automatic handwriting by a living spirit, or rather by a spirit which is not yet emancipated from its body, is of constant occurrence. I call it automatic telepathy, and in my Christmas number, "From the Old World to the New," I describe it, and give an illustration of the way in which it might be used. If "Inquirer" cares to communicate with me I shall be very glad to give him further information on the subject. — W. T. STEAD, Mowbray House, Norfolk-street, Strand.

4. I should be glad to have a definition of spirit and the relation between spirit and matter. Are they dual, co-existent, co-equal, and co-eternal? Is matter the result of a condition of spirit, or are they different and independent entities? — CHARLES STRANGE.

Charles Strange can hardly have realised the enormous range covered by his questions, which, in fact, ask for a general explanation of the whole meaning of existence. I should be inclined to say "yes" to his second question, and consider matter to be a condition of spirit. This being so, nothing need be said about duality, or co-existence, or co-equality. If spirit be eternal, each condition through which it passes would present a state of consciousness which would be the matter corresponding to that condition, so that there would be many different forms of such matter at various epochs of this eternity of existence. I hazard no definition of the term "spirit." — ALPHA.

LETTERS TO THE EDITOR.

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

Posthumous Apparitions.

SIR,—In referring to "The Philosophy of Posthumous Apparitions," "G. A. K." states the point at issue very clearly. He believes that substance may be unconscious; I believe this to be an absolute impossibility. Theosophy takes up the following general position with regard to consciousness and its relation to man and to the universe. Consciousness is the one reality lying at the back of manifestation, either in man or in the world he lives in. The reflection of the microcosmic consciousness into the macrocosmic consciousness is the source of cognition in man. Consciousness is substantial with a substantiality which enters into and forms the basis of every form of matter.

What can we offer as a proof of the above? Why do we say that consciousness is just as much a part of the phenomenal world around us as it is of ourselves? The following is an attempt to answer briefly these same questions. Cognition, on the part of man, implies an identical element in the cogniser and the thing cognised, otherwise cognition were impossible. What is this common element? If we consider the relation which the things of the phenomenal world bear to their own reality as objects of sense perception, we find it inseparable from consciousness; therefore the reality of objects around us depends on their connection with consciousness. Perception and consciousness cannot be separated, for the thing perceived, if detached from consciousness, would be to us intangible, tasteless, without sound or visibility. Therefore we say that the object of perception and ourselves as the perceiver have a common element, which is consciousness. It follows from this that the phenomenal world is built of conscious substance, and that thoughts are things. Conversely things are thoughts belonging to a Cosmic Mind. But you will say that, for example, rock is solid and apparently unconscious. So it may seem, but how deceptive appearances may be, science has shown. For instance, what does she say of this same solid mass of stone? Is it not made of molecules? Are not these molecules composed of atoms, and is not each atom held to be in active oscillation?

Where is the reality of this solidity if in truth the rock is but a cloud of microscopic non-contiguous atoms held together solely by forces inherent in themselves? Solid though the rock seems, it is but a presentation to our consciousness of equilibrated and opposing forces at enormous tension, an outward formulation of the power of law.

"G. A. K." says that thoughts cannot exist apart from the mind which conceived them. Why not? Do we not know of such a thing as thought-transference, and are we to deny that man, who draws his thoughts out of the Cosmic Mind, may not transfer them back again? Perhaps it will be denied that in the case of his earthly-minded consciousness he does so derive his ideas. But of what avail is such denial when we have our senses handy to prove themselves the channels of communication between the world without and the mentality within? True, the human Will holds together the bundle of associated thoughts, and true again that death withdraws this will when disintegration gradually sets in and thought-transference supervenes. But this is not a sudden process, and Theosophy maintains that its withdrawal may be retarded, and even the Ego interfered with by projecting our own wills into these shells.

"G. A. K." further brings forward an example of spirit growth. These I have read of, and if true, clearly the theory of shells in its crude enunciation, while accounting for the vast majority of cases, only partially accounts for them. But I repeat, I do not believe all manifestations from the spirit world are to be classed under one heading. Finally, I am told that according to "posthumous apparitions," one conscious entity separates and forms two conscious entities after death. This is not what I have said, but that the relation of the dual consciousness which during life possesses us is for a time maintained on the inner spheres of posthumous existence.

THOMAS WILLIAMS, F.T.S.

Re-incarnation.

SIR,—Your correspondent "G. M. G." protests against the suggestion that Re-incarnation is materialistic, or that it must mean re-birth into flesh of this world, but this is certainly what is held by Re-incarnationists properly so called. They unduly exalt the value and meaning of material existence; all experience, they say, is to be gained through connection with a physical body, and yet the Devachanic state, in which such long periods are to be spent, is supposed to be an entirely bodiless condition. On the other hand, all Spiritualists, I think, hold that a vehicle or body of some kind is necessary to individual existence.

It would not, indeed, be a very extravagant idea to think that we may hereafter dwell in other material worlds, if such condition should be part of a continuous and progressive existence; but this is very different from the intermittent drama which the Re-incarnationists propose, the myriad earth-lives alternating with centuries of dream.

It is a common argument that our term of threescore years and ten is out of all proportion to Eternity, and that, therefore, it cannot represent the total of this world's experience. To speak of proportion between the finite and the infinite is, perhaps, scarcely correct, or else it might be answered that this earth also is but a speck in proportion to the universe.

Moreover, if spiritual perfection is to be attained here by repeated incarnations, it would appear that, so far as we are concerned, everything outside this world of ours is a superfluity.

It is usual for Re-incarnationists to assume as an axiom that whatever has its beginning in time must also have its end in time, i.e., immortality necessitates pre-existence. Even if this statement were established, pre-existence need not signify pre-incarnation, but I think the proposition by no means self-evident.

Translating the principle so as to apply it to the laws of space, let me ask whether a line which has a beginning must also have an end. Can a line commencing here be produced to infinity in one direction? If so, the aforesaid axiom is open to doubt. *Ex nihilo nihil fit*, and we may believe that we had pre-existence as spirit, but whether as individualised spirit is quite another question.

As to the apparent injustice in the conditions of earth-life, if it is to be accounted for only by acts done in a previous incarnation, how about the suffering of dumb animals? Some birds spend a joyous life in the woods; others are caged or tortured. Have the latter sinned or broken some law in a past existence?

From the very nature of physical life it follows that there must be inequalities, and hence seeming injustice. Persons born in a temperate clime have many advantages over those

within the Arctic circle, and the dwellers in Pompeii were exposed to a danger which, perhaps, never threatened the inhabitants of Britain.

The cruellest wrongs in human life form merely an extension of this law of inequality, and the theory of Re-incarnation is, after all, but an imperfect solution of the difficulty.

Several of the expressions in the letter signed "Equality" are suggestive of the reason why Theosophy has found a place in so many minds. He speaks of its literature as giving "more instruction as to the origin and evolution of man and the laws of nature," than is found in that of Spiritualism. Exactly so: Spiritualists have formed conclusions only to the extent of the evidence before them. As a body they are, perhaps, to blame for dwelling too much on facts and phenomena, and neglecting the philosophy of the subject; but this is better than the constructing, on a very slight foundation, of an intellectual Tower of Babel, which can end only in confusion. "Equality" refers to the Theosophical conception of the after-life as "a very beautiful picture of rest," and "a real dream of Heaven."

The beauty of the picture, however (which is a matter of opinion), is scarcely sufficient ground for accepting it as a reality. It is difficult to imagine why these centuries of rest or dream should be necessary for spirit; or why (since time is said to be an illusion of the senses) such long periods should be wasted in a subjective state where no new knowledge can be gained. Might not a single hour of that condition be made to represent a thousand years?

In Devachan, it is said, everything we wish for, and everyone whose presence we desire, will seem to be with us—as in a dream; there will be no reality or substantiality; and this state of continued hallucination lasts for many centuries. A similar picture may be seen in our asylums, where some poor maniac imagines himself an emperor, while the keepers form his imperial court. The subject of this hallucination may be supremely happy, yet we are accustomed to regard him with profound pity. Is he not already in Devachan?

The Heaven of those simple souls who expect to play the harp for ever has at least this advantage over the other: it is a state of realities, where some new experience might be acquired, were it only a knowledge of music. G.A.K.

The True Church of Christ.

SIR,—With reference to my letter in your issue of December 10th, and your Editorial comments, I should like to say in reply what I ought to have said in the first instance, that it was entirely by an omission of my pen that I did not put "F. T. S." after my name. I have never left the Theosophical Society as a body, only as I do not now reside in London I cannot so easily belong to the London Lodge, I have therefore the honour of being a member of the "Liverpool Lodge," where I am now living. I should like to take this opportunity of stating that because one is a member of the Theosophical Society it is an error to suppose one must necessarily be a follower of the Buddhistic doctrines *in extenso*, or in any way to have abandoned Christian teaching. Any person inquiring into the conditions of the Theosophical Society will find this is the case without my having to go into further particulars, which would only burden your pages with unnecessary matter.

This much I may add, that "Theosophia," hence Theosophy, literally tends more towards the elucidation of Western secret doctrine rather than Eastern; however, I must with all willingness and gratitude admit that it was through the teachings of the Eastern doctrine first that I was led to see the sublime meaning underlying common or orthodox Christianity; "Isis Unveiled" first, and then "The Perfect Way" has been my road.

I fancy there are many who will agree in this, for it does not mean placing either of these revelations in opposition and in antagonism to each other; though a partial study might lead to this hasty conclusion. But I should like again to correct a hasty pen, lest it seem, because I object to partial study, that I have made an exhaustive study, this being simply ridiculous. I am referring only to the still more partial information upon which many persons trade their opinions.

With regard to the tendency our respected Editor seems to trace in me towards undue leaning on "authority," I think I may be at fault in my expressions. I, of course, referred in my somewhat discursive and abstract reference to the Church of the present day, to *sacred* authority, not inferring that minds should in any way voluntarily put themselves into the fetters from which they consider they have emancipated themselves, *as long as they feel that they are fetters*, but I was arguing more

especially for the *principle of authority*. Rebellion against such principle, as a friend (a distinguished occultist) writes me, "must mean tendency to anarchy, and that anarchy is chaos and of the devil. Strange that (even enlightened) man cannot see that it is by his limitation, not his liberty, that man is distinguished from the beast. Honour, honesty, self-restraint, virtue, religion itself are all limitations, the savage has few of them—the higher animals fewer, the lower animals perhaps none at all—yet, are the lower animals therefore the noblest?"

Limitation means, therefore, an awakening to a higher law, involving higher faculties, which see *for themselves* that infringement of law brings certain penalties which the reasoning man *willingly* avoids. This is why authority *per se* is valuable, and obedience to authority an indirect gain to the obedient person. When that obedient person becomes enlightened to the extent of understanding the causes underlying law he receives double his reward. This, then, roughly is the value of authority *per se*. People must learn to distinguish between the authority of a principle and personal authority, and their own knowledge and consciences will be their safe guide.

Had the *principle of authority* been duly observed from early times, doubtless the demoralised shadow of it, the mere personal authority, would not have so usurped its place, that in many cases it has forced conscientious refusal to obedience, and hence less conscientious refusals have resulted in sheer disobedience, anarchy, and chaos.

My arguments, therefore, for the value of authority, and respect to ancient doctrines and dogmas, is to urge the concession, of at least the possibility, of the value of the principle of authority. That being gained by being conceded, the student will next find, by easy transit, that he steps *within* the realm of order, and forthwith comes a much wider horizon of mental thought, *thought that enlightens itself*, with an ever extending realm of *form and law*—this end of the clue well in hand.

This may appear very abstract and wide of the mark, but I do not think it is so in reality, and it will assure the reader that yielding to the principle of authority is not necessarily an intellectually backward step.

The question, of course, will arise: but *what* and *whose* authority? Do I mean the leaders of occult thought popularly called the Mahatmas, or the Pope, or the Bishops, or the Reverend So-and-So, or the Scientists? &c., &c., &c.

To this I will not answer except by saying, "Render unto Caesar the things that are Caesar's." Everyone recognises his own "Caesar"—let him obey him; but he must respect the *principle of authority*, and allow his neighbour his "Caesar," or else he is a mere devotee to the *person* of one Caesar, and will wage war with his neighbour for not bowing down also. The result of this obedience and forbearance will be this, all the various "Caesars" will be unveiled in due time, as the neophyte becomes the Initiate, and it will be seen that *all the Caesars* are but One!! under various aspects.

But to no one except the faithful and obedient servant will this wonder be *REALLY* vouchsafed; though the other less faithful servants may know it from *hearsay*, they will not learn it absolutely for and through and *within themselves* in any other way than by the law of obedience.

To speak personally, I may venture to say that the Church Anglican is my outer "Caesar." It may not be so with many or most of your readers, and I would deprecate anything that would seem on my part to raise my "Caesar" on to any higher pedestal than the other "Caesars" surrounding me.

I simply find sufficient reason to assure myself that there is good ground for the authority of Church doctrines, therefore I am willing to render the reasonable dues required of me. I find the order and ritual of the Church valuable and enlightening. Others may not. I have no taste for propagandism or dogmatising myself, and I have a great dislike to attempt to knock down anyone else's Caesar; neither would I be very much concerned with the person of mine, provided the principle were not attacked.

Because one respects the "powers that be" (this, by the way, has a much deeper and more supermundane meaning than mere temporal authority, the reflex of that which is supermundane, whether good or evil), it is no reason at all that one is to close one's mind, stifle the reason, and shroud one's intellect. Surely any intelligent person must see this. Because I feel there is high authority for Church doctrine, it is no reason for me to refuse to read in or write in "LIGHT," study occult philosophy and the psychic powers in man, and so forth.

The "Caesar" I respect, because I have sufficient authority for knowing that he was once decked in true Imperial wedding garments, has, doubtless, these same garments torn and in holes, even hanging in shreds, and his poor form bespattered with mud, from crowds who render their own dues, but who try to destroy the rights of all others. The poor form needs repair and restoration, but the worshippers at its shrine are often too ignorant of its original glory, and so they say, "Let be, our Caesar's image is just as it should be; it wants nothing but more people to come and kneel." "More people" is the cry at all the "shrines." This must be the test of the reality of our "shrine." But it is not, of course, the only one; perhaps we may include increase of population and many other reasons.

Nevertheless, though I see Church Christianity now degraded, it was once decked in Imperial garments, and I do not see that the other "Caesars" have ever been so decked; still, I would respect them, *because, though they are phantoms, they represent the true "Caesar."* This, therefore, is my attitude of mind, and I sincerely hope, with this course of action as regards the principles of authority and of obedience, that the world of order, hence of law, hence of source of laws, may be more and more fully revealed.

I am convinced that the doctrine of reverence and respect to one another is one of the keys for unlocking the mystery of the human mind—first, respect to one's own Self, and that reverence and respect (bear in mind, I NEVER mean reverence that would entail the loss of one's *self-respect*) to outer forms as symbols, beginning at the religious ordinances which a Karmic law placed one in at one's birth, pave the way to order in life, and, for intellectually gifted and developed brains, for still greater achievements in those realms.

This is, as shortly as I can put it, what I mean by authority. *Is it a retrograde step?*

With regard to the "subjugation of the will," I can see but one supreme object there, and that is the old prayer that our wills should be subject to the will of the Father in Heaven. In other words, to say we pray that the magnificent and glorious day may come when we, as gods on earth, say our wills are one with that of Heaven, Heaven and earth being then *One*.

To attain this end, the work of the individual is that his mind may become so illuminated that his will *cannot* work in any disorderly fashion, only in agreement with the Eternal Law, the true Law of Christ underlying its shadow—that is, the human law; this is the only subjugation of will to which I aspire, for this covers everything by means of which the will is no longer an obstacle, but a bridge.

My letter is already too long to reply to the valuable and excellent one of my friend Mr. Maitland. At some future time I hope to do so in another shape, for I am not sure that your columns quite care to be charged with what some of your readers may consider irrelevant matter. I confess I would personally prefer as matters of discussion the profound and intricate ones opened up in Mrs. Penny's remarkable article on "The Image," of your issue of December 24th, leaving all such questions as authority, Church ritual, &c., to be settled individually and quietly. We learn by discussing (not by arguing or contradicting) such subjects, by the friction of mind evolving image after image from other minds. To the *orderly* mind, that is, the mind working under *understood law*, from all such discussion knowledge is reaped and placed.

However, I must end with a few words to the champion of another "Caesar," Mr. Henly. He somewhat wrongs me in saying I wish "to enforce magic." I certainly have too high an opinion of the value of authority and obedience to wish to *enforce* obedience where I have *no authority*!

Mr. Henly is right, I believe, in stating that magic vulgarly so called underlies the Bible, and as soon as anyone thoroughly understands what that magic is, *can himself be a "magician,"* and I maintain—and here I speak with no hesitating voice—until he is, he has but a *partial* understanding of the "Bible"!

There is, however, nothing to prevent anyone from fully maintaining his or her complete comprehension of the Bible and all its doctrines and stories. People may *say* what they like, and contradiction is useless and effete. Magic or supermundane knowledge is at the root of all authority; in this Mr. Henly is perfectly right.

Into the question *who* has the right to assume theological authority, whether the Pope, the Freemasons, the Jesuits, the Church Anglican, Church Protestant, Church of "variety," or anyone else, it is not now my province to enter into, nor to inquire into, neither is it in my power to decide. Suffice it to say, he only

who *uses his ten talents* knows their value; he who hides his one talent forgets it and does not even recognise it when he sees it cherished in others.

It is perfectly true "one may find more real godliness and true religion among wayfaring men and women of the world, though fools in regard to occult matters, than amongst any other class of persons." This is quite possible, and we know our Lord spoke sternly to the Pharisees and lovingly to the children and the multitude. Nevertheless, we do not *always* find that all true religion is only with "fools," and as a rule such "fools" do not in the present day crowd the thoroughfares. We are even inclined to prefer any one to those few, judging from the way in which people treat those who act up unconditionally to their religious tenets.

Also people do not like being taught by "fools," and these people mentioned by Mr. Henly are generally only known *not* to be "fools" really by other eyes than the world's. Therefore, the teacher, if he hopes to have pupils, must, at least, have the appearance of wisdom. And I am arguing that though *in reality* godliness is simple, like the simplicity of saying eternity is a circle, it requires something more than a "fool" to expound to its primeval lucidity why eternity is symbolised by a circle, and it requires someone more than a fool to understand it! To explain the simplicity of godliness, in that he is expounding the mystery of man being made in the image of God, requires also a man *not* to be a fool. A fool *may* feel it, but only a wise man can expound it—"so as to be *understood* of the people."

ISABEL DE STEIGER, F.T.S.

P.S.—I feel that Mr. Henly may still misunderstand, so I say far be it from me to underrate what is called simple piety. Moral and spiritual improvement are the first steps to the "godliness" of which the Apostle speaks. Occultism especially points out the deadly danger of knowledge without goodness, or "the head full and the heart empty." The "mystery" of godliness is the unravelling of the secret of the *real* regeneration, not, as I said, the "regeneration" meant by an improved attitude of thought. It is this knowledge that is achieved by the wise man consciously, and it is this that I maintain is *not* the simple easy matter imagined by modern Christianity, dating from a confused glimpse gained of it and taught by the Evangelical school, a distinct echo of the true doctrine taught by occultists and mystics, East and West, for each other only.

The achievement of the great work being in the power of but few, the Master Christ tells all the weak ones (and most are weak) to fear not, He will help them until such time as they are able to stand alone. Trusting in Jesus is no figment of the imagination, but a very real help in the next plane of existence. The "salvation" offered in the Gospels is the saving from being "lost" in the astral realms of disorder and chaos, as well as from "sin" and "evil" in this world. The travelled man *knows* the value of a friend in a strange country, the ignorant man takes the offer of assistance in faith, and the help is given without fail; the "rod and staff" are at hand.

As all occultists teach, knowledge, being but partial, does *not* bring happiness, for it brings responsibility, loneliness; and self-support, so apt to fail, seems weak and poor when a man *fairly* takes himself in hand; so in pity for the weakness of the many, the Master, Jesus, redeemed His people from the *necessity* of the well-nigh impossible work to most Westerns of achieving their own salvation, until such time as *they* are able, when they aspire to be servants no longer but Brothers.—I. DE S., F.T.S.

"The Dual Church of Christ."

SIR,—Would you allow me to suggest a few thoughts in reply to the letters headed "The True Church of Christ"? "Progress" is God's law, and as such let us handle it reverently; for "one day in His sight is as a thousand years." In these days of rapid thought and eager action we are in great danger of losing sight of "signs" which are among us—even "at our doors."

As yet the feminine manifestations are still wrapped up in the "mysteries and symbols" of the Church of our land—for may we not have been under the third dispensation, symbolised under the vision of the "creature with the face of a man" (Rev. iv. 7), but are now entering the fourth—"like a flying eagle" testifying to the soaring spirit the intuitional heart of woman? The Holy Saviour Himself shook hands with the Old Dispensation of God the Father whilst bringing on earth the Newer Light of God the Son. He "came not to destroy, but to fulfil"—and the disciple must not be above the Master. Let us, while sharing in and looking forward to the newest Light of God the Spirit, clasp lovingly both the hands, and thus assist

to perfect the Mystic Holy Three, instead of trying to break the wondrous chain of spirit symbolism and manifestations given by a Loving Father, in different forms to His earthly children so as to keep alive in their midst the Divine Influx.

Let us stand on the Watch Tower of Life with the "Sword of the Spirit," which is the *Word of God*—for woman's days are here—and is there not a prophecy (Zech. i. 8), "He stood among the myrtle trees in the shady place," to be fulfilled? Is there not a Woman to be Redeemed (Rev. xii. 13, 14)?—a personal Bride to be chosen?—as well as a universal Church, a "New Jerusalem," to be formed? "Of the Increase of His Government there shall be no end." (Isa. ix. 7.) Soon He will come, as He was seen to go by the chosen few—and in a cloud, the symbolical representation of the Shechinah or Feminine Nature. But for the new manifestation of this "our eyes will be holden," and to the voice of Another "crying in the wilderness" our ears will be deaf, unless we both patiently "watch and pray."

RIA-OO-MEL.

SOCIETY WORK.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE.—On Sunday last in the absence of Dr. Young, Mr. W. Cooper gave a reading. January 15th, at 11 a.m., meeting of friends; at 7 p.m., Mr. H. J. Bowen, Trance Address. Tuesday 17th, Mr. Petersilea, at 8 p.m. Admission 1s., 6d., 3d.—C. HUNT.

PECKHAM SOCIETY OF SPIRITUALISTS, WINCHESTER HALL, 33, HIGH STREET.—On Sunday evening Mr. Veitch's address was listened to with apparent interest. Certainly the Spiritualist ideas upon the subject of hell were more acceptable than the views generally entertained. Sunday next "Inspirational address" at 7 p.m. Morning 11.30, Mr. Edwards on "The Works of Thomas Paine."—JNO. T. AUDY.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last Mr. Mason delivered an impressive discourse upon "The Rise and Progress of Spiritualism," urging all present to help to make known our glorious truths. Mrs. Mason gave descriptions of spirit friends, which were all recognised. Sunday, at 7 p.m., Mr. Pursey, "Spirit Writings." Tuesdays, at 8 p.m., séance, Mrs. Mason. January 22nd, Mr. J. T. Dales.—J. H. B.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Spiritual service each Sunday at 7 p.m. Speaker for next Sunday, Mr. J. Veitch, on "Hell, Some New Ideas." On Saturday, January 21st, at 7.30 p.m., Mr. J. Burns will give a lecture on "Spiritualism, its Facts and Phenomena," with one hundred oxy-hydrogen limelight illustrations in the above hall. Tickets, front seats, 1s.; second, 6d.; obtainable at the hall, or from Mr. J. RAINBOW, Hon. Sec., 1, Winifred-road, Manor Park, E.

LONDON SPIRITUALIST FEDERATION, FEDERATION HALL, 359, EDGWARE-ROAD, W.—Last Sunday evening, Mr. Thos. Shorter was unfortunately absent; but Mr. Percy Smyth gave a good address upon "A Scientific View of Spiritualism," which was much appreciated. Next Sunday, at 7 p.m., Mrs. Stanley "Inspirational Address." On the 27th a meeting will be held to consider the practicability of forming a Philanthropic Fund for Aged Spiritualists and mediums when in distress. Suggestions invited. A. F. TINDALL, A.T.C.L., Secretary.

SOUTH LONDON SPIRITUALIST SOCIETY, 311, CAMBERWELL NEW-ROAD, S.E.—Sunday, at 11.30 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., spiritual service; Wednesday, circle. Strangers welcome. Our New Year's soirée and supper were well supported, and the friends thoroughly enjoyed themselves. On Sunday, January 29th, the anniversary services will be held, when many prominent speakers and mediums will take part. Collection in aid of Piano Fund. All old members and friends welcome. Tea and social festival on Tuesday, January 31st, at 7 p.m.; tickets 6d. each, to be had of the Hon. Sec., W. G. COOTE.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. Palmer, 3101, North Broad-street, Philadelphia; Australia, Mr. Webster, 5, Peckville-street North, Melbourne; Canada, Mr. Woodcock, "Water-niche," Brookville; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlossaur, 65, Königgrätzer Str., Berlin, S.W.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelland, 682; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Ade, Christiania; England, J. Allen, Hon. Sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French Correspondent, 166, Rye Hill, Newcastle-on-Tyne. The Manor Park branch will hold the following meetings at 14, Berkley-terrace, White Post-lane:—Sunday, at 11 a.m., students' meeting; and the last Sunday in each month, at 7 p.m., inquirers' meeting. Friday, at 7.30 p.m., for Spiritualists only, "The Study of Spiritualism." And at 1,

Winifred-road, Tuesday, at 7.30 p.m., inquirers' meeting. the first Sunday in each month, at 7 p.m., inquirers' meeting.

NEW YEAR'S BALL, PORTMAN ROOMS, BAKER-STREET. The second meeting of the ladies' committee took place Thursday afternoon, January 5th, at Woburn House, 12, Woburn-place, W.C., when the final arrangements were discussed and satisfactorily settled. The tickets are being fast disposed of, and those who propose to attend would do well to make application. The tickets are 5s. each, and can be had of Mrs. Everitt, Lilian Villa, Hendon; Miss Rowan Vincent, Gower-place, W.C.; and Mr. A. J. Sutton, Hon. Sec., Woburn House, 12, Upper Woburn-place, W.C.; and also of Mr. J. Godfrey, Office of "LIGHT," 2, Duke-street, Adelphi. The ball will be held on Monday evening, January 26th. Dancing commences punctually at 9 o'clock, and carriages may be ordered for 3.45 a.m. The entrance is in Dorset-street, Baker-street. A special programme has been arranged, and by way of variation those who do not join in the dancing, an impromptu programme of song and recitation, between the dances, has been arranged.—A.J.S.

THE NEW YEAR'S BALL.—Miss Rowan Vincent writes: May I call the attention of your many readers to the New Year's Ball, which will be held at the Portman Rooms on the 26th of this month, when I think a most enjoyable evening may be spent? The real purpose for which we have promoted the Ball is to raise a fund to provide a superior class of lecturers for the platform of the little society of Spiritualists held at 86, High-street, Marylebone, of which I have the honour to be a committee member. We all recognise the necessity of having good speakers to present the subject of Spiritualism to the public, especially at a time like the present, when a desire to know something about it is becoming so widely spread. Some of our friends may think the idea of a Ball a frivolous way to raise funds for so serious a cause, but I have yet to learn that innocent amusement will injure the purity of any movement. So I feel justified in asking for support in our enterprise.

NO DEATH.

Stand 'neath the stars, and listen to the gladness,
The music of the many-throated spheres,
Which sing to-night, methinks, with wondrous clearness
The hymn which drieth all our human tears.
Hush! Peace! I hear her fluttering thro' those heavens
Which, when we've climbed enough, we shall attain.
And Joy—the distant torrent of whose rivers
Poureth sweet waters on the sea of pain.
And Life I feel, quick-pulsing thro' the starlight—
Life deep, "abundant" as prophetic rain.
It seems as though the skies afresh were opened
As once—supremely once—they were to Man.
Tell me not, mourner, that thy tears are flowing
To fill the desert of an empty place!
For lo!—I hear the voice of thy Beloved,
Ringing in choral gratitude and grace!
Tell me not any Glory is departed,
That Earth can slay the Possible, the True!
That Time lies dead to-night, with buried treasure,
We may not find upon to-morrow's dew.
There is no death! for Love, and Truth, and Beauty
They change their faces, but their hearts are one.
The Everlasting Birth of the Eternal;
The Myriad Rays of an Immortal Sun.
Kingswood.

E. H. H.

NOTICE TO CORRESPONDENTS.

T. W.—Letter is under consideration.

C. PAWLEY.—See "LIGHT," February 14th, 1891.

"LEO."—Thanks; but too late for this week's issue.

THOMAS DABES is thanked for his communication. The evidence of identity on which he depends does not exist, however.

COMMUNICATIONS have also been received from G. G. S., Y. Z., G. G. Sloane, A. E. Tornebohm, J. S. Hyde, T. H. Healy, and "Equality."

OUR ignorance is great enough, and yet the fact most surprising is not our ignorance, but the aversion of men to knowledge. That which, one would say, would unite all minds, and join all hands—the ambition to push, as far as fate would permit, the planted garden of man, on every hand, into the kingdom of night—really fires the heart of few and solitary men. Tell men to study themselves, and, for the most part, they find nothing less interesting. Whilst we walk, environed before and behind with Will, Fate, Hope, Fear, Love, and Death, these phantoms or angels, whom we catch at but cannot embrace, it is droll to see the contentment and incuriosity of man. All take for granted—the learned as well as the unlearned—that a great deal may, almost all, is known and for ever settled. But, in truth, all is now to be begun, and every new mind ought to take the attitude of Columbus, launch out from the gaping loiterers on the shore, and sail west for a new world.—R. W. EMERSON.